John Dee's Five Books of Mystery

Original Sourcebook of Enochian Magic

Joseph H. Peterson, Editor

From the collected works
known as Mysteriorum Libri Quinque

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Dedication

For my wife, Candy. You have supported me in so many ways, especially by helping me sort out and keep track of all the piles of obscure dead guy stuff. Without your help, so many things would have been impossible.

For Kerry, Sarah, Lisa, and Karl. You are the best kids a parent could ever hope for. Thanks for all the times you shared your precious computer time.

For my close friend, Paul Deneka, who introduced me to John Dee's writings and continues to share my enthusiasm for obscure dead guys.

For the Board of Trustees of the British Museum who granted me special permission to study manuscripts while I was under their age requirements, helped me during the many years that have passed since then, and gave me permission to publish this unique material from their collections.

For my friend, Roger Williamson, at Magus Books for his encouragement and support over the years.

For Jill Rogers at Red Wheel/Weiser, who has been great to work with. Thanks for helping to make this a better book.

Finally, for Betty Lundsted, who is sincerely missed.

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PREFACE TO THE REVISED EDITION

Dr. John Dee (1527 to 1608 or 1609) has been the subject of much interest in several fields. Several good book-length studies of him have appeared,[1] as well as numerous articles.[2] My intent in presenting this text is not to recap Dee's life or present a new perspective, but to fill in an important gap that has been generally neglected. The manuscript presented adds considerable detail for the years 1581–1583, by most accounts the climax of his career. It sheds light on Dee's politics, science, and occultism.

For the first edition of this text, I had the simple goal of eliminating two major barriers to the study of John Dee and Edward Kelley. These barriers are availability and legibility of the material. With this new edition, I hope to address two other problems as well. First, the English of Dee's day was somewhat different from that spoken today, so I have added many footnotes to clarify obscurities in the language. I have also translated the frequent Latin passages. Second, the subject matter of the

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1 I. R. F. Calder, "John Dee Studied as an English Neoplatonist," 2 vols. Ph. D. diss. (The Warberg Institute, London University, 1952); Peter J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge & Kegan Paul, 1972); Nicholas H. Clulee, *John Dee's Natural Philosophy—between science and religion.* (London and New York: Routledge, 1988); William H. Sherman, *John Dee, the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995).

2 See list in Peter French, *John Dee: The World of an Elizabethan Magus,* pp. 216–29.

text, medieval and Renaissance magic, assumes a view of the universe not commonly held today. To further clarify the text in this context, I have expanded the introduction and index and explained otherwise obscure references in the footnotes. I have also added supplementary material from Dee's diary and other manuscripts.

J. Peterson, 1999

ABBREVIATIONS

Calder	I. R. F. Calder, *John Dee studied as an English neoplatonist,* Ph. D. thesis, 2 vols. (London, University of London, 1952.)
CHM	John Dee, *Compendium Heptarchiæ Mysticæ*, British Library, additional manuscript 36674, fol. 167r ff.
GRM	John Dee, *General and rare memorials pertayning to the perfect art of navigation* (London, 1577).
HM	John Dee, *De Heptarchia Mystica,* British Library, Sloane manuscript 3191.
MLQ	*Mysteriorum Libri Quinque*, British Library, Sloane manuscript 3188.
Monas	*Monas Hieroglyphica;* tr. C. H. Josten, in the journal AMBIX, XII (1964), 84–221.
R&W	R. J. Roberts and A. G. Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990).
TFR	*A True & Faithful Relation of what passed for many Yeers Between Dr. John Dee . . . and Some Spirits,* ed. Meric Casaubon (London, 1659).

INTRODUCTION

These secret writings of John Dee, one of the leading scientists and occultists in Elizabethan England, record in minute detail his researches into the occult. They were discovered in a hidden compartment of an old chest along with various magical implements. Although the angels made him swear never to reveal these doctrines to anyone not sanctioned by them, he complained, "If no man, by no means, shall perceive anything hereof by me, I would think that I should not do well." Nevertheless, these pages were carefully concealed, and nearly lost forever. Although this present work is concerned primarily with his occult experiments, through it, we catch many glimpses of Elizabethan life and politics.

Dr. Dee represents the true Renaissance man—a master of many areas of learning. He was born in 1527 and lived at the height of the English Renaissance. Dee's knowledge included astronomy, mathematics, navigation, medicine, geography, history, music, painting, astrology, and the occult sciences.

In many ways, Dee lived at the center of conflicting forces and ideas—tradition vs. reformation, science vs. magic, Christianity vs. paganism (that is, Judaism, Hermeticism, and even studies of Arabic traditions). By studying Dee, we can gain insight into all these subjects

and into the Renaissance as a whole. We can even throw light on our own struggle to reconcile our own conflicts.[1]

Dee had many famous and powerful friends and was heavily involved in politics. He became scientific advisor and astrologer to Queen Elizabeth, who occasionally visited him at his home at Mortlake. He was instrumental in planning the expansion of the British Empire, exploring the New World, and, with the help of angelic agents, ushering in the new age as well. One of the main objectives of his life's work was to bring about religious and social reform. It has been suggested[2] that in this endeavor he was, to some extent, successful.

Dee began his "mystical experiments" with a solid foundation in medieval and Renaissance science, magic, Kabbalah, and the Hermetic arts. Further mysteries were revealed by the "angels" who manifested themselves, ultimately resulting in a new, unified occult system.[3] This occult system is perhaps closer to a face-lift than a new system. Most of it would have been familiar to occultists of the day, but with a veneer of new names and symbols.

Aside from the mechanical details of Dee's system for communicating with angels, these records reveal that the angels were interested in and involved with the exploration and colonization of the New World, and in heralding in a new age or new world order. The one aspect of these writings that has fascinated most, however, is that the angels

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1 Many of these apparent conflicts are still with us today. Charles Tart, *Body Mind Spirit* (Charlottesville: Hampton Roads, 1997), observes that Scientism, a belief that scoffs at anything that doesn't fit our supposedly scientific beliefs, has become "the world's most powerful (and negative) religion." It is interesting to note that most modern religious studies carefully avoid Scientism.

2 Frances A. Yates, *The Rosicrucian Enlightenment* (Boulder: Shambhala, 1978), p. xii.

3 Some have argued there are actually two systems: the Heptarchic system (represented by this manuscript and Dee's *Heptarchia Mystica*), and the Enochian system, represented by later records, especially TFR.

delivered a complete book in an otherwise unknown language. They claimed this book, named *Loagaeth,* to be of utmost importance. Its language is the true language of creation so sought after by Kabbalists and by Dee himself.[4] This "angelic book" was later used to extract a long series of messages (or "calls") in yet another unknown language, called Enochian.

Interest in John Dee and his occult activities has increased tremendously in recent years. One reason for this is the growing debate over the importance of Dee's role in history by such eminent scholars as Francis Yates,[5] Wayne Shumaker, and, more recently, William Sherman. Another reason for Dee's popularity is undoubtedly the fact that his system was used and adapted by the Hermetic Order of the Golden Dawn, and, subsequently, by Aleister Crowley. If one examines the Golden Dawn material, its appeal soon becomes clear: It draws together various occult methods into a highly coherent system. In adapting Dee's system, various additions, omissions, and mistakes were made. This departure was compounded by uncritical, although imaginative, treatments of the Golden Dawn and Crowley material by some authors. The net result is a maze of misinformation.[6] The material presented here provides us with the keys necessary for understanding Dee's original system as a whole. Since its previous

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4 See C. H. Josten's translation of Dee's *Monas Hieroglyphica* (AMBIX, XII, 1964, 84–221), and Nicholas Clulee's analysis in *John Dee's Natural Philosophy* (London: Routledge, 1988), p. 77ff.

5 Although there has been some criticism of Dr. Yates' work in recent years, I have found the views of Roberts and Watson to be the most balanced: "The influence of the later work of Yates herself will be widely apparent for although that often seems hasty and over-enthusiastic, our own research has frequently confirmed rather than contradicted hers. . . ." Julian Roberts and Andrew Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990), p. 26.

6 R. Turner writes, "Mistakes abound in both the Crowley and Regardie printed Enochian texts. I counted 91 in the first Call alone when comparing these with Dee's original manuscript (see Sloane 3191, British Museum)." Cited by Colin Wilson, "Introduction to the Necronomicon," *Gnostica,* 48, Nov. 1978, p. 62.

editions were very limited in availability,[7] it has largely been ignored, in spite of its importance.

Dee studies have created two radically different pictures of Dee—one as Magus, and the other as scientist-politician. I hope this volume will help bridge the gap. This polarization is partly caused by the lack of availability of Dee's writings. Those interested only in the occult have largely ignored Dee's published output, and those who focus on his published output will find very little evidence of occult influences. Placing the focus on Dee's public writings, however, can give the modern reader the mistaken impression that occultism was not central to his thinking. This is simply because, in Dee's day, the occult was a dangerous pastime, placing you at risk, not just from hostile spirits, but from the frightened public. We would do well to keep in mind the fate of the less cautious magus Giordano Bruno, who was burned alive at the stake by the Inquisition only a few years after Dee recorded these accounts. Dee's childhood idols, Roger Bacon, Trithemius, Agrippa, Paracelsus, and others, all had suffered greatly because of their reputations as magi. Dee himself was imprisoned early in life, an experience he was careful to avoid thereafter. His thoughts and motivations, however, centered around his "mystical experiments." In addition, there is an "anti-manuscript" bias to overcome. Although many of Dee's books were widely circulated, they were not intended for publication, but rather were "directed inward, to an extremely restricted circle" for private political aims.[8]

Another goal in presenting this text is to help elucidate the tradition in which Dee's occult endeavors took place. Although it has repeatedly been observed that Henry Cornelius Agrippa was a major

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7 The first edition was limited to 500 copies. Another version was produced by Christopher Whitby as his doctoral thesis. This had a small reprinting as *John Dee's Actions with Spirits,* 2 vols. (New York: Garland, 1991).

8 William Sherman, *John Dee,* p. 149.

influence on Dee, most have concluded that Dee's system is highly nontraditional. This view is distorted by the fact that most attention has centered around an isolated set of records that describe a system that, on the surface at least, appears to be highly original.[9] I hope to show that Dee and his spirit medium, Edward Kelley, were following traditional methods, especially during their earlier efforts, and that his later methods are adaptations of traditional ones, used within a traditional framework.

Dee's writings also are of interest in that they are a record of the most educated English of Shakespeare's age. To some extent, Dee is even said to have influenced the English language.[10]

Dee's Early Period

John Dee was born in London on July 13, 1527. His father, Rowland Dee, was an official at the court of Henry VIII. John was born shortly after Luther's break with Rome, and immediately after England's, during a period of radical reform. The resurgence of classical Greek studies combined with new interest in Hebrew studies to create Renaissance Neoplatonism. Renaissance philosophers sought to integrate Greek and Hebrew traditions in an attempt to unify the rapidly disintegrating religious factions and end the constant political strife. They were thus the forerunners or prophets of the Rosicrucian and Illuminati movements.

By the age of 23, Dee had already established a brilliant reputation, lecturing in Paris on Euclid. At age 31 (1558), he published his first

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9 These records were published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and Some Spirits* (TFR). Casaubon's main intent in publishing this material was to discredit Dee's reputation.

10 For example, he is credited with coining the word "unit," which he used to translate the Greek "monas." He also coined the word "Britannia."

major work, *Aphoristic Introduction* (Propædeumata Aphoristica), and at age 37 (1564), his *Monas Hieroglyphica.* The *Monas* is a highly esoteric work. In it, he claims to be in possession of the most secret mysteries. He wrote it in twelve days, while apparently in a peak (mystical) state: "[I am] the pen merely of [God] Whose Spirit, quickly writing these things through me, I wish and I hope to be."[11] He claimed the work would revolutionize astronomy, alchemy, mathematics, linguistics, mechanics, music, optics, magic, and adeptship.[12]

Like the *Monas Hieroglyphica,* the angel magic in the *Mysteriorum Libri Quinque* seeks a higher wisdom than science, religion, or Jewish Kabbalah—one that will unite them all, convince atheists, convert Jews as well as pagans, and heal Christendom.

John Dee, the Politician

The Renaissance saw a giant leap in the evolution of the Information Age. Printed works, a recent innovation, were becoming more and more available, and manuscript collections were threatened with neglect. Dee was fascinated with books and spent vast amounts of energy and money collecting them. Eventually Dee's library became "Elizabethan England's greatest library,"[13] attracting scholars and dignitaries alike. It is possible that Dee's inspiration and model for his library came from Johannes Trithemius, one of the greatest scholars and occultists of the sixteenth century. While abbot of the monastery of Sponheim in Germany, Trithemius built a library of unparalleled importance, and turned one of the poorest monasteries in the

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11 *Monas,* Theorem 23.

12 *Monas,* dedication to King Maximilian, passim, pp. 115 ff.

13 Peter J. French, *John Dee, The World of an Elizabethan Magus,* 1972, pp. 40 ff.

Palatinate into an "obligatory" place of pilgrimage for scholars.[14] As William Sherman has noted, "Renaissance libraries were powerful sites of intellectual creativity, social status, and political influence." As such, their owners "were at once empowered and endangered by their collections and skills."[15] This must have been a source of great anxiety to Dee.

Dee's library was a bustle of activity, especially in 1583, with frequent planning sessions for nautical expeditions, visitors borrowing and lending books, dignitaries, including the queen, and others, such as Francis Bacon, who sought Dee's advice and help.[16]

Plans for the New World and the New Age

Perhaps Dee's greatest legacy is his seminal role in building Britain into a major maritime power.[17] He is usually credited with coining the phrase "British Empire." Dee played a prominent role in plans to colonize the New World (involving Lord Burghley, John Davis, Adrian Gilbert, and Sir Walter Raleigh), and consulted the angels quite often about the venture. His interest was not merely patriotic.[18] He had a farsighted plan for the new (or rather restored) British Empire to compete

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14 Hans Ankwicz-Kleehoven observes, "Just as no distinguished foreigner at the beginning of the nineteenth century omitted to pay his respects to Goethe in Weimar, so it was good form in the Germany of circa 1500 to have called on Trithemius at Sponheim." Cited in Ioan P. Couliano, *Eros and Magic in the Renaissance* (Chicago: University of Chicago Press, 1987), p. 166.

15 William Sherman, *John Dee,* p. 51.

16 William Sherman has given us an excellent sense of it in his book; see especially p. 40.

17 "Dee could hardly have held a more prominent place in . . . the genesis of the British Empire." See William Sherman, *John Dee,* pp. 148 ff and passim.

18 A large element of Dee's patriotism was his fascination with the Arthurian legends. He was largely responsible for reviving interest in them. Dee believed himself to be of royal descent.

with (or replace) the Hispano-Papal empire. Part of his justification was the same as Rome's—to "carry the name of Jesus among the infidells to the great glory of God."[19] The magnitude of his vision is reflected in the vast extent of the empire that Britain went on to establish.

Dee associated the new empire and the New World with the new age. He was fascinated by the apocalyptic prophecies of his day, and tried his own hand at them based on his knowledge of astrology. He believed the new age would begin in a few years, perhaps in 1583 or 1584. He based this on astronomical models of world history published by Trithemius *(De Septem Secundeis)* and Cyprian Leowitz *(De coniunctionibus magnis)*.[20] The fact that Dee dated two of his works[21] using his calculation of the "world year" allows us to calculate where he thought the world was in the cycle.These works place the start of the cycles at 3763 B.C.[22] Nevertheless, Dee felt the end of the world was immanent, largely based on astronomical observations.[23] The coming great conjunction was foreshadowed by the appearance of a supernova in 1572, a comet in 1577, and a solar eclipse in 1582.

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19 British Library, Sloane manuscript 3188, fol. 65a. See also John Dee, *General and Rare Memorials pertayning to the Perfect Arte of NAVIGATION (GRM)* (London: John Daye, 1577).

20 Johannes Trithemius in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe,* London, 1647), wrote that world history was governed by the rules of seven angels, each ruling 354 years and 4 months. The angels told Dee that "the 7 Governours have almost ended their Government" (TFR, p. 4). Dee's copy of Cyprian Leowitz, *De Conjunctionibus Magnis Insignioribus Superiorum Planetarum* (Leuingen, 1564), has "underlinings and a few notes" (item 631, R&W).

21 GRM (1577) is dated 5540, and *A Playne Discourse . . . concerning the needful reformation of ye vulgar kallender* (Oxford: Bodleian Library, Ashmole MS 1789, article 3, 1582) is dated 5545.

22 The title page for Dee's *General and Rare Memorials* shows a timeline of history of something over 6,000 years. If 6,000 years is significant to him as it was to others, his calculations would put the end at A.D. 2037.

23 See also I. R. F. Calder, "John Dee Studied as an English Neoplatonist," chapter 9, section 3.

In his scrying experiments,[24] the angels tell Dee and Kelley that "the tyme of God's visitation" was "8." Dee's speculation that this might mean 1588 seemed to be confirmed in later scrying sessions.[25]

Dee found political authority for the British Empire in the accounts of King Arthur and Owen Madoc, a legendary Welsh prince said to have discovered America in 1170.[26] To compete with the spiritual authority of Rome, however, Dee sought divine authority from the angels and God himself. The angels told him what he wanted to hear—that "the World begynnes with thy doings."[27] Thus his scrying, publications, and political activities were all part of his grand scheme to unify the peoples, religions, and languages of the world through universal knowledge. An element of this plan was to convert the pagans of the New World, and the Jews.[28]

The angels revealed details of the New World and new age on several occasions. For example: "What I speak hath not byn reuealed, no not in these last tymes, of the second last world. But I begynne new worldes, new people, new kings, & new knowledge of a new Gouernment." "New worlds, shall spring of these. New manners: strange men:" "The old ways cease, the new begin."[29]

After the appearance of the Polish prince, Albrecht (or Albertus) Laski, Dee shifted his hope for a royal patron to Europe. In the end, Dee failed to convince any of his would-be royal patrons of the cosmic

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24 *Mysterium Libri Quinque* (MLQ), 16 November 1582.

25 TFR, p. 43.

26 I. R. F. Calder, "John Dee Studied as an English Neoplatonist," chapter 8, section 8. See also William Sherman, *John Dee,* pp. 187, 188.

27 The Archangel Uriel, 11 March 1582.

28 See *Monas,* p. 133, "the Hebrew cabbalist . . . will own that, without regard to person, the same benevolent God is not only [the God] of the Jews, but of all peoples, nations, and languages."

29 Bynepor, 20 November 1582; Medicina Dei, 24 March 1583; Michael, 23 May 1583.

plan. He was also thwarted by the papal nuncio (ambassador) who managed to have him and Kelley expelled by Rudolf. Dee was wise enough to decline an "invitation" to Rome.[30]

Renaissance Magic

By the Renaissance, magic had developed a complex theoretical and philosophical foundation. There was also a considerable amount of practical literature in circulation. Dee's public and secret writings show the remarkable depth and breadth of his studies of magical literature. The classical philosophers, especially Plato and Aristotle, were the foundation on which the so-called Neoplatonic philosophers built. Plotinus, Porphyry, Proclus, Iamblicus, and the Christian Pseudo-Dionysius were all familiar to Dee, as were the Italian Neoplatonic revivalists Ficino, Pico, and others.

The practical literature largely relies on knowing the secret names of God (mostly from the Hebrew Old Testament)[31] and of the angels or spirits themselves. The more cautious methods involve praying to God directly to send his angels.[32] The less cautious methods involve appealing to the spirits directly. The use of consecrated tools in ceremonial magic reflects their use in religious ceremonies. Most of the literature also deals with the use of talismans or symbols of some kind, and often with squares of letters or numbers.[33]

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30 A similar "invitation" led Giordano Bruno to his death at the stake in 1600.

31 For example, "AGLA" and "ARARITA" are acronyms derived from verses of scripture. See Cornelius Agrippa, *De occulta philosophia Libri Tres* (Leiden: E. J. Brill, 1992), book 3, chapter xi, p. 428.

32 For example, Arbatel, *De Magia Veterum* (Basel, 1575), p. 21, Aphor. 14: "da mihi unum de spiritibus tuis, qui me doceat ea, quae vis nos discere & cognoscere, ad laudem & honorem tuum & utilitatem proximi." ("Grant me therefore one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour.")

33 For example, Cornelius Agrippa, *De occulta philosophia,* book 2, chap. 22, pp. 314–18.

The object of these practices, often called "experiments," is sometimes as sublime as the vision of God, but frequently as base as the recovery of stolen goods or the discovery of treasure. The mention of treasure during a scrying session with Barnabas Saul (22 December 1581) probably reflects the grimoire he is using more than a specific inquiry by Dee.

John Dee, The Magus

Dee's reputation as a magus, or rather a conjurer, started fairly early in his life and has continued to this day.[34] While he was highly respected as a man of great learning within the scholarly community and court circles, the less educated came to fear him. He was even briefly imprisoned in 1555 on charges that he tried to enchant Queen Mary. He is said to have been the model for Prospero in Shakespeare's play *The Tempest.*

In his explanatory note to the present work, Dee writes that his interest shifted more toward the occult after becoming convinced of the hopelessness of human endeavors as paths to wisdom. Sloane 3188 records his earliest occult experiments centered around scrying. These early methods were remarkably consistent with the occultism prevalent at the time, and Dee seems to be as widely read here as he was in science. He mentions the famous occultists Cornelius Agrippa and Johann Reuchlin. The widely known *Heptameron* of Peter de Abano and Arbatel's *Of Magic* are also mentioned, even though he did not include them in his *externa bibliotheca.*

Dee's interest in angelology is indicated by his heavy annotations of such works as Pseudo-Dionysius' *Coelestis hierarchia,* Richard of St. Victor's *De superdivina trinitate* (1510), Scalinger's *Exotericarum*

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34 There have been a number of recent books and movies with the theme of Dee's magic.

exercitationum liber decimus (1557), Pompilius Azalus' *De omnium rebus naturalibus* (1554), and J. Rivius' *Opera theologica* (1562).[35]

Although Dee was careful not to catalog his more dangerous volumes, other sources can be identified or deduced. One of these is *Liber Juratus,* or the *Sworne Book of Honorius.* Sloane 313 (late fourteenth or early fifteenth century) is known to have been in his collection and contains marginal notes in his handwriting.[36] *Liber Juratus* contains detailed instructions for communicating with spirits, as well as obtaining the sight of God through the use of an elaborate sigil, named the *Sigillum Dei Aemeth.* Dee is directed by the angels to use this sigil "which is allready perfected in a boke of thyne." Dee is also promised the sight of God ("videbis Deum").[37] Another source that Dee mentions is the magical text *Aldaraia sive Soyga* (discussed below), which has squares of magical letters and heavy astrological elements.

In addition to these, I believe that two other magical texts can be identified as having been used by Dee. The first is Sloane 3849 article 1, "Manner of proceding in order to discover in the crystall,"in which the three angels Anchor, Anachor, and Anilos are central. This, or a similar text, seems to be behind Dee's first scrying session with Kelley, in which they try to call forth these three spirits.

Another magical text I believe may have been used is Sloane 3854. The first part includes article 4 ("Book of Consecrations")[38] and article 5 ("Experimenta de Speculo"). In the blank space between these two articles

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35 R&W, p. 29.

36 R&W, p. 168. They catalog it as DM 70 and note, "On fol.9 (originally the first leaf, fol.1–8 having been misbound) is [Dee's ladder symbol] and, very faint, 'Fragmentum Magicum,' which may be in Dee's hand. At the foot is 'Sum Ben: Jonsonij liber.'"

37 Sloane 3188 fol. 48r.

38 A version of this text with discussion is included in Richard Kieckhefer's *Forbidden Rites: A Necromancer's Manual of the Fifteenth Century* (University Park: Pennsylvania State University Press, 1997), pp. 8–10, p. 256 ff.

(folio 75r) a second hand, which I believe can be identified as Edward Kelley's, has written some notes. This manuscript is also bound with the most complete and correct manuscript of *Liber Juratus* that I have seen.

There are many examples of medieval and Renaissance magic texts with similar methods. I include some examples in the appendices.

Dee's system started with some Hebrew-centered Kabbalah like that he found in the writings of Reuchlin. Kabbalistic concepts abound, including his use of Hebrew etymology, traditional Hebrew names of God and angels, and extracting names from tables of letters à la Abulafia. Dee had a large Hebrew collection in his library, and took many of the volumes with him to the continent in 1583, showing sustained interest.

Nevertheless, in the end his *Sigillum Dei Aemeth* replaced the traditional Hebrew names with new names, and his angelic book was not in Hebrew, but a new (or unknown old) language. This may reflect Dee's (or Kelley's) mistrust of Jews,[39] or perhaps it may have been a way to compensate for Kelley's lack of knowledge of Hebrew and traditional Kabbalah. In any event, it is interesting to note that what Dee found in these actions is exactly what he expected to discover. Instead of the confusing maze of corruptions and variants found in the grimoires, he found an uncorrupted way of communicating with angels based on their own language, and on mathematics.

The first angels to make their appearance at the scrying sessions all belong to the Judeo-Christian tradition. They are later supplemented with otherwise unknown names, derived mathematically from letter squares. Dee is careful to catalog their jurisdictions, apparel, and symbols for future use. The revealed method of invoking their help is described in detail in the action of 17 November 1582.

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39 Judaism was outlawed in England and much of Europe at the time. Note Dee's comment "we can hardly trust anything in the Jews hands . . . they are a stiff-necked people and dispersed all the world over."

In addition to the seals of the spirits, the ritual apparatus included several other items: various scrying stones, sometimes set in a frame; a "holy table" on which was painted or engraved various symbols; wax seals called *Æmeth;* a ring and lamin to be worn by the practitioner; and the rod "el," divided into three parts, the ends painted black, the middle red.

The Mysterious *Book of Soyga*

As mentioned above, Dee refers in several places to a magical text named *Aldaraia sive Soyga.* Since Roberts' and Watson's 1990 book, *John Dee's Library Catalogue,*[40] two manuscripts of this work have been identified by Deborah E. Harkness. One is Sloane 8 in the British Library, and the other is Bodley 908 in the Bodleian library. It is possible that Sloane 8 was, in fact, the manuscript to which Dee refers in his records.[41]

In their very first scrying session with Kelley, Dee asks the angels, "Ys my book, of Soyga, of any excellency?" (10 March 1582). He laments at that time, "Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga." *Liber Loagaeth* (Sloane 3189) has several tables from Aldaraia/Soyga appended (in Dee's handwriting—not Kelley's, as in the rest of the manuscript). In addition, Dee's statement, "Soyga: otherwise named ysoga, and Agyos, literis transpositis" is, in fact, a direct quote from the *Aldaraia.*[42] The angel Il responds, "Soyga signifieth not Agyos," in direct contradiction. This

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40 They list it as DM 166, pg 183.

41 See Jim Reeds, "John Dee and the Magic Tables in the *Book of Soyga,*" www.research.att.com/~reeds/soyga.html; to appear in a forthcoming book *John Dee: Interdisciplinary Essays in English Renaissance Thought,* Kluwer of Amsterdam.

42 Bodley MS 908, p. 4, line 3. See figure 2.

makes it probable that Kelley was not familiar with the text, and is possibly evidence that he was in fact carrying out a deception. I do not believe the *Book of Soyga* is the same as the "Arabick book" mentioned several times by Dee. The latter was apparently the same as that prized by Pontois and described as having "cost doctor dye £ 600 ready money as he the deponent did hear himself the said doctor afferme. . ."[43] There is nothing about either *Soyga* manuscript to justify such a vast sum.[44]

Scrying and Dee's Earliest Attempts

The premise behind Dee's mystical experiments is the veracity of scrying, or visions seen in a crystal ball or other shining surface. Today, the crystal ball has become an icon for superstition, but scrying has been widely used and respected for divination throughout history. It even has biblical authority.[45]

According to psychiatrist and researcher Raymond A. Moody, "That certain individuals do see visions—specifically, hypnagogic images—when gazing into a transparent or reflective surface is a well-established fact that can be regarded as an item of psychological knowledge."[46] The real question is the value of these visions, or their interpretation.

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43 R&W, p. 183.

44 It is not clear why Roberts and Watson make this identification. They note Francis Maddison's theory that Aldaraia = Ar. Al Dirâya "knowledge, cognizance, acquintance," but that is only hypothetical. They also note that Dee sent a servant (20 October 1595) to recover his Arabic book from Mr Abbot (?) at Oxford and (19 November 1595) "my Arabik boke restored by gods favor." James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 54.

45 Genesis 44:4–5.

46 Raymond A. Moody, *Scrying—The Art of Female Divination* (Marietta: R. Bemis Publishing, Ltd., 1995), p. 7.

Scrying instructions can be found widely in occult literature, in particular in manuscripts that it was dangerous to possess.[47] The published sources, such as Agrippa, make scant mention of scrying. Scrying also appears in popular legends, such as the legends of Roger Bacon's scrying glass in which anyone could see anything they wished within fifty miles.

With few exceptions, Dee did not use scrying to see far-off happenings, or to divine the future. His aim was to see into the spiritual realms to receive wisdom from higher beings. The spiritual realms were thought to resemble, in many respects, the physical world.

It was common for scrying practices to be accompanied by religious and occult symbols and ceremonies. These served to ensure the spiritual purity of the practice, but also to focus concentration on the intent, much as techniques for lucid dreaming do. They also served to give form, context, and meaning to the images seen by the scryer. For example, surrounding the scrying table with the symbols of the seven planets provided a means of organizing and remembering the otherwise bewildering maze of images. This integration of magic with the art of memory was developed to a high degree in Renaissance occultism.[48]

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47 For some examples, see Richard Kieckhefer, *Forbidden Rites,* experiments 18, 19, 20, 23, 24, 25, 27, 29, 33, 38, 39, and 40. Reginald Scot, *Discoverie of Witchcraft* (New York: Dover Publications, 1584/1973), published extracts from magic handbooks; many deal with scrying (e.g., pp. 148–9, 232–5, 238–9, 245–6, 249–50). Francis Barrett, *The Magus* (London, 1801; reprint: Secaucus: The Citadel Press, 1975) pp. 135bis ff, published scrying instructions from Trithemius (or pseudo-Trithemius). See also manuscripts Sloane 1317, 3846 (art 6), 3848, 3949 (arts. 1, 3), 3851, 3853 (art. 9), 3854 (art 5).

48 According to Couliano, mnemonics, along with eroticism, is an essential component of magic, "to such an extent that it is impossible to understand [magic] without first having studied the principles and mechanisms of the first two" (*Eros and Magic in the Renaissance,* p. xviii). See also Frances A. Yates, *The Art of Memor,* and Giordano Bruno's *De magia* in *Jordani Bruni Nolani Opera latine conscripta* (Neapoli, 1879–91). English translation in Robert De Lucca, Richard J. Blackwell, and Alfonso Ingegno, *Giordano Bruno, Cause, Principle and Unity: And Essays on Magic* (Cambridge: Cambridge University Press, 1998).

Symbols and ceremonies also provided a means of controlling or manipulating the images (or, to use Couliano's term, "phantasms"). For example, the scryer might place a talisman of Venus under the stone when he wanted to focus on affairs of the heart. This is essentially an attempt to facilitate communication between body and soul: "body and soul speak two languages, which are not only different, even inconsistent, but also inaudible to each other. The inner sense alone is able to hear and comprehend them both, also having the role of translating one into the other."[49] The use of sacred symbols and ceremonies also helped the scryer summon courage to face the possible confrontation with demonic presences.

Dee's interest in scrying clearly goes back far earlier than the records of his scrying experiments.[50] Although he may have begun to experiment much earlier, the earliest records of Dee's scrying begin in 1581. On 8 March 1581, and several times during 1581, Dee records strange knocking and rapping in his chamber, and a voice like an owl's shriek. These events were clearly regarded as supernatural and may have been related to early experiments.

His private diary records: "May 25th, I had sight in χρυσταλλω [Crystallo] offerd me, and I saw." Generally, however, Dee relied on the scrying abilities of others, as prescribed by tradition. He mentions that he employed two seers around this time.[51]

Late in 1581, Dee began to employ Barnabas Saul as a scryer. Saul was a minister who was heavily involved with magic. Dee's diary records additional details regarding his dealings with Saul:

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49 I. P. Couliano, *Eros and Magic in the Renaissance,* p. 5.

50 He mentions scrying in his *Monas Hieroglyphica* (1564).

51 See "The Scryers of John Dee," Chris Pickering, *Hermetic Journal* 32, pp. 9–14. Another example of Dee seeing angels may be TFR 25, where he writes "Thereupon I perceived the presence of some good spiritual Creature, and straight way appeared the good Angel. I.L."

Oct. 9th, Barnabas Saul, lying in the ..... hall was strangely trubled by a spiritual creature abowt mydnight. [1582] Jan. 27th, Barnabas Sawl his brother cam. Feb. 12th, abowt 9 of the clok, Barnabas Saul and his brother Edward went homward from Mortlak: Saul his inditement being by law fownd insufficient at Westminster Hall: Mr. Serjeant Walmesley, Mr. Owen and Mr. Hyde, his lawyers at the bar for the matter, and Mr. Ive, the clerk of the Crown Office, favoring the other. Feb. 20th I receyved a letter from Barnabas Saul. Feb. 21st, Mr. Skullthorp rod toward Barnabas. Feb. 25th, Mr. Skulthorp cam home. March 6th, Barnabas Saul cam this day agayn abowt one of the clok and went to London the same afternone. He confessed that he neyther hard or saw any spirituall creature any more. March 8th, Mr. Clerkson and his frende[52] cam to my howse. Barnabas went home agayne abowt 3 or 2 clok, he lay not at my howse now; he went, I say, on Thursday, with Mr. Clerkson. March 9th, Fryday at dynner tyme Mr. Clerkson and Mr. Talbot declared a great deale of Barnabas nowghty dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great. July 19th, Barnabas Saul came to see me at Mortlak: I chyd hym for his manifold untrue reports.[53]

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52 This friend was Edward Kelley, a.k.a. Edward Talbot.

53 Above this entry, someone wrote, "You that rede this underwritten assure yourselfe that yt is a shamfull lye, for Talbot neither studied for any such thinge not shewed himselfe dishonest in any thinge." Dee added the comment, "This is Mr.

The experiments with Saul were not regarded as successful. His sessions were largely rejected as false. Dee records one of these sessions in the beginning of *Mysteriorum Libri Quinque.*

On 8 March 1582, Dee was visited by Edward Kelley, a.k.a. Edward Talbot. They were introduced by Dee's friend Mr. Clerkson. Kelley began to scry regularly with Dee two days later. From Dee's records, it is apparent that Kelley had a highly unstable personality. The relationship between the two men was often strained, and Kelley would storm off for months at a time. Aside from their conflicts, however, Dee regarded their sessions as highly successful.

Scrying Methods

Dee used various media for scrying—several crystal balls and the famous obsidian mirror are now preserved in the British Museum.[54] Dee drew a picture of one of them in the record of the first scrying session (see below). This shows an elaborate frame with a cross at the top. This is probably the stone that William Lilly described as the size of a large orange, "set in silver, with a cross on the top, and another on the handle; and round about engraved the names of these angels, Raphael,

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Talbot or that lerned man, his own writing in my boke, very unduely as he cam by it." There are also some additional notes by Talbot/Kelley that have been erased. Diary quotations are from James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968) pp. 13–16.

54 Although Christopher Whitby (*John Dee's Actions with Spirits,* pp. 138–141) questions whether the obsidian mirror was actually Dee's, it is commonly accepted. John Pontois, Dee's heir, was said to have "a certain round flat stone like Cristall which Pountis said was a stone which an Angell brought to doctor dye wherein he did worke and know many strange things . . ." See R&W, p. 61. See figure 8.1 in Nicholas Clulee, *John Dee's Natural Philosophy.* This probably was the scrying stone that the angels mysteriously delivered on 21 November 1582 out of "the uttermost part of the Roman Possession." Dee describes it as being "half an inch thick" (5 May, 1583), although Dee's drawing of the former in Sloane 3191 clearly shows a sphere whereas the mirror is flat and has a handle.

Gabriel, Uriel."[55] After intense prayer, the stone was placed in a frame and set on a specially prepared table. The angels were then called to appear in the stone to answer questions.

Nicholas Clulee has argued that Dee did not seem to consider these actions magical, but rather a variety of religious experience. He based this partly on the observation that they do not seem to invoke the angels directly, as directed by the magical books. Rather, they start off with prayers to God, and petitions that God send his angels.[56] This is consistent with the method found in the *Arbatel,* which Dee mentions by name in the text. In his first action with Kelley, Dee is very careful to distinguish between "spirituall practise" and what is "vulgarly accownted Magik." On the other hand, Dee and Kelley immediately proceed to "call for the good Angel Anchor, to appere in that stone *to my owne sight.*" Dee states that he "make[s] motion to god, and his good Creatures." Also, Dee's synopsis of his instructions for communicating with angels (*Heptarchia Mystica* and *Tabula bonorum angelorum invocationes,* bound in Sloane 3191) contains numerous invocations or "invitations" addressed directly to individual angels. These were based on the records Dee kept in Sloane 3188.

It does not appear that God or the angels obliged Dee's request that they appear to his own sight, but Kelley experiences vivid and detailed apparitions. As soon as the angels appear in the stone, they "give thanks to God, and Wellcome to the good Creature." Then they

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55 Quoted in Christopher Whitby, *John Dee's Actions with Spirits,* p. 92. Compare with the drawing and description found in (pseudo-?) Trithemius. *The Art of Drawing Spirits in to Crystals* in Francis Barrett, *The Magus,* book 2, p. 128 (York Beach, ME: Samuel Weiser, 2000). In addition to Raphael, Gabriel, and Uriel, Trithemius includes Michael.

56 Nicholas Clulee, *John Dee's Natural Philosophy,* p. 206. See the first action, where, after "fervent prayers to God," Saul is asked to look into the stone and see "yf God had sent his holy Angel Anael."

demand the angel's name. These steps are all consistent with the texts of ritual magic. In the second action, Dee is told that the method of invoking the archangel Michael is by "the Seven psalmes." This is also consistent with the grimoires.[57] The apparitions do not always seem confined to the crystal.[58]

Edward Kelley, the Magician

Edward Kelley was born on 1 August 1555. He was thus 28 years younger than Dee. He attended Oxford under the alias of Edward Talbot, but left after some trouble. He was later pilloried in Lancaster for forgery. He was 26 when he arrived at Dee's door on 10 March 1582.[59] By this time, Kelley was well versed in the occult arts, including Agrippa's works. He also possessed various texts on magic, at least some of which were regarded as "devilish." Kelley was also an alchemist. His only book is on alchemy, and his final months were occupied with alchemical experiments for Rudolph II. Elias Ashmole says, "Mr. Lilly told me that John Evans informed him that he was acquainted with Kelly's sister in Worchester, that she shewed him some

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57 As an example, British Library Sloane manuscript 3849 ("Manner of Proceeding in order to discover in the Crystall") starts out with the seven Psalms before proceeding to ask Jesus to send the three angels "ancor annasor anelose." Reginald Scot, in his 1584 edition of *The Discoverie of Witchcraft* (book 15, chapter 12), quotes from a magical text at length on how "to have a spirit inclosed into a christall stone or berill glasse, &c. First thou in the new of the moon being clothed with all new, and fresh, & cleane araie, and shaven, and that day to fast with bread and water, and being cleane confessed, saie the seaven psalmes, and the letanie, for the space of two daies, with this praier following . . ."

58 For example, see TFR, p. 25: "There appeared to E.K. a round Globe of white smoke over my head" (a UFO?). MLQ, 10 April 1583: "there appeared in the corner of my study a blak shadow." Sometimes, the whole chamber appeared in the stone (e.g., MLQ, 15 March 1582).

59 Peter French, *John Dee, The World of an Elizabethan Magus*, pp. 113, n. 2.

of the gold her brother had transmuted, and that Kelly was first an apothecary in Worcester."[60] Kelley later married Jane Cooper. He also had a brother, Thomas.

The *Sigillum Aemeth* and Its Variations

The use of the *Sigillum Aemeth* (or Emeth) is central to Dee's system, as well as to other forms of magic. The earliest examples of the *Sigillum Aemeth* are found in the *Liber Juratus* (see appendix 1). Most manuscripts describe the seal in great detail, but don't actually draw it out. The versions that do exist vary, probably because they were based on the written description. *Liber Juratus* calls this seal the "seal of God . . . which is the beginning in this art."[61] Between the outer circles is to be written the 72–letter name of God, or *Schemhamphoras.* Both Agrippa and Reuchlin refer to a seal by this name, although I have been unable to find any descriptions or drawings of it in their writings. Dee was well aware of the fact that variations existed, since he asks the angels to provide a definitive version for his works. The version by Athanasius Kircher, which appears many years later in his monumental work *Oedipus Aegyptiacus,* is highly corrupt.[62]

Dee was originally told by the angels to use a version found in one of his books. He thereupon consulted several sources and asked the angels to resolve the discrepancies. This prompted them to deliver a radically new version of the sigil.

An examination of Dee's original wax sigil (see figure 1, page 42),

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60 Oxford: Bodleian Library MS Ashmole 1790, fol. 58.

61 British Library manuscript Royal 17 Axlii fol. 3v.

62 Athanasius Kircher, *Oedipus Aegyptiacus* (Rome, 1652–54). The most interesting part of Kircher's discussion is his attempt to link the seal with Islamic mystical tradition. Since the use of this sigil is central to the present work, I include Kircher's discussion of it in appendix 2.

now preserved in the British Museum, shows differences from that found in Sloane 3188.

The Holy Table and Its Variations

Dee's scrying was conducted on a specially constructed table, two versions of which were described to him by the angels. The first, whose design is now lost, was later declared by the angels to be false. The second design is apparently similar to the first. It consists of a large hexagram containing a square of letters. Surrounding the hexagram is a border containing additional letters. Although the original table does not appear to have survived, it was described in detail by Elias Ashmole, who saw it in John Cotton's library. It was "composed of 3 boards broad-waies besides the borderings; of a fine grained wood & very heavy, but the scent now lost." He described the Enochian letters as painted in red on a gold background, between two blue lines. The seven sigils, or "ensigns of Creation" were also painted with red letters and blue lines. The lines of the hexagon were gold, and the central square had gold letters and blue lines.[63] (The engraving found in Dee's *True and Faithful Relation . . .* does not correspond exactly with the description in Sloane 3188. See figure 3, page 43.)

As with the *Sigillum Aemeth* described above, this design is a variation of designs found in magic texts. It is likely that Dee employed one of the conventional designs in his early scrying before the angels revealed their version.

The instructions given in the grimoires concerning the holy table probably give a fairly accurate idea of how Dee proceeded in these experiments. In appendices 3, 4, and 5, I present excerpts from the *Theurgia Goetia, Art Pauline,* and *Ars Almadel.* The *Art Pauline* seems particularly close to Dee's method. The table contains a hexagram with

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63 Oxford: Bodleian Library, Ashmole MS 1790, fols. 55a–56a.

the seven planetary seals arranged around it (see figure 5, page 44). The spirit's seal is placed on the appropriate planetary seal. Dee was instructed that the seven seals could be constructed separately and arranged around the table, or they could be painted onto the table.

The third example is from the *Ars Almadel.* This gives a method for calling forth the spirits that govern the four directions, north, south, east, and west. Here, we also find a hexagram on the holy table, and the use of wax sigils. This time, there is a border around the table with holy names drawn around it. In the center of the hexagram is a small triangular seal with more names (see figures 6 and 7, pages 45–46). *Aldaraia sive Soyga* also contains diagrams reminiscent of Dee's (see figure 4, page 44).

Other Ritual Implements

According to the *Key of Solomon,*[64] *Heptameron, Lemegeton,*[65] and other magical texts, the master should wear on his chest a lamin with a hexagram. Dee is likewise told to prepare a lamin to be used for this purpose, but his was triangular, thus symbolizing his name (Δ = Dee). He is later given a new version, the original version having been declared false. The final version has Enochian lettering.

Dee is also instructed to prepare another ritual implement, the ring of Solomon. Solomon's magical ring appears in early magical literature. For example, in the *Testament of Solomon* (first to third century A.D.), Solomon is given the magical ring by the archangel Michael.[66] He uses it to call and control the demons. The archangel Michael likewise reveals Solomon's ring to Dee, stating that it was by it that

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64 Hermann Gollancz, *Sepher Maphteah Shelomoh* (London: Oxford University Press, 1914), fol. 38a.

65 *Goetia* also enjoins the use of a second lamin that has a five-pointed star.

66 Translation by D. C. Duling in James H. Charlesworth, *The Old Testament Pseudepigrapha,* vol. 1 (New York: Doubleday, 1983) pp. 935 ff.

Solomon worked all his wonders. The *Testament of Solomon* was known in medieval manuscripts and could have been known to Dee.[67]

The Spirits

Five archangels are central to Dee's actions: Michael, Gabriel, Raphael, Uriel, and Annael. This grouping is common in medieval and Renaissance occult works. In *Liber Juratus,* the first four are known as the "Angels of the 4 winds." Agrippa calls them the "four angels ruling over the corners of the world."[68] *The Magical Calendar* gives the same.[69] The names of the first four are also found written on the frame that holds the scrying crystal in Trithemius' method of calling angels into a crystal.[70] Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the Apocryphal *Book of Tobit,* and Uriel is well known in noncanonical lore. Annael is relatively unknown.

The meanings of the Hebrew names and their compass allocations are:

Michael	"who is as God"	East
Gabriel	"God is my strength"	North
Raphael	"God has healed"	West
Uriel	"Fire of God"	South
Annael	"Grace or glory of God"	

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67 For example, see British Library, Harley manuscript 5596, fifteenth century. Note the largest section of this manuscript is the *Clavicula Salomonis.*

68 Cornelius Agrippa, *De occulta philosophia,* book 2, chap. 7, p. 266.

69 *The Magical Calendar,* ed. Adam McLean (Grand Rapids, MI: Phanes Press, 1994), p. 32.

70 Johannes Trithemius, *The Art of Drawing Spirits into Crystals* in Francis Barrett's *The Magus,* book 2, (York Beach, ME: Samuel Weiser, 2000), p. 128.

During their first scrying session, Dee and Kelley called three angels: Anchor, Anachor, and Anilos. These names also occur in mainstream occult sources. In the *Heptameron or Magical Elements* of Peter de Abano, they are mentioned in the oration to be said when the vesture is put on.[71] It is known that Dee made use of that book, but he must have been following another source here, since the names are not exactly the same. A likely source is Sloane 3849, article 1, "Manner of proceding in order to discover in the crystall," where these three angels are central.

It would be interesting to try to trace the development of this oration. The *Heptameron* version is as follows:

> Ancor, Amacor, Amides, Theodonias, Anitor, by the merits of thy Angel, O Lord, I will put on the Garments of Salvation, that this which I desire I may bring to effect: through thee the most holy Adonay, whose kingdom endureth for ever and ever. Amen[72]

The *Clavicula Salomonis* gives the following:

> Amor, Amator, Amides, Ideodaniach, Pamor, Plaior, Anitor; through the merits of these holy Angels will I robe and indue myself with the vestments of Power, through which may I conduct unto the desired end those things which I ardently wish, through Thee, O most Holy ADONAI, whose Kingdom and Empire endureth forever. Amen.[73]

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71 (pseudo-) Henry Cornelius Agrippa, *Fourth Book of Occult Philosophy* (London, 1655, reprint London: Askin Publishers, 1978).

72 Agrippa.

73 *The Key of Solomon the King (Clavicula Salomonis)*, first translated and edited from ancient manuscripts in the British Museum by S. Liddell MacGregor Mathers (London: George Redway, 1889; reissued, York Beach, ME: Samuel Weiser, 2000, p. 93). Mathers' reading most closely follows British Library manuscript Additional 10862, folio 116v (consecration of vestments): "Amor, Amator, Amides, Ideodaniach, Paucor, Playor, Anitor, per merita eorum sanc-

The *Lemegeton* gives:

> By the figurative mystery of these holy vestures I will clothe me with the armour of salvation in the strength of the Most High, ANCHOR; AMACOR; AMIDES; THEODONIAS; ANITOR; that my desired end may be effected through Thy Strength, Adonai; unto whom the praise and glory will for ever and ever belong. Amen.[74]

Liber Juratus contains the earliest version with which I am familiar. It is numbered oration 17:

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torum Angelorum . . ." The same manuscript again invokes these angels during the consecration of the silk cloth on fol. 64v: "Adonay, Anosbias anereneton, agla, athanatos, agyos, ancor, anachor, anilos, Theodomos, agnefeton, Cedyon, Lamet, Cetelfares, cos, Tetragrammaton." Strangely, Mathers omits this conjuration. Mathers' other manuscript authorities read as follows: Sloane 3091, fol. 84v: "ancor, amacor, amade. Theodonia, Pancorpsagor, Anotor, parles merites des Saints Anges, . . ." Harley 3981 fol. 112v: "Ancor, Amacor, Amade, Theodonia, Pancor = psagor, Anitor, par les merites des Saints Anges . . ." Kings 288 fol. 111v: "Anco, Amacor, Amade, Theodonia, Pancor, Psagor, Anitor, parles merites, des Saints Anges . . ." Ancor, Amacor, Amides, Teodonia, Pancor, Amitor, par les merites des Saintes . . . Sloane 1307 (missing from chapter on vestments but includes the following for consecrating the parchment fol. 109v:) "Autor, Amaur, Theodomos, Phagar, Abacri, adestote ad custodiam istius carte." Other manuscripts of the *Key of Solomon* in the British Library not used by Mathers preserve some valuable readings: Sloane 3847 fol. 46v (consecration of clothing): "Anchor, Anachor, anilos, theodonos, phagor, Ianitor, per merita Angelorum sanctorum . . ." fol. 60r (preparation of parchment): "Ancor, anacor, amlos, Theodomos, Phagor, adestote in custodia huius carte" fol. 60v: "Lazay, Salmay, Dalmay, Adonay, Saday, Tetragrammaton, anepheneton, Cedyon, Aryon, Anereneton, Athanatos, Theos, Theodomos, anilos, pes, kyros, abos, Theophilos, Onoy, Zoron, Largon, Lazaryon, Theophilon, Tisyon, Alyon, Occinomos, Zacharion, Sydion, Agla, Joth, heth, he, vau, el, emanuel, Ja · Ja, Vah, *ancor, anilos, Theodonas* angeli sancti dei . . ." Additional 36674 fol. 15v: "Antor, Anator, et Anabis, Theodomas, Ianitor [or Iamtor], by the desertes of the holy Anngells . . ." Sloane 2383 fol. 16r (preparation of parchment): "Anator, Amacor, phaidos, theodomos, plagar, abacar, adestote ad custodiam istius Cartae" fol. 25v (silk cloth): "Adonay, amatias, anaton prieumaton, agla, Ensoph, Cadon, antor, amacor, anilor, [26r] Semanphorus, Samceuaia, tetaph, soned, saemonim. Eos bos, Elohim."

74 Joseph H. Peterson, *The Lesser Key of Solomon* (York Beach, ME, Weiser Books: 2001), p. 47.

> O Jesu the sonne of the incomprehensible god,
>
> hancor hanacor hamylos iehorna theodonos heliothos phagor corphandonos norizane corithico hanosae helsezope phagora.
>
> ELEMINATOR candones helos helee resphaga thephagayn theundyn thahonos micemyahe hortahonas nelos behebos belhores hacaphagan belehothol ortophagon corphandonos born in the shape of a man for us sinners and yow holy angells heliothos phagnoraherken and teche me and gouerne me [hic oic petitionem tuam sed p visione diuina dic ut sequitr] that I may come to obtayne the visyon of the deyte throwgh thee glorious and moste gentle and moste almightie creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorye worlde withowt ende. Amen.[75]

The *Ars Notoria* has a very similar oration, numbered 24 and called "The Oration of the Physical Art." Its purpose is for determining the condition of a sick person:

> Ihesus fili Dominus Incomprehensibilis:
>
> Ancor, Anacor, Anylos, Zohorna, Theodonas, helyotes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora
>
> [another part of the same orison:]

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75 British Library manuscript Royal 17 Axlii fol. 37r. Another manuscript in the British Library, Sloane 3885 fol. 69r reads: "Ih'u dei filius incompraehensibilis hancor hanacor hanylos iehorna theodonas helyothos heliotheos phagor corphandonos norizane corithico hanosal helsezope phagor[a]. [37v] Eleminator candones helas helee resphaga thephagagayn thetendyn thahanos mtemya heortahonos nelos behebos belhores hacaphagan \\\\\ belohothoi ortophagon corphandonos humane natus . . ." Sloane 3854 fol 118v: "Ih'u dei filius incomprehensibil' hancor hanacor hanylos iehorna theodonos helyothos heliotheos phagor corphandonos norizane corithico hanosae helsezope phagor[a]. Eleminator candones helos orano: helee resphaga thephagagayn thetendyn thahanos uitemya heortalyonos uelos ue hebos uel hores hacaphagan ortophagon corphandonos humane natus . . ."

> Elleminator, Cardones helosi, Tophagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus & vos Eloytus Phugora: Be present ye holy Angels, advertise and reach me, whether such a one shall recover, or dye of this infirmity.[76]

The *Ars Notoria* reproduces most of the Orations found in the *Liber Juratus,* though in slightly altered forms.

In *Liber II,* two other conventional lists of angels are given. The first is: Zaphiel, Zadkiel, Cumael, Raphael, Haniel, Michael, and Gabriel. The second is: Zedekieil, Madimiel, Semeliel, Nogahel, Corabiel, and Leuenael. Most of these names are identical to those given by Agrippa in his "Scale of the number seven." The first list corresponds to the "seven angels which stand in the presence of God." This also corresponds to the list of seven archangels according to Geonic lore, as well as that of Pseudo-Dionysius.[77] The second list corresponds to the Hebrew names for the seven planets, with the name of God, "EL," added to each. It is also found in Agrippa, book 3.

Description of the Manuscript

One of the most remarkable things about Dee, as exemplified by these records, is his meticulous attention to detail. In fact, Dee's are probably the most detailed records of the actual practice of ceremonial magic extant.

The title of the book is slightly ambiguous. "Mysteriorum," as in *Mysteriorum Libri,* can mean either mysteries or secret rites. Both meanings seem fitting in this context.

The manuscript consists of 104 folios, mostly in Dee's hand. It

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76 Peterson, p. 172.

77 Gustav Davidson, *A Dictionary of Angels Including the Fallen Angels* (New York: The Free Press, 1967), pp. 338–9.

measures approximately 320mm by 205mm. It contains a short preface by Elias Ashmole, and is bound with notes by Ashmole, many of which are in his stenographic notation.[78]

Synopsis of Dee's "Mystical Experiments" (1581–1583)

In his *Mysteriorum Libri Quinque,* Dee records prophetic visions (e.g., the Spanish Armada), visions of angels, magical instruction, and religious teachings. A few of the key messages of the angels include:

- Flesh is vile and corrupt (Gnostic or Neoplatonic attitude);
- Mercy for the repentant is necessary;
- Temptation of the faithful is necessary in order to show God's mercy;
- The immanent coming of the antichrist;
- The immanent fall of existing political and religious establishments as punishment for mankind's corruption, to be replaced by new, righteous ones.

Although a lot of material remains obscure, especially passages from the "holy book," I believe Christopher Whitby is correct in dismissing the theory of cryptographic messages hidden in these records.[79]

There is suprisingly little discussion of alchemy in these records, especially in view of the fact that Dee pursued it actively during this period.[80] Perhaps Dee did not mention it here because he didn't want

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78 Christopher Whitby (*John Dee's Actions with Spirits,* p. 1) identified these as "notes in cipher by William Shippen (1635–1693)," but see C. H. Josten, *Elias Ashmole (1617–1692): his autobiographical and historical notes, his correspondence, and other contemporary sources relating to his life and work* (Oxford, 1966), V. 2, p. 10.

79 Christopher Whitby, *John Dee's Actions with Spirits,* p. 105–6, p. 156.

80 Nicholas Clulee, *John Dee's Natural Philosophy,* p. 178–9.

to reveal his alchemical work to Kelley, who probably came to Dee for that purpose. Perhaps this helps explain Kelley's bouts of anger at Dee. One might also wonder if Kelley brought the scroll, book, and red powder in order to entice Dee into letting him in on Dee's own secret alchemical work. The evidence that there was more to the visions than simply conscious deception from Kelley will be discussed later.

The Book of Angelic Wisdom

Dee seems to have had an almost obsessive facination with the lost *Apocrypha,* especially the *Book of Enoch,* which is mentioned and even quoted in the Bible (Jude 14), and *Esdras.* He is told by the angels that the *Apocrypha* are not lost, but in the keeping of the Jews.[81] Most of his mystical exercises are focused on recovery of the lost wisdom that these books represented to him.

The core of this book describes the revelation of a book of angelic wisdom, *Liber Loagaeth* (so named by Dee in *A True and Faithful Relation . . .*). It is reported to be in the tongue of the angels. Only a few angelic words are translated in these manuscripts. The first parts of this book were dictated by Kelley and recorded meticulously by Dee in Sloane 3188. Later parts were written by Kelley directly and are now found in Sloane 3189. The latter manuscript is incomplete in that it does not repeat the earlier material. It is also bound with four tables from the *Book of Soyga,* written in Dee's handwriting. Since the angels state that the angelic book contains forty-nine leaves (one of which cannot be revealed), it is clear that the four tables from *Soyga* do not belong to it.

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81 Dee was apparently aware of the existence of the Ethiopic *Book of Enoch* from Guillaume Postel's *De originibus* (Basel: Ioannem Oporinum, 1553). See Nicholas Clulee, *John Dee's Natural Philosophy,* p. 209.

Dee was instructed to rewrite the book in the delivered script, but this does not seem to have been done. One copy was to be bound in blue. Another, "whose skin shall bear Silver," was to be "in length; 8 [inches], in breadth 7."[82]

The importance of *Liber Loagaeth* cannot be overemphasized. From it would "be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued." The truths it contains will end religious disputes and restore religious unity. "Which when it hath spread a while, THEN COMMETH THE ENDE."[83] In short, it will usher in the new age. Since the book is so central to these angelic communications, it is amazing that it has remained unpublished.

Synopsis of Dee's *True & Faithful Relation*

The record of Dee's experiments continues in later manuscripts. The bulk of the later material was published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and some Spirits*. These records were published by Casaubon with the intent of discrediting Dee and Kelley. The Casaubon edition, it should be noted, is full of typographic errors. Reliance on it alone, without the manuscript sources, has sadly resulted in the perpetuation of many errors.

A *True & Faithful Relation* takes up where *Mysteriorum Libri Quinque* left off. It goes on to describe their six-year missionary journey to the continent. The revelations of the mystical heptarchy were followed by that of the 30 "Aethyrs," the "48 Claves Angelicae," and the four "Enochian Tables." The later material included a second language popularly known as "Enochian."

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82 TFR, p. 159.

83 Sloane 3188, fol. 101b.

Dee's mission to the court of Rudolph II in Prague cannot be considered a success. An occultist himself, Rudolph proved very unsupportive. In fact, Dee and Kelley narrowly escaped the papal nuncio and the possibility of facing the deadly Inquisition. Dee returned to England in 1589. Kelley remained behind and had limited success in alchemical experiments for Rudolph. He died trying to escape in 1595.

Dee's Later Life

The final period of Dee's life and career have been judged variously as one of disgrace and failure, or as one of continued success and renown. I think William Sherman has made a credible case for the latter view.[84] While it is clear that his mission to the continent cost him politically, Dee continued to maintain his contacts and influence, and even served in an official capacity to King James I when he succeeded Queen Elizabeth in 1603. He continued his scrying experiments, but never again achieved the dramatic results he had seen with Kelley. While the promised new age never materialized in the dramatic and apocalyptic way he had visualized, history has acknowledged Dee's vital role in shaping our modern world.

Adaptation of Dee's System by Later Occultists

Dee's activities and writings have made a deep impact on later occult movements. Among the fruits of his labor is a heavy influence on the German Rosicrucian movement, whose manifestos began to appear around 1610.[85]

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84 William Sherman, *John Dee,* pp. 16–19.

85 See Frances A. Yates, *The Rosicrucian Enlightenment,* 1978, pp. 41.

As mentioned above, Dee's experiments also had a great influence on the Golden Dawn. Unfortunately, the process of adapting and assimilating Dee's system was undertaken with uncritical methods and incomplete materials. In particular, these efforts have been based almost entirely on Casaubon's *True & Faithful Relation,* with all its typographic errors. In many particulars, the Casaubon edition is impossible to understand without the *Mysteriorum Libri Quinque.*

The Four Angelic Tablets

Four tables of letters were produced during the later conferences.[86] These tables served two different purposes: the production of ninety-one names that correspond to the ninety-one parts of the world (as catalogued by Agrippa in his *Occult Philosophy* I, chap. 31), and the production of invocations ("Tabula Bonorum") to be used with the names. The Golden Dawn adaptation of Dee's system places heavy emphasis of these tables.

Christian Wilby has written an excellent article on the four angelic tablets. There he states:

> Unfortunately for later day occultists, the so-called synthetic genius—I prefer to call it rampant eclecticism—of McGregor Mathers has obscured the field of vision on this problem for too long. For some reason best known to himself, Mathers was content to use the originally received tablets and ALL of the emmendations of the "corrected" version. This has produced, to the detriment of everybody, one of the biggest mish-mashes ever to grace the Tradition.[87]

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86 TFR I, p. 173; TFR III, p. 15.

87 *Hermetic Journal,* 30, pp. 18–22.

Another inaccuracy in the Golden Dawn system is the compass allocations used for the four angelic tablets. The original allocations given to Dee were later corrected by the angels.[88] The correct allocations are also given by Dee in his synopsis of his magical system (see Sloane 3191). These errors have been perpetuated by more recent writers.

History of the Manuscript

In addition to the preface by Elias Ashmole, further history of the manuscript is found in the following notes written on the end sheets:

> Ms A. 3188./XVI F
>
> This volume is in Dr. Dee's own handwriting, as far as fol 108.
>
> A fair copy of it by Elias Ashmole was purchased at Sir Joseph Jekyll's sale, Jan 1739/40 (lot 465) and is now Ms. Sloane 3677.
>
> The original Mss. of the remaining Books are in the Cottonian Collection, Appendix XLVI but were formerly (erroneously) numbered as Add. Mss. No. 5007 A.B.C.
>
> J.M. Jan 1856

> Dr. John Dee's Conference with Angels from Dec 22 1581. to May 30 1583. being what preceeds the other Conferences printed by Dr. Meric Causabon [sic] Lond. 1659. in folio.

> With a preface by Elias Ashmole An: 1672.

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88 TFR III, p. 15.

Notes on This Edition

This edition of John Dee's spiritual diaries was prepared from the original manuscript in Dee's own handwriting. The original manuscript is preserved in the British Library.[89] Dee prepared a synopsis of this material in a short manuscript, *De Heptarchia Mystica.*[90] This latter manuscript provides some material that has been lost from the original manuscript, along with additional explanatory notes. All material used by Dee in his synopsis are printed in bold font to indicate its special importance. Additional notes from *De Heptarchia Mystica* are marked *-D (HM).*

The text has been normalized in some particulars. The personal pronoun *thee* is sometimes written *thé* or *the* in the manuscript. These have all been resolved into *thee*. The tittle—or macron (~), usually indicating a missing "m" or "n"—has been expanded in nearly all cases. Except for these particulars, everything else has been preserved, including spelling, capitalization, punctuation, and underscores. Marginal notes are incorporated into the text as footnotes. Square brackets and parentheses are Dee's. All editor's notes are denoted by *-Ed.*

Ashmole's notes are denoted by *-E.A.* Bound with the manuscript are partial transcriptions and notes on this manuscript and the printed diaries by Elias Ashmole. Most of this is in Ashmole's shorthand cipher. Some of these notes have also been included in this edition. Asmole's "fair copy" is full of careless errors.This is very surprising, since he apparently thought the book of utmost importance.

In preparing this edition, I took the opportunity to review Christopher Whitby's doctoral thesis. Garland Press printed a limited edition of this in 1988. It was poorly reproduced from his typewritten thesis, making it completely illegible in many spots. I found Whitby's intro-

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89 Sloane 3188.

90 Sloane 3191.

ductory material very well researched and useful, although I was surprised at the number of errors in transcription and translation. Also unfortunate is the fact that Whitby doesn't compare Sloane 3188 with Dee's manuscript *Heptarchia Mystica,* where Dee collects excerpts from the *Mysteriorum Libri Qunique.*[91] These compensate greatly for much of the damage and illegibility of the latter, much more so than Ashmole's transcriptions. Although Whitby makes note of its importance, he doesn't make much use of it.

Conclusions: The Evidence

Colin Wilson has written: "Dee is one of the few great magical adepts of the past who can present us with some practical evidence of the existence of non-human entities."[92] How solid is this evidence? The most convincing evidence is perhaps the "Enochian" language revealed by the angels. Enochian has been extensively studied by Donald Laycock, a prominent linguist. His comments indicate that he, for one, is not entirely convinced.[93]

The second body of evidence is the word and credibility of John Dee. It must be remembered that he was regarded as one of the most educated people of his age, acknowledged to have impressive scientific credentials. In at least two places, he reports firsthand experience of supernatural events. In his diary, he writes, "I had sight in Crystallo offerd me, and I saw."[94] And in the *Mysteriorum Libri Quinque,* he reports, "I fele: and (by a great thundring noyce, thumming thuning myne eares) I perceyue

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91 Sloane 3189.

92 George Hay, ed., *The Necronomicon* (Jersey: Neville Spearman, 1978), p. 36.

93 Donald C. Laycock, *The Complete Enochian Dictionary* (York Beach, ME: Weiser Books, 2001), p. 63.

94 James O. Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 11, May 25, 1581.

the presence of some spirituall creature abowt me."[95] He also witnessed the seemingly miraculous materialization of the stone (21 November 1582). On the other hand, it must be admitted that Dee was highly motivated to believe, and thus was more likely to misinterpret events.

The largest body of evidence comes in the form of the word and credibility of Edward Kelley. Views of him range from that of a highly gifted scryer to an outright charlatan. I am inclined to believe that the truth lies somewhere in the middle. Clulee concluded that Kelley

> . . . may well have consciously fabricated everything to deceive Dee, but his bouts of emotional anxiety and arguments with the spirits in the course of his visions, his reluctance to continue except for Dee's desperate pleadings, and his admission of the visions to religious authorities in Prague when that might have had serious consequences all suggest that more than conscious deception was involved (TFR, 64, 102, 370).[96] Although Kelley often questioned the divine character of the angels, he seems to have believed in their reality as firmly as Dee, and while it is clear that the revelations of the angels through Kelley were often prejudiced in favor of Kelley's interests in particular circumstances, they also reflect what Kelley knew of Dee's interests. In a number of places in the minutes Dee has noted the similarity of the angelic revelations to material in Agrippa, Reuchlin, Trithemius, and Peter of Abano, and since Kelley lived with Dee and had access to his library, the revelations are very likely the joint product of Kelley's imagination and stock of knowledge and what

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95 MLQ, 17 November 1582.

96 Dee, "Praefatio latina," 1586 in C. H. Josten's "An Unknown Chapter in the Life of John Dee," *Journal of the Warburg and Courtauld Institutes* 28 (1965): 233–57. See also Butler, *Ritual Magic,* pp. 259, 268.

> he knew of Dee's thinking from their discussions and his reading among books of current interest to Dee.[97]

Dee and Kelley's actions may be compared with so-called UFO abductees' recovered memories, wherein a "hypnotist" puts the "witness" into a suggestible state, and, through leading questions, manages to arrive at all sorts of "memories." The process may not be unlike the art of taking political polls. Of course, the better therapists and pollsters are trained to avoid biased results.

Another similarity with the UFO phenomena is the apparent trickster nature of the entities. They seem to combine convincing elements with apparent nonsense in a way that has led some researchers to theorize deep psychological manipulation.[98] Uri Geller's suspicion that there was just some "goddam little clown that is playing with us" sounds hauntingly similar to many of Kelley's complaints.

Other significant evidence lies in the various accurate predictions (e.g., Mary's beheading, the Spanish Armada, the homecoming of the Jews). These must, however, be weighed against those predictions that weren't accurate (e.g., prophecies of doom, Laski's future).[99] Another event that deserves mention is a secret conversation between Dee and the angels, held in Greek in order to prevent Kelley from understanding it. Aside from this incident, the angels' use of Latin seems to reflect Kelley's limited schooling in that language. When using Latin, they tend to deliver fixed speeches and avoid discourse. Also, as noticed by Calder, the angels "increase in fluency through the years."[100]

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97 Nicholas Clulee, *John Dee's Natural Philosophy,* p. 205.

98 See for example, Jacque Vallee's *Messengers of Deception* (Berkeley: Ronin Publishing, 1979) and Colin Wilson, *Alien Dawn* (New York: Fromm International, 1998).

99 Laski is told he would have the kingdoms of Poland and Moldavia. The angels also incorrectly foretell Rudolph's demise and Stephen's ascent.

100 I. R. F. Calder, "John Dee Studied as an English Neoplatonist," chapter 9, section 4.

A quick survey of how practical the angel magic was to Dee is even less convincing. Although Dee's aims were not only practical, but mystical as well, the results do not seem to be very reliable:

AIMS:	**RESULTS:**
evaluate the value/validity of texts (e.g., *Aldaraia/Soyga*, *Sigillum Dei* examples)	question evaded
hidden treasure	never successful
location of lost books (e.g., Arabic book, books of Enoch, Esdras)	Arabic book later recovered; others not specific
political advice (e.g., how much does Lord Treasurer know, how to get reformed calendar accepted, Laski's political prospects)	Laski's future not accurate, later disfavored; calendar not accepted
advice for Adrian Gilbert about Northwest passage	Northwest passage turned out to be a myth
advice regarding Mistress Haward	???
ensure actions are protected from evil spirits	constant intrusion by evil spirits, often undetected until much later

Some of the instructions, such as those concerning etymology and geography, are straight out of textbooks. This is also true of the names of angels, their descriptions, offices, and so forth. The episode of the dictation of the table can easily be seen as evidence that Kelley was fabricating the "revelations." First Dee is told that the sigil *Aemeth* was correct in his books, but when confronted by conflicting versions, the "angels" produce yet another version. At one point, Kelley takes the sigil to his room to correct it. Later, he frequently interrupts sessions when the extraction methods fail. This may mean that Kelley needed time to figure out where his mistakes were. And what are we to make of the episode in which Kelley produces a drawing in his own handwriting that appears to be a prototype of one of the diagrams? He proclaimed it a counterfeit, and Dee congratulated himself in not succumbing to doubt, but trusting God.

Indeed, the angels often seem to be telling Dee and Kelley what they want to hear to gain their cooperation, but their reasons are not apparent.

Figure 1. Dee's wax Sigillum Dei Aemeth.

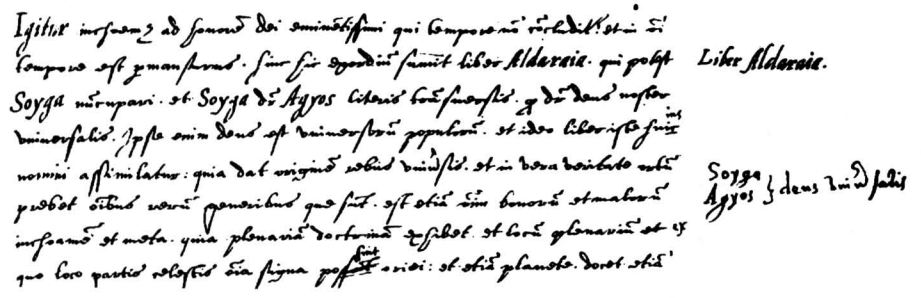

Figure 2. Excerpt from Aldaraia sive Soyga.

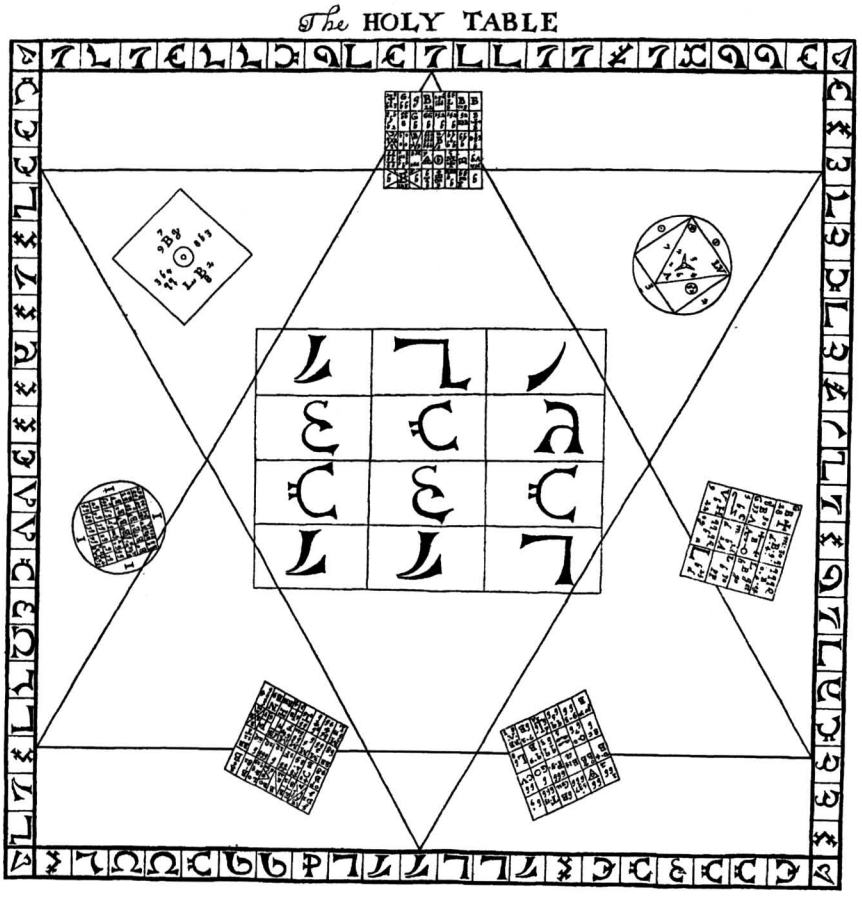

Figure 3. The Holy Table, from Causabon.

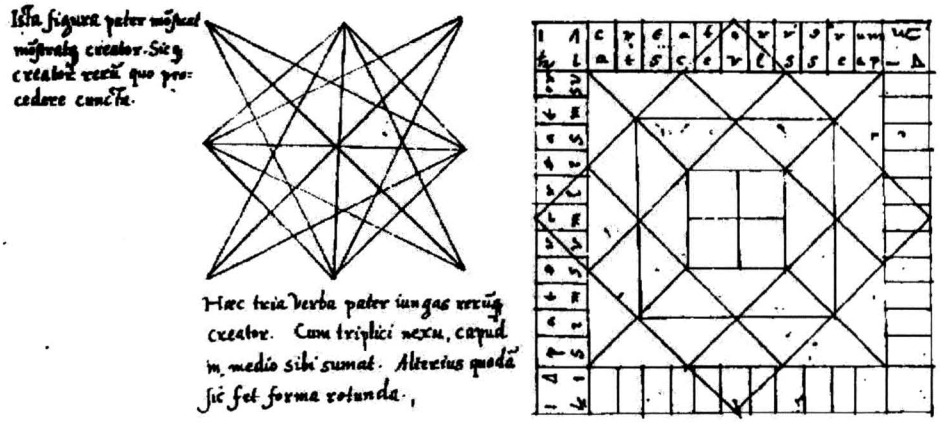

Figure 4. Diagrams from Aldaraia sive Soyga.

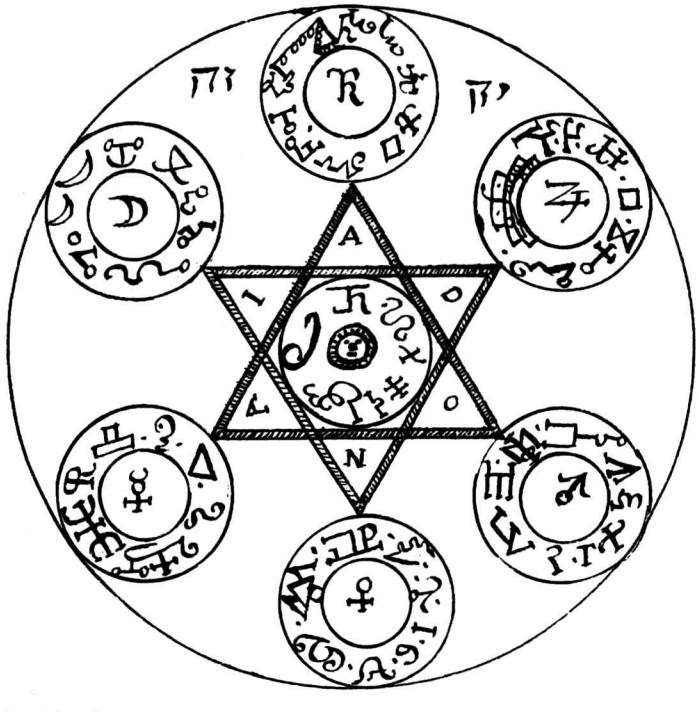

Figure 5. Art Paulina.

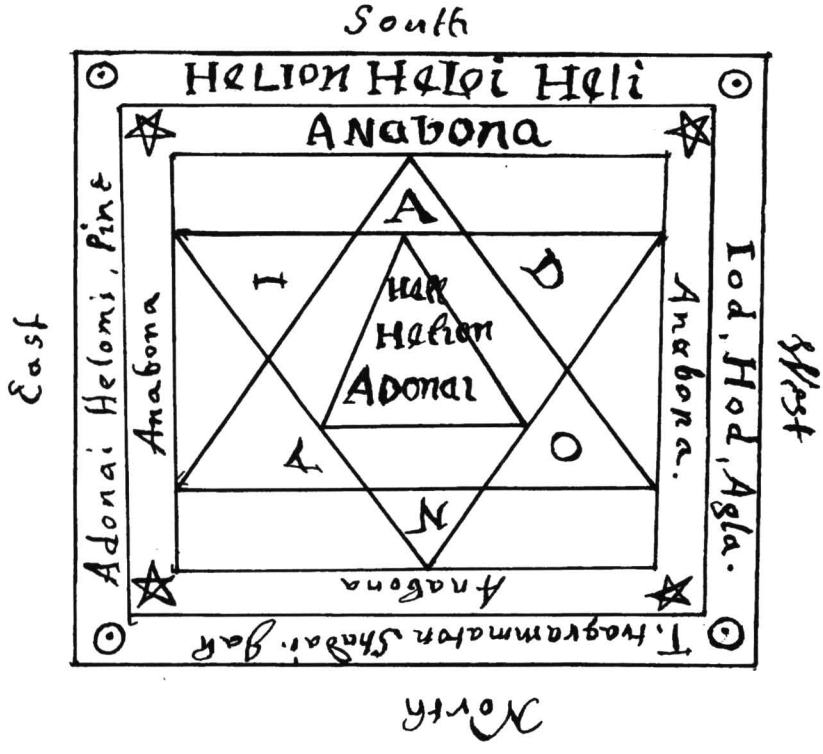

Figure 6. Ars Almadel.

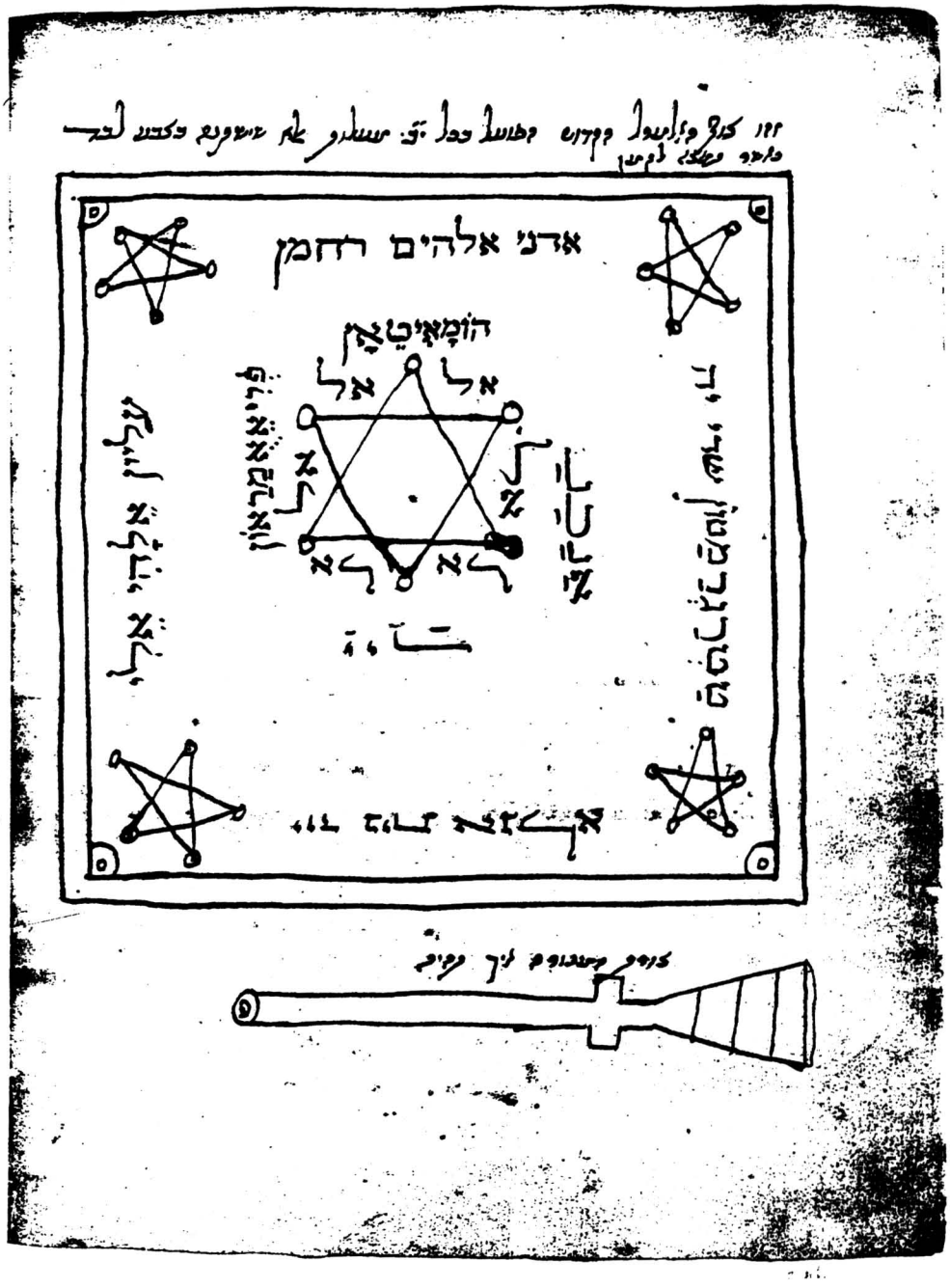

Figure 7. The Almadel from Hermann Gollancz, Sepher Mafteah Shelomoh, *1914.*

PREFACE

BE IT REMEMBERED, that the 20th of August 1672, I received by the hands of my servant Samuell Story, a parcell of Dr: Dee's manuscripts, all written with his owne hand; vizt: his Conference with Angells, which first began the 22th of Dec: Anno: 1581, & continued to the end of May Anno: 1583, where the printed booke of the remaining conferences (published by Dr: Cawsabon) begins, & are bound up in this volume.

Beside these, the booke intituled, *The 48 Claves Angelicae,*[1] also, *Liber Scientia Terrestris Auxilij & Victoria*[2] (these two being those very individuall bookes which the angells commanded to be burnt,[3] & were after restored[4] by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus,*[5] and a booke of

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1 48 Claves Angelicae: "The 48 Angelic Keys." -Ed.

2 The title page of the actual manuscript reads, *Liber Scientiae, Auxilij et Victoriae Terrestris:* "The Book of Earthly Knowledge, Help, and Victory" -Ed.

3 10 April 1586.

4 30 April 1586.

5 The actual title page reads, *De Heptarchia Mystica (Diuinis, ipsius Creationis, stabilitæ legibus) Collectaneorum / Liber primus:* "Concerning the Mystical Heptarchy (divine, of the creation itself, with permanent rules) First Book of collected passages" -Ed.

invocations or Calls, begining with the squares filld with letters, about the black cross. These 4 bookes I have bound up in another volume.[6]

All which, were a few daies before delivered to my said servant, for my perusall (I being then at Mr: William Lillies[7] house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his maiesties warders in the Tower of London.

The 5th of Sept: following Mr: Wale (having heard of my retourne to towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid bookes, for one of myne, viz[t]: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, which I sent him fairely bound, & gilt on the back.[8]

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these bookes, even till they came to my hands, viz[t]: That her former husband was one Mr: Jones[9] a confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Adle streete among the joyners, to buy some houshold stuff, where (at the corner house) they saw a chest of cedarwood, about a yard & halfe long, whose lock & hinges, being of extraordinary neate worke, invited them to buy it. The master of the shop told them it had ben parcell of the goods of Mr: John Woodall Chirurgeon (father to Mr: Thomas Woodall late Serjant Chirurgeon to his now Maiestie King Charles the 2nd: (my intimate

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6 Sloane 3191.

7 William Lilly, noted English astrologer. Born 30 April 1602. Died 9 June 1681.

8 "As a further testimony of the sence of Mr. Wales kindnes, shortly after his death, I sent for his son, & bestowed on him, one of my deputies places in the Excise, with an allowance of 80 £ per Annum." /E.A.

9 Sloane 3189 has the following three names written on a blank page, which may be these former owners: Robert Jones, Susanna Jones, George Lockehouse. -Ed.

friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to sale.

Twenty yeares after this (& about 4 yeares before the fatall fire of London) she & her said husband occasionally removing this chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the box or till[10] thereof, & by shaking it, were fully satisfied it was so: Hereupon her husband thrust a peece of iron into a small crevice at the bottome of the Chest, & thereupon appeared a private drawer, which being drawne out, therein were found divers bookes in manuscript, & papers, together with a litle box, & therein a chaplet of olive beades, & a cross of the same wood, hanging at the end of them.

They made no great matter of these bookes &c: because they understood them not, which occasioned their servant maide to wast about one halfe of them under pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these bookes, Mr: Jones died, & when the fire of London hapned, though the chest perished in the flames, because not easily to be removed, yet the bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I haue before set downe.

E. Ashmole

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10 till: "drawer or compartment." - Ed.

Anno 1581: 1582

Mysteriorum

Liber Primus

Mortlaci

1

Præter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Hæc una, maximè usitata fuit

Oratio mea Matutina, Vespertinaque: pro Sapientia.[1]

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti.

Amen.

Omnipotens, Sempiterne, vere, et viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (Ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (Ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Diuinam Maiestatem, expeditum mihi ut mittere digneris, alicuius pij, Sapientis expertique Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilimè, ardentissimè et constantissimè a tua Diuina Maiestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros; Angelosque, videlicet Michaëlem, Gabrielem, Raphaëlem ac Urielem: et (ex Diuino tuo fauore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte

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1 Praeter . . . sapientia: "Besides my other frequent extemporaneous prayers and more ardent exhortations to God, this one has been most frequently used. *My morning and evening prayer for wisdom.*" -Ed.

informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus Scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit.[2]

Amen.

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2 In nomine . . . placebit: "In the name of God the Father, God the Son, God the Holy Spirit. Amen. O almighty, eternal, true and living God, be pleased to deliver me! O Lord of Lords, King of Kings, Jehovah Zebaoth, make haste to help me!(cf. Psalm 70) Glory be to God the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen. Teach me to perceive and understand properly (O Creator of all things), for your wisdom is all I desire. Fix your word in my ear (O Creator of all things), and fix your wisdom in my heart. O Lord Jesus Christ (you who are the true wisdom of your eternal and omnipotent Father) I most humbly beg your Divine Majesty that you consider it proper to send me the speedy help of some pious wise man and experienced philosopher for realizing and perfecting above all fully those things which will be of greatest value for increasing your praise and glory. And if no such mortal man now lives upon the earth who is fitting for this work, or who may have been assigned by your eternal providence to the performing of that service for me, then truly I most humbly, most ardently, and most faithfully ask from your divine majesty that you grant to send me down from heaven your good spiritual ministers and angels, namely Michael, Gabriel, Raphael, and also Uriel: and (from your divine favor) any other true and faithful angels of yours, who may completely and perfectly train and teach me in the true and accurate knowledge and understanding of your secrets and wonders (concerning all your creatures, and their nature, properties, and best use) and necessary knowledge for us mortals, to the praise, honor, and glory of your name, to my firm solace and otherwise (through me) the solace of the greatest number of your faithful, and to the confusion and ruin of the wicked. Amen. Let it be O Jehovah Zebaoth; let it be O Adonay; let it be O Elohim. O blessed and omnipotent Trinity, praised above all things, grant me (John Dee) this petition, in such a manner that will be most pleasing to you. Amen." -Ed.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum præces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suam.[3]

Amen

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[3] Ab anno . . . suam: "From the year 1579 in approximately this manner, in Latin or in English (and furthermore in another unique and particular manner, sometimes for Raphael, and sometimes for Michael) it was most gratifying to me to pour forth my prayers to God; may God grant me his wonderful mercy." -Ed.

John Dee his Note[4]

Angelus, siue In=
telligentia, nunc _____
toti Mundo præ=
dominans[5]

ANNAEL

Etymologia:
Gratiosa /
Afflicta Dei
Misericors[6]

4 Angeli præsid=
entes 4 Cardinibus
Cæli: ut Agrippa
notat, in scala
Quaternarij[7]

	Michael	Gabriel	Raphael	Uriel
	=	=	=	=
Etymologiæ	Fortitudo Dei	Prevalescentia— siue præpotentia— siue Fortitudo prævalescens—Dei	Medicina Dei	Lux Dei[8]

Anna, et Annah, obsecrantis, et confitentis particula est: hæc roe, non absurdè innuëre videtur, Orantem et confitentem Deum.[9]

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4 In Sloane 3677, this note comes before the prayer. -Ed.

5 Angelus . . . praedominans: "Angel or intelligence now presiding over the whole world." -Ed.

6 Etymologia: Gratiosa / Afflicta Dei / Misericors: "Etymology: Favored / Distressed of God Merciful." Dee considered Hebrew etymology important and discusses meanings and roots of various words in various works of his. It seems he had at least a rudimentary command of Hebrew grammar as well. -Ed.

7–9 on following page

...icensia.....rig[10]
Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam[11] *Anno 1582.*

O God Almighty, thow knowest, & art my director, and witnes herein, That I haue from my youth up, desyred & prayed unto thee for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be browght, in some bowntifull measure under the Talent[12] of my Capacitie, to thy honor & glory, & the benefit

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7 4 Angeli ... Quaternarii: "4 angels presiding over the 4 quarters of heaven, as Agrippa notes in the Scale of the number four (*Occult Phil.*, Book 2, ch 7)." This grouping of the Archangels is common in medieval and Renaissance occult works. In *Liber Juratus,* one of the earliest books of the Solomonic school of magic, these four angels are known as the "Angels of the 4 winds." Agrippa, in his work, *De Occulta Philosophia,* book 2, chap. 7 (Leiden: E. J. Brill, 1992), pp. 266, calls them the "four angels ruling over the corners of the world." The *Magical Calendar* of Tycho Brahe gives the same. Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the apocryphal *Book of Tobit,* and Uriel is well-known in noncanonical lore. Annael is relatively unknown. -Ed.

8 Etymologiae: Fortitudo . . . praevalesceus: "Etymology: Michael: Strength of God; Gabriel: either made very strong or very powerful or strength of God; Raphael: Medicine of God; Uriel: Light of God." -Ed.

9 Anna . . . Deum: "Anna, et Annah, is a particle of the supplicant and confessor: consequently it may not be unreasonable that it indicates praying and confessing God." Dee's theory is that the name Annael derives from Hebrew "Ana" meaning "pray," or "lament." The more usual explanation of Anael is that it is equivalent to Haniel, and means "Grace of God." Johannes Trithemius, in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe,* London, 1647) refers to him as the "spirit of Venus."- Ed.

10 Per Sloane 3677.

11 Ad Deum . . . Anno 1582: "A faithful declaration to almighty God, to the lasting account of this matter in the year 1582." -Ed.

12 Talent: "power." -Ed.

of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeres, in many places, far & nere, in many bokes, & sundry languagis, I haue sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar Schole doctrine, or humane Invention. And, Seing, I haue red in thy bokes, & records, how Enoch enioyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets: And furdermore Considering, the Shew-stone, which the high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as Samuel, for Saul,[13] seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdome; to me, to be of more importance, then the Value of an Asse or two, could be to Cis, (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, *Si quis autem vestrûm indiget sapientia, postulet a Deo,* &c.[14] And that Salomon

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13 I Samuel 9 is the story of Saul's consulting Samuel about his father's asses. - E.A.

14 James 1:5 Si quis autem vestrum indiget sapientia, postulet a Deo, qui dat omnibus affluenter, et non improperat: et dabitur ei.: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." -Ed.

the wise, did so, euen immediately by thy self, atteyne to his wonderfull wisdome. Therfore, seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from thee (Ô God) mediately[15] or immediately) And having allwayes a great regarde & care to beware of the filthy abvse of such as willingly and wetingly, did invocate & consult (in diuerse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto thee by harty prayer, full oft, & in sundry manners: sometymes Crying unto thee, *Mittas lucem tuam et veritatem tuam, que me ducant &c,*[16] sometymes *Recte sapere et intelligere doceto me, Nam sapientia tua totum est quod volo: &c,*[17] sometymes, *Da verbum tuum in ore meo, et sapientiam, tuam in corde meo fige &c.*[18] And having perceyued by some slight experiens with two diuerse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelic and Spirituall: and at length, hearing of one, (a master of Arte, a preacher of thy word admitted) accownted as a good Seer,[19] and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my ernest & faithfull prayers unto thee (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable proveydence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diuersity betwene

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15 mediately: "through a mediator." -Ed.

16 Mittas . . . ducant &c: "May you send your light and your truth, which may lead me . . ." -Ed.

17 Recte Sapere . . . quod volo: See above. -Ed.

18 Da verbum . . . fige &c: "Fix your word in my ear, and your wisdom in my heart, etc." -Ed.

19 This third seer was Saul. -E.A.

his private usuall manner, and intente of practise, and my pure, sincere, devowte, & faithfull prayer unto thee onely. And therfore often & fervently I exhorted him to the good; and reproved both him, and his ministers, with my no small daunger, but that thow (in manner unhard of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thow best knowest O God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castrametatur Angelus Domini, in Circuitu timentium eum.*[20] And out of Roger Bachon his boke written *De mirabili potestate Artis et Natura,*[21] (where he writeth against the wycked Diuel callers) I noted unto him this sentence, *Facilius (sine comparatione a Deo*[22] *impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare &c*[23] which my cownsayle he promised me to follow, as thow art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof: So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, throwgh thy grace, o our most mercifull God. Therfore, as well for a

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20 This seems to be a paraphrase of Psalm 34:7: "The angel of the Lord encamps around those who fear him, and delivers them."

21 De mirabili . . . Naturae: "Concerning the wonderful power of art and of nature" -Ed.

22 Numquid non est Deus in Israël, ut ad consulendum Beelzebub, deum Accaron. Reg. 4. cap. 1. -Δ. "Is it because there is no God in Israel that you are going to inquire of Beelzebub, the god of Ekron?" 2 Kings (called Reg 4, 4 Kings in the vulgate) - Ed.

23 Facilius . . . reputare: "It is without doubt incomparably easier to obtain anything that is considered useful for people from God, or from good spirits [than from evil spirits]." -Ed.

Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I haue thowght it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: when I made ernest & faythfull petition unto thee (o the true and Almighty God) for sending, unto my cumfort & eridition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the Hierarchies hevenly all prayer honor & thanks, be rendred unto thy diuine maistie: now & euer: & worlde without ende. Amen. Amen. Amen.

Anno 1581 Decembris 22. Mane[24] *Mortlak*

Δ: After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministery of his holy and myghty Angel, named Anael,[25] (yf it wer his diuine pleasure) I willed, the Skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no: And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there one,[26] which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anaël, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, blasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent

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24 Mane: "in the morning." -Ed.

25 AÑAËL.

26 Note, An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue securitie.

gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme. A bright ster, did go up and down by him. There appeared allso a white dog, with a long hed.[27] And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

Δ: In nomine Jesu Christi, Quis tu es?[28] He answered to Saul his hearing.

AN: Potestas omnis, in me sita est.[29]

Δ: Quæ?[30]

AN: Bona, et mala.[31]

Δ: Then appeared in the stone, these two letters M. G. I then axing him some questions, de Thesauro abscondito:[32] He answered,

AN: Ne perturbes: Nam hæ sunt Nugæ.[33]

And withall appeared many dedd mens skulls, on his left hand. He sayd to me,

AN: Ubi est potestas tua?[34]

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27 There appered a great number of dead mens skulls, likewise.

28 In nomine . . . tu es: "In the name of Jesus Christ, who are you?" This is a standard first question for interrogating spirits. "Let him first require his name, and if he be called by any other name" (pseudo-?) Agrippa's *Fourth Book of Occult Philosophy,* ed. Robert Turner (London: Askin Publishers, 1978), p. 67. -Ed.

29 "Potestas . . . est: "All power is placed in me." -Ed.

30 Quae?: "Which?" -Ed.

31 Bona et mala: "good and bad." -Ed.

32 De Thesauro abscondita: "regarding hidden treasure." -Ed.

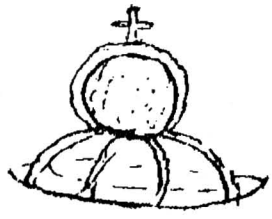
33 Ne perturbes ... Nugae: "Don't bother, for these are trifles." -Ed.

34 Ubi . . . tua?: "By whom is your power?" -Ed.

Δ: Cur quæris de potestate aliqua mea?[35]

AN: Cur? Signifi, non mihi placet.[36]

Δ: I, thereuppon, set by him, the stone in the frame:



and sayd,

Δ: An bonus aliquis Angelus, assignatus est huic speculo?[37]

AN: Etiam.[38]

Δ: Quis?[39]

AN: בְּאֶהְיֶה He answered, by the shew of these letters in the stone.

Δ: Bonus ne ille Angelus, de quo in scripturis fit mentio?[40]

AN: Maximè.[41]

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35 Cur . . . mea?: "Why do you ask about my power?" -Ed.

36 Cur . . . placet: "Why? It means you haven't satisfied me." - Ed.

37 An bonus . . . speculo?: "Is there any good angel assigned to this speculum/mirror?" - Ed.

38 Etiam: "Yes, certainly." -Ed.

39 Quis? "Who?" -Ed.

40 Bonus . . . mentio: "Isn't this the good angel mentioned in scripture?" [i.e. Michael]-Ed.

41 Maxime: "Absolutely." -Ed.

Δ: Fieri ne potest, quòd ego eundem videam, et cum illo agam?[42]

AN: Ita.[43] And therewith appeared this character –

Δ: Quid per hoc, significare velis?[44]

AN: Alterius Angeli character est.[45]

Δ: Cur hîc, et nunc ostendis?[46]

AN: Causam ob magnam.[47] Make an ende: It shalbe declared, but not by me.

Δ: By whome then?

AN: By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.[48]

In the Name of God, be Secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of. After Newyeres tyde, Deale, But not on the Sabaoth day. Pray contynually. When it shall pleas god, to stir thee up, Then procede. In the brightest day, When the Sonne shyneth: In the morning, fasting, begynne to pray. In the Sonne Set the stone. Deale both Kneeling, and sitting. I haue done for this tyme.

My name is ANNAEL.

I will speak ones more to thee: and than farewell: for thow shalt not haue me any more.

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42 Fieri . . . agam?: "May I not see and deal with him?" -Ed.

43 Ita: "yes" -Ed.

44 Quid . . . velis: "What do you wish to show by this?" -Ed.

45 Alterius . . . est: "It is the character of another angel." -Ed.

46 Cur . . . ostendis?: "Why do you show this now, and on this occasion?" -Ed.

47 Causam ob magnam: "For a great reason." -Ed.

48 In margin: "Prayer / Fasting." -Ed.

Be not to hasty in wrath.

Δ: Is this, that, you ment to speak?
AN: I. Do good to all men. God hath sufficient for thee, and for all men.

Farewell.

Δ: Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.[49]

Amen.

Δ: Remember, that diuerse other particulars, mowght haue byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed himself to be the same Annaël which is *prepositus orbis veneris:*[50] and allso Chief governor Generall of this great period, as I haue Noted in my boke *of Famous and rich Discoueries.*[51]

Consider and Remember: That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises Anno 1582. Nouembris 20. Vide post.

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49 Gloria . . . saeculorum: "Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end." -Ed.

50 Prepositus orbis veneris: "Governor of the planet Venus." -Ed.

51 This book only survives in fragments as Cotton MS. Vitellius. C. VII, art. 3. in the British Library. -Ed.

At Mortlak

In nomine Jesv CHRISTI.[52] Amen.

Anno 1582. Martij die. 10. hora 11¼ Ante meridiem. Saterday

Δ: One[53] Mr. Edward Talbot cam to my howse,[54] and he being willing and desyrous to see or shew some thing in spirituall practise, wold haue had me to haue done some thing therein. And I truely excused myself therein as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to haue byn desyrous to haue help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And thereuppon, I browght furth to him, my stone in the frame,

(which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni:*[55] And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. &c. He than

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52 In nomine Jesu Christi: "In the name of Jesus Christ." -Ed

53 Pseudonym for Edward Kelley. -Ed.

54 Note: he had two dayes before made the like demaunde and request unto me: but he went away unsatisfiyed for his comming was to entrap me, yf I had had any dealing with wicked spirits as he confessed often tymes after: and that he was set on, &c.

55 Aliqui Angeli boni: "some good angels." -Ed.

settled him self to the Action: and on his Knees att my desk (setting the stone before him) fell to prayer and entreaty &c. In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used, I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ: Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL: I am.

Δ: Are there any more besyde you?

UR: Michaël and Raphaël. But, *Michaël est princeps in operibus nostris.*[56]

Δ: Ys my boke, of Soyga,[57] of any excellency?

UR: Liber ille, erat Adæ in Paradiso reuelatus, per Angelos Dei bonos.[58]

Δ: Will you give me any instructions, how I may read those Tables of Soyga?

UR: I can - But *solus Michaël illius libri est interpretator.*[59]

Δ: I was told, that after I could read that boke, I shold liue but two yeres and a half.

UR: Thow shallt liue an Hundred and od yeres.[60]

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56 Michael . . . nostris: "Michael is the foremost in our works." -Ed.

57 Soyga, Soiga = agyos. -E.A. Agios is Greek for holy. Two copies of this book have been identified. One is Bodleian Ms. 908, and the other is British Library Sloane manuscript 8. See the introduction for more detail. -Ed.

58 Liber . . . bonos: "That book was revealed to Adam in Paradise by the good angels of God." -Ed.

59 solus . . . interpretator: "Michael alone is the interpretor of that book." -Ed.

Δ: What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?

UR: Præsentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem invocandi.[61]

Δ: Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga.

UR: Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.[62]

Δ: Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michael?

UR: *Omnis hora, est hora nobis.*[63]

Δ: After this, there appered[64] in the stone a strange seale, or Characterismus of this fashion ensuing:

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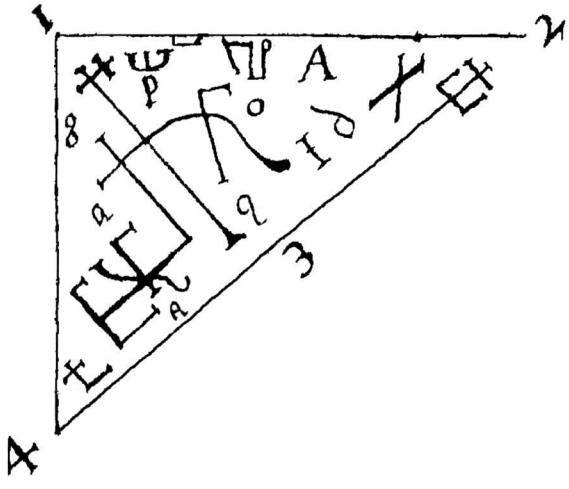
60 Dee lived to be 81. -Ed.

61 Praesentias . . . invocandi: "Request and invoke our appearance with sincerity and humility. And Anchor, Anachor, and Anilos are not to be called into this stone." -Ed.

62 Haec . . . non vi: "These things mostly involve Michael. Michael is the angel who illuminates your path. And these things are revealed in virtue and truth, not by force." -Ed.

63 Omnis . . . nobis: "Every hour is our hour." -Ed.

64 An illuding spirit straight way intruded him self, and this character: as may appere *Libri Quinti Appendice* where the character is described exactly.



Δ: What is the intente, or use of this?

UR:[65] *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*[66]

Δ: So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ: *Soli Deo Honor omnis, et gloria.*[67]

Amen.

The same Saterday after none. Hora. 5.

Δ: After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

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65 In margin: This was not True Uriel as may appere Anno 1583: May 5. –Ed.

66 Sigillum . . . gestandum: "Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and it is to be worn on the chest." -Ed.

67 Soli . . . gloria: "All honor and glory to God alone." -Ed.

UR: Peace. You must use Michaël.

Δ: I know no meanes or order to use in the invocating of Michaël.[68]

UR: He is to be invocated by certayn of the psalmes of Dauid, and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selues due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes.[69] You must use pleasant sauours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods fauour) to atteyn unto the thing, you haue long sowght for. There must be Coniunction of myndes in prayer, betwyxt you two, to God Contynually. Yt is the wyll of God, that you shold, ioinctly, haue the knowledge of his Angells to-gither. You had atteyned unto the sight of Michaël, but for the imperfection of Saul. Be of good Cumfort.

Δ: **The chayre cam into the stone againe: and I axed what it ment.**

UR: This is a seat of perfection: from the which, things shall be shewed unto thee, which thow hast long desyred.

Δ: **Then was there a square Table browght into the stone: and I demaunded, what that Table betokened.**

UR: A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

You must use a fowre square Table, two cubits square: Where uppon must be set Sigillum Dei,[70] which is allready perfected[71] in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. **This seal must not be loked on, without great reuerence and**

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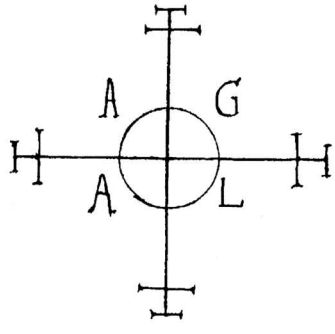
68 Note: In this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

69 That is, Psalms 6, 32, 38, 51, 102, 130, and 143 (the Vulgate numbers them 6, 31, 37, 50, 101, 129, and 142). –Ed.

70 Sigillum Dei: "Sigil (or seal) of God." -Ed.

71 In margin: Erronicè, contra ignorantiam meam. vide post. -Δ (Erroneously, to my ignorance. See below.) –Ed.

deuotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we haue no respect of cullours. **This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back-side of it, made thus:**



The Table is to be made of swete wood: and to be of two Cubits high: with 4 feete: with 4 of the former seales under the 4 feet.

Δ: The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed: so as the uttermost circle conteyning the letters, did seme to be clean without[72] the cumpas of the fete, equally rownd abowt the same fete. And these seales were shewed much lesser than the principall seal.[73] Under the Table did seme to be layd red sylk, two yardes square. And ouer the seal, did seme likewise red sylk to lye fowr square: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.

Uppon this uppermost red silk, did seme to be set the stone with the frame: right ouer, and uppon the principall seal: sauing that the sayd sylk was betwene the one and the other.

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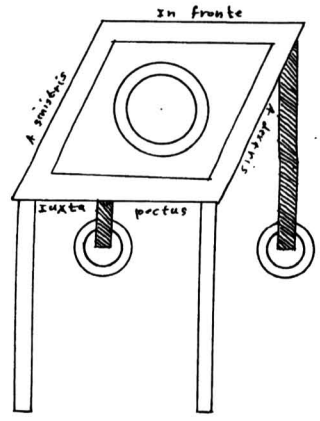
72 Note this point.

73 Two smaller seals are preserved in the British Museum. They measure 125mm in diameter, and are 20mm thick. The holy table itself measured 36¼ inches by 35⅞ inches, was 31½ inches high. -Ed.

The Table was shewed to haue on the fowre sides of it, Characters[74] and names, these, that are here in a schedule annexed, in 4 diuerse rowes.

UR: The characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the church.



Δ: What oyle is that?

UR: That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I haue no respect. We sanctifie, bycause we are holy: and you sanctify bycause of your holines.

UR: There is a spirit, named Lundrumguffa using you who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone.[75] He haunteth thy howse, and seketh the destruction of thy dowghter. His pretence was to haue maymed thee in thy Sholder the last night, and long ago. Yf thow do not dischardg him to morrow, he will hurt, both thy wife and thy dowghter.[76]

He is here now.[77]

Giue him a generall discharge from your familie and howse. He will seke Sauls death, who is accursed.[78]

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74 Caue: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparavit. -Δ. "Beware: an angel of darkness intruded itself here as is shown in the appendix to the fifth book." In fronte: "in front"; iuxta pectus: "near the chest"; a sinistris: "on the left"; a dextris: "on the right." –Ed.

75 Brimstone (sulfur) was commonly used in exorcisms. For the binding of Asmodeus by Raphael, see *The Book of Tobit* 3.17. -Ed.

76 Dee's daughter Katherine was nine months old at the time. -Ed.

77 Note: So is it evident who went abowt to hinder the truth before in the character, and in the border of the Table, falsely cownterfeating &c as it also in the next action may appere.

78 Saul in danger of being carried away quick. -Δ. Quick: "alive." -Ed.

Δ: I know no means, or art to do this by. For I did burn in flame of Brymstone, Maherion his name and Character, whan I fownd Saul priuilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he cam after, and wold haue carryed Saul away quick: as Robert Hilton, George,[79] and other of my howse can testify.

UR: The cursed will come to the cursed.

Δ: I beseche you to discharge him: and to bynde him somwhere far of, as Raphael did (for Thobias sake) with the wycked spirit Asmodeus.

UR: But Thobias did his part.[80] Art is vayne, in respect of God his powre. Brymstone is a mean.

Δ: Whan shall I do this?

UR: To morrow at the tyme of prayers.

Δ: *Gloria Patri et filio et Spiritui Sancto,*

sicut &c.[81] Amen.

1582 Martij 11
Sonday. a Meridie hora .3. a circiter.[82]

Δ: Uriel being called by E.T. there appeared one, clothed with a long robe, of purple: all spanged with gold, and on his hed, a garland, or wreath of gold: his eyes sparkling: of whome I axed Whether the characters noted for the Table, wer perfect: He answered,

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79 George was a servant of Dee's. Dee's diary states that goodman Hilton requested lodging for his two sons in Dee's house in 1579, and that Robert Hilton came to his service 4 October 1581. -Ed.

80 See Tobit 3.17 and 8.3.

81 Gloria . . . sicut: "Glory be to the Father, and to the Son, and to the Holy Spirit, as . . . etc." -Ed.

82 "Around 3 in the morning." -Ed.

They are perfect:[83] There is no question.

Δ: Are you Uriel?

Than presently[84] cam in One, and threw the brave[85] spirit down by the sholders: and bet him mightyly with a whip: and toke all his robes, and apparell of him: and then he remayned all heary and owggly: and styll the spirit was beaten of him, who cam-in after him. And that spirit, which so bet him, sayd to the hearing of my Skryer,

Lo, thus are the wycked skourged.

Δ: Are you Uriel, who speaketh that?

Uri: I am he. Write down and mark this: for it is worthy of the Noting.

This was thy persecutor Lundrumguffa. I browght him hither to let thee see, how God hath ponished thy enemy.[86]

Lo, thus, hath God delt for thee: Lo thus haue I delt for thee: Thank God.

Δ: Blessed be his holy name; and extolled, world with out ende.

E.T: He drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ: Here-uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. **Then he cam-in agayn: and an other with him: and iointly these two said to gither, Glorifie God for euer. And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring**[87] like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed

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83 Hereby may appere that this wycked spirit foysted in the shew of the fals character and names before.

84 Presently: "at once." -Ed.

85 Brave: "splendid." - Ed.

86 Note: Lundrumguffa skourged spiritually.

87 Glystring: "brilliant." -Ed.

to be with feathers. He had a roab ouer his body: and a great light in his left hand. He sayd,

Michaël: We are blessed from the begynning: and blessed be the name of God for euer.

Δ: **My skryer saw an innumerable Cumpany of Angels abowt him: And Uriel did lean on the square Table by. He that sat in the chayre** (whom we take to be Michaël) **sayd Than,**

Go forward: God hath blessed thee.

I will be thy Guyde.

Thow shallt atteyne unto thy serching.

The World begynnes with thy doings.

Prayse God.

The Angels under my powre, shall be at thy commaundement. Lo, I will do thus much for thee.

Lo, God will do thus much for thee.

Thow shalt see me: and I will be seen of thee.

And I will direct thy liuing and conversation.

Those that sowght thy life,[88] are vanished away.

Put up thy pen.

Δ: So he departed.

Δ: Gloria, laus, honor, virtus et Imperium Deo immortali, invisibili, et Omnipotenti, in sæcula sæculorum.[89]

Amen.

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88 Lundrumguffa.

89 Gloria . . . saeculorum: "Glory, praise, honor, virtue, and sovereignty to the immortal, invisible, and almighty God, forever and ever." –Ed.

Martij 14. Wensday. mane circa horam 9ã.

Δ: Being desirous to procede in this matter, by consent, we bent our selues to the Action. And after that E.T. had called Uriel and saw him, I cam to the desk from my oratorie. There did contynually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, instead of Uriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name: At length he answered, and sayde to the hearing of E.T.,

Uriel is my name, with diuerse called Nariel.[90]

Stay.

Δ: Then he went away, for a while: and cam agayn, and sayd thus,

Ur: The strength of God, is allwayes with thee. Dost thow know, what thow writest?

Δ: In two senses, I may understand it: eyther that the good Angel Gabriel[91] is allwayes with me, thowgh invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Ur: *Fortitudo Dei, tecum semper est.*[92]

Δ: He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man hauing his hed all couered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi: Note.

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90 Agrippa hath so, cap. 24, Lib. 3, *Occult. Phil.* -Δ. Cornelius Agrippa, *De Occulta Philosophia,* p. 471. Here Agrippa lists the four princes of the angels as Michael, Raphael, Gabriel, and Nariel (also known as Uriel). They rule over the four winds and the four parts of the world (East, West, North, and South respectively). -Ed.

91 Potius erat dicendum Michaël: Nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus. -Δ. ("Rather Michael was indicated: For Gabriel is the Predominance of God: and therefore also the strength, but to another degree." -Ed.)

92 Fortitudo . . . est: "The strength of God is always with you." -Ed.

Δ: This was Michael, with his sword in his right hand. Then cam Uriel to the man (hauing his hed all hyd, as it were in a blak hode) and toke-of that blak hode: and then lifted-up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michael rose; and toke-of all the mans clothes, and left him, as it were, onely in his shirt. Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, hauing two letters in it, thus:

and gaue it to Michaël. Uriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man. It semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held-up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gaue it the man to eat: and he did eat it.

Ur: Lo, things are covered.

Δ: Then he couered the Table and pluckt the cloth over it, down to the grownd, on euery side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode-up. Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn. Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.[93]

Δ: Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in Agrippa[94] and other, is declared.

Mi: Leaue your folly: Hold thy peace. Haue you not red, that they that cleaue unto God, are made like unto him.

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93 Angelus tuae professionis: "Angel of your profession." -Ed.

94 Vide Agrippam de Triplici hõis custode. Lib.3: cap.22. -Δ. Cornelius Agrippa, *De Occulta Philosophia,* book 3, chap. 22, p. 465. Here Agrippa states that

Δ: Yes, forsoth.

Mic: Thow camst hither to lern, and not to dispute. *Laudate Dominum in operibus suis.*[95]

Δ: The man kneled down, and so went out of sight.

Mi: He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name[96] NA, be praysed in trubbles.

Δ: Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleaue in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gaue it, to Uriel: and sayd, thus:

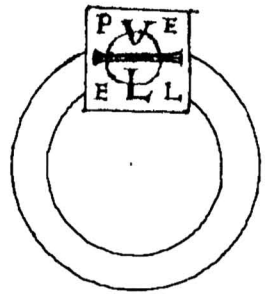
Mic: The strength of God, is unspeakable. Praysed be god for euer and euer.

Δ: Then Uriel did make cursy unto him.

Mi: After this sort, must thy ring be: Note it.

Δ: Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi: I will reveale thee this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy. Lo, this it is. This is it, wherewith all Miracles, and diuine works and wonders were wrowght by Salomon: This is it, which I haue revealed unto thee. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for euer.



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everyone is assigned three angelic keepers or preservers: one that is holy, another of the nativity, and another of the profession. -Ed.

95 Laudate . . . suis: "Praise the Lord for his works." -Ed.

96 Vide Reuclini *de Verbo Mirifico,* de nomine NA.

Δ: Then he layd the Ring down uppon the Table: and sayd,

Note.

Δ: It shewed to be a Ring of Gold: with a seale graued in it: and had a rownd thing in the myddle of the seale and a thing like a V, throwgh the top of the circle: and an L, in the bottome: and a barr ——— cleane throwgh it: And had these fowre letters in it, P E L E.[97]

After that, he threw the ring on the borde, or Table: and it semed to fall throwgh the Table: and then he sayde, thus,

Mi: So shall it do, at thy commaundement.

Without this, thow shalt do nothing.[98] Blessed be his name, that cumpasseth all things: Wonders are in him, and his Name is WONDERFVLL: His Name worketh wonders from generation, to generation.

Δ: Then he went away: and cam-in agayn by and by.

Mi: Note.

Δ: Then he browght-in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.[99]

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97 Vide Reuclini Librum *de Verbo Mirifico* de nomine PELE.

98 The use of the ring.

99 De sigillo Emeth, vide Reuclinim *Artem Cabalisticam,* lib.3. et Agrippam lib. 3. cap.11. -Δ. "Concerning the seal Emeth, see Johann Reuchlin, *On the Art of the Kabbalah,* book 3." Translated by Martin and Sarah Goodman, (Lincoln , NE: University of Nebraska Press, 1983), pp. 284, 287: "They assert that *En Sof* is alpha and omega, for he said: 'I am the first and the last.' They say too that the 'Crown' of the kingdom is the bottomless fount of all the ages and the Father of mercies, whose mystery is that he seals up Essence through Truth. As our noble teacher Eliezer haKalir says: 'Truth is his seal.' This can be proved by arithmetical calculation. If we multiply *Ehieh* (meaning 'essence') by *Ehieh* we will get 441, which is the same as *Emeth*, the word for 'true' or 'truth,' and the same as *Adonai Shalom*, which means 'Lord of Peace.'" Compare with Joseph Gikatilla (b. 1248), *Gates of Light,* translated by Avi Weinstein (San Francisco: Harper Collins Publishers, 1994), p. 222: "Thus the Sages said 'EMeT is the seal of the Holy One, Blessed be He.' . . . Therefore, upon His seal is written EMeT, to teach you that all the hosts of letters from the first aleph to the [but not including] mem

Then the sword closed up agayn: and he sayde,

Mi: This I do open unto thee, bycause thow mervayledst at SIGILLVM DEI. This is the Name of the Seale: Which be blessed for euer. This is the seale self. This is Holy: This is pure: This is for euer. Amen.

Δ: Then the seale vanished away. And I sayd to my frende (the Skryer) In dede, this other day, I considered diuerse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi: Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I haue no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue.[100] Yea you shall see me in Powre, and I will viset you in HOPE. Bless you the Lorde, and follow his wayes, for euer.

Δ: Then he went away: and Uriel followed him. And then I sayde to my skryer: It were good, we had euer some watch-word, when we shold not loke for any more matter at theyr hands, euery tyme of theyr visitting of us. Whereuppon, (unlooked-for, of us,) he spake agayn.

Mi: We lead tyme, Tyme leadeth not us:

Put up thy pen.

The Name of God, be blessed for euer.

Δ: Then they lifted up theyr hands to heuenward (which heven, appeared allso in the stone) and turned toward us, and sayd,

Valete.[101]

[which is in the middle of the alphabet] look to bring favour . . ." See the introduction for a discussion of the seal Emeth. Note also that all three names, "NA," "Emeth," and "PELE" are found in Agrippa, *De Occulta Philosophia,* book 3, chapter 11, p. 434. -Ed.

100 Virtue, also "power." -Ed.

101 Valete: "Farewell." -Ed.

Δ: So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ: Soli Deo omnis honor Laus et Gloria.[102]

Amen.

Martij 15. Thursday. Hora 1¼ a meridie.

Δ: After E.T. his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittring. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ: Being desirous, to know who he was, and his name, I requested him ernestly thereto. But he answered, as followeth,

Invocate nomen Domini, et agnoscetis eum.[103]

Δ: Then I prayed the psalme, Deus misereatur nostri, et benedicat nobis &c.[104] After that, he sayd,

I am mighty.

Δ: Bycause he delayed to declare his name, E.T. the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.

So I will by and by.

Δ: Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

I am mighty, and working wonders: I am SALAMIAN.[105] I rule in

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102 Soli . . . Gloria: "All honor, praise, and glory to God alone." –Ed.

103 Invocate . . . eum: "Invoke the name of the Lord, and acknowledge him." -Ed.

104 Psalm 67.1: Deus . . . nobis: "May God be gracious to us and bless us." -Ed.

105 Of Salamian you may rede, in the call, Diei Dominicae in *Elementis Magicis* Petri de Abano, there called Salamia. -Δ. Elementis Magici: "Magical Elements," by

the hevens, and beare sway uppon erth in his name, who be blessed for euer. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for euer.

Δ: Then appeared a big flame of fyre by him in the ayre.

Sal: Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt thee: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest.

Amen.

Δ: He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Sal: Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir-up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for euer. Driue him away.

Δ: It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, One, most horrible and grisely thretting,[106] and approaching to our heds: and skorning and gnashing at us.

Sala: God determines his mysteries, by Arte and vertue.

Peter de Abano, English translation published as *Heptameron: or Magical Elements* (London, 1655, reprint London: Askin Publishers, 1978), p. 89. Diei Dominicae: "Sunday."

106 Thretting: "threatening." -Ed.

Δ: Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he draue them away courragiously: And so they were driuen away. After that presently, cam one into the stone, all white. Salamian reached this white one a Cup. The white man held-up the Cup: and sayd, as followeth,

Lo, this is my name.

God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is: (putting furth the Cup again) for, I am called Medicina Dei.[107] I will shew thee, and I will shew you, the Angel of your Direction, which is called OCH.[108]

Δ: This name he spake: he shewed it allso on the Table (before him) written.

Raph: He is mighty in the sonne beames: He shall profit thee hereafter.

Δ: Then cam in an other, and sat down in the chayre: and he sayde, as followeth,

The strength of God liueth: and God raigneth for euer. I am Fortitudo Dei.

Δ: Why, then, you are Gabriel: and I toke you hitherto to be Michaël. How shall I then amend my boke, in respect of your name, allwayes before, written Michaël?

For.Dei: What thow hast written, that hast thow written: and it is true. Write down this name. POLIPOS.[109] Dost thow understand it?

Δ: No, God knoweth.

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107 Raphaël.

108 De OCH vide in libello *Arbatel* in ☉. -Δ. According to the Arbatel *De Magia Veterum,* Aphor. 17, pp. 17–31, Och is a spirit of Olympus who governs solar things. The other six Olympic spirits are Aratron (Saturn), Bethor (Jupiter), Phaleg (Mars), Hagith (Venus), Ophiel (Mercury), and Phul (Moon). -Ed.

109 See Agrippa, *De Occulta Philosophia,* book 3, chapter 34, p. 504. -Ed.

For.Dei: When that day commeth, I will speak with thee: yf thow observe that which I haue commaunded thee.[110] **As truely, as I was with SALOMON, so truely will I be with thee.**

Δ: Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For.Dei: Search for wisdome and lerning, and the lord will deliuer it unto you.

Δ: I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For.Dei: Name I haue none, but by my office. SALAMIAN cam not hither, but by me. He is a mighty Prince, governing the hevens, under my powre. This is sufficient for thy Instruction. **I was with Salomon, in all his works and wonders:** and so was this, whome God had appointed unto him. The Diuines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the Wyndow.

Δ: Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?[111]

For.Dei: I haue sayde.

Δ: What order will you appoint unto us two, in respect of our two beings to-gither? My frende here, may haue other intents and purposes of his affayres, then will serve me, for his ayde hauing in these Actions.

For.Dei: Joyne in prayers. For God hath blessed you: Dowt not.

Consider these mysteries.

Δ: Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T.

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110 Δ: Perchaunce he meaneth the cownsayle of Annael: before specifyed.

111 It is in *Elementis Magicis* Petri de Abano printed with Clauis Agrippae, which lay in my oratorie almost under my wyndow.

At length F.D. talked very much, and spedily to E.T. and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the Circumstance abowt the Action intended, with the Gold lamin, the ring, the seales &c. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare euery thing spoken of, he sayd,

F.D:

[... Use me, in the Name of God, for all occasions.[112] . . .]

Blessed[113] be God, who revealeth all Mysteries, &c. I am strength in nede. And Lo, here is Medicine for the sore. We bless the Lord: We gouern the erth, by the societie of Gabriel: whose powre, is with us: but he not here. &c.

Use Patience.

Ur: I liued with Esdras: I liued in him, in the lord, who liueth for euer.[114]

Raph: I liued with Tobie: Tobie the yonger.[115]

Δ: This was the white creature, that spake this.

F.D: We liue in the Lorde: who be praysed for euer.

Δ: I stode silent a good while.

F.D: What wilt thow?

Δ: I did attend, what you wold say.

F.D: I haue sayd.

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112 The top third of a page is missing here. This quote is supplied from HM, where it is attributed to Michael, that is, F.D., 15 March 1582. -Ed.

113 In margin, written lengthwise: God wilbe revenged uppon Saul: for he hath abused his names in his creatures He hath sinned agaynst kinde. His ponishment is great: and so I ende. –Ed.

114 See the apocryphal *II Esdras* 4.1, 4.36, 5.20, 10.28.

115 See the apocryphal *Book of Tobit* 3.17 and passim.

Δ: I haue byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: euen tyll my body shold be ready to synk down for wearines, before I wold giue ouer. But I feare, I haue caused wearines to my frende here.

F.D: In vertue is no wearines.

Δ: Now he stode up, out of his chayr: and he, and they all, ioinctly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the chayre remayned and the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ: Glorie, thanks, and honor be unto the Almighty Trinitie.

Amen.[116]

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116 *Mysteriorum Liber Primus,* tooke ending here (as I conceive) after which followes *Mysteriorum* Liber Secundus,* but the begining thereof is utterly perished. *So it appeares to be by divers Quotations in the following Books. *So by the Citation 28 April 1582. -E.A.

[Mysteriorum Liber Secundus]

. . . mysteryes,[1] . . .
. . . ow toward a thing, r . . .
. . . howse is hollow, it is empty and voyde . . .
. . . ants: The God of heuen and erth, will send into . . .

NOTE. We bring tydings <u>of light</u>*. The Lord is owr . . .
you and we prayse to gither. His name be praysed for ever. O . . .
in his Mysteries: O holy and eternall God.

Δ: He bowed down to the Chayre and then to the table, and sayd, Benedictus qui venit in,[2] (and there stayed a little) and sayd agayn, Benedictus qui venit in, nomine Domini.[3]

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1 The top quarter of a page is missing. In HM, Dee says: "Note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum Aemeth." In 3677, E.A. makes the following comments: "I suppose here were some other Actions between the 21 of March and 28 of April 1582 which belonged to the 2nd booke, & are wanting. For in the beginning of the Action of 28 of Apr. Mich: taxeth (?) and threateneth Δ for his slacknes for his not preparing things appointed by him (which Δ excuseth with inability) but here is no . . . of such appointment . . . in Action of 21 of March. [In margin: 22 Mar Mr Talbot went to London to take his journey for the Bookes vide Ephemerides. If therefore there was any action between 22 Mar & 28 Apr it must be after Mr Talbots retorn, & when he retorned is not noted.] (The following line was crossed out. -Ed.): I suppose also that somewhat is wanting of the 3d Booke, for here is only the Actions of 2 daies, and 28 & 29 of Ap: & the catch word of the last page is - Mi + decedite - but nothing followes.

I also suppose there is something wanting of the 4th Booke, for the last Action is 4 May 1582 & at the beginning of which it appears that E.T. was unwilling to proceed as skryer any further, because Mich: willed him to Marry. & lis & bable be here (+) left offe. Beside the 4th (or rather 5) booke begins the 15 of Nov: 1582. & from the 4 of May to that tyme here is nothing extant. Yet that somwhat was done may be colledled from what is entred under the Title vizt: Post reconciliationem Kellianam, &c: implying that, here had been some falling out betw. Δ & him, & it may hence be presumed, Kelly had been implyed as Skryer sometyme before the said falling out.

+ / 4. May. <u>Mr. Talbot went</u> vide Ephem: so that by this it seemes Mr. Talbot went away from Mortlack so soone as his account of 4 of May was finished, & discected the imployment." -E.A.

2 Benedictus qui venit in: "Blessed is he who comes in . . ." -Ed.

3 Benedictus . . . Domini: "Blessed is he who comes in the name of the Lord." This is part of the Sanctus prayer, which appears in the preface to the Latin mass. See also John 12:13. -Ed.

Δ: Than cam in Michael, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael?

Mich: Dowt not: I am he which reioyce in him that reioyceth in the Fortitude and strength of God.[4]

Δ: Is this Forme, for the Great Seale perfect?

Mi: The forme is true and perfect. Thow shalt sweare by the liuing God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle neuer to disclose these Mysteries.[5]

Δ: Yf No man, by no means, shall perceyue any thing herof, by me, I wold think that I shold not do well.

Mi: Nothing is cut from the Church of God. We in his Saincts are blessed for euer.

We separate thee, from fyled and wycked persons: We move thee to God.

Δ: I vow, as you require: God be my help, and Gwyde, now and euer, amen.

MIC: This is a Mystery, skarse worthy for us ourselues, to know, muche lesse to Reueale. Art thow, then, so Contented?

Δ: I am: God be my strength.

Mic: Blessed art thow among the Saincts: And blessed are you both.

I will pluck thee, from among the wycked [he spake to my skryer.][6] Thow Commyttest Idolatry. But take hede of Temptation: The Lord hath blessed thee. This is a Mystery.

Dee, what woldest thow haue?

Δ: Recte sapere et Intelligere &c.[7]

Mic: Thy Desyre is graunted thee. Use . . .

---

4 Michael - Fortitudo Dei.

5 My Oath or vow required for secresie.

6 To E.T. he spake.

7 Recte . . . Intelligere: "To perceive and understand properly." -Ed.

. . . with[8] . . .
. . . they are corrupted . . .
. . . they haue byn used to the wycked. Ther . . .

[Michael: -]:[9] **I will shew thee in the mighty hand and strength of God, [what] his Mysteries are: The true Circle of his æternitie Comprehending all vertue: The whole and Sacred Trinitie. Oh, holy be he: Oh, holy be he: Oh, holy be he.**

Uriel answered, Amen.

Mic: Now what wilt thow? Δ: I wold full fayne procede according to the matter in hand.

Mic: Diuide the owtward circle into 40 æquall partes: whose greatest numbers are fowre. See thow do it presently.

Δ: I did so. Diuiding it first into fowre: and then every of them into ten. He called Semiel, and one cam in and kneled down: and great fyre cam out of his mowth.[10]

Michael sayde, To him, are the Mysteries of these Tables known.

Michael sayde, Semiel (agayn) and by and by, he[11] **said, O God thow hast sayd and thow liuest for euer.** Do not think here I speake to him. Δ: He spake that to us, least we might dowte of his last speches, as being spoken to Semiel: which he directed to the æternall god and not to Semiel. **Semiel stode up, and flaming fire cam out of his mowth: and than he sayd, as followeth,**

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8 The top quarter of a page is missing. -Ed.

9 In HM this section has the following heading (perhaps part of the missing text): "Now I will speak of Sigillum Aemeth, also known as Sigillum Dei." The words in square brackets were supplied from HM. The quote is also dated 19 March. -Ed.

10 Semiel, this etymologie is as thowgh he wer the secretarie, for the Name of God.

11 Michael -CHM.

Sem: Mighty Lord, what woldest thow with the Tables?

Mic: It is the will of God, Thow fatche them hither.

Sem: I am his Tables.

Behold these are his Tables. Lo where they are.

Δ: There cam-in 40 white Creatures, all in white Sylk long robes and they like chyldern: and all they fallyng on theyr knees sayd,

Thow onely art Holy among the highest. O God, Thy Name,[12] be blessed for euer.

Δ: Michael stode up out of his chayre, and by and by, all his leggs semed to be like two great pillers of brass:[13] and he as high as half way to the heven. And by and by, his sword was all on fyre and he stroke, or drew his sworde ouer all theyr 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiael, with a thundring voyce, and sayd,

Declare the Mysteries of the Liuing God, our God, of one that liueth for euer.

Sem: I am redy. Δ: Michael stroke ouer them, with his sword agayne: and they all fell down, and Uriel allso on his knees. And commonly at the striking with his sword, flamyng fier like lightening did flash with all.

Mi: Note: here is a Mysterie.

Δ: Then stept furth, one of the 40, from the rest, and opened his brest which was couered with Sylk, and there appeared a great T all of Gold.[14]

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12 Semiel - fortè significat Nomen meum Deus. Ita quod Tabulae istae sunt Nomen Dei, vel Nomina Diuina. -Δ. Forte . . . Diuina: "Perhaps it signifies the name of my God, thus, because these tables are the name of God, or the Divine names." -Ed.

13 Compare with Daniel 10:6. -Ed.

14 The very fashion of the T was thus: 

Mi: Note the Number. Δ: Ouer the T, stode the figure of 4, after this manner:

The 40, all, cryed, Yt liueth and Multiplyeth for euer: blessed be his name.[15]

Δ: That creature did shut up his bosome, and vanished away, like unto a fyre.

Mi: Place that, in the first place. It is the name of the Lorde.[16]

Δ: Than there seamed a great clap of thunder to be. Then stepped (before the rest) one other of the 40, and kneled as the other did before. And a voyce was herd saying, Prayse God, for his **name** is reuerent.

Michael sayd to me, say after me thus,

> Deus Deus Deus noster, benedictus es nunc et semper: Amen.
>
> Deus Deus Deus noster, benedictus es nunc et semper: Amen.
>
> Deus Deus Deus noster, benedictus es nunc et semper:[17] Amen.

Δ: Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne G appeared.[18]

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15 "T" in the holy language is named Gisg; vide lib.5. post. et est ultima Alphabeti litera. -Δ. Vide . . . litera: "See below in Book 5; it is the last letter of the alphabet." -Ed.

16 HM reads "of God." -Ed.

17 Deus . . . semper: "O God, God, our God, blessed are you, now and forever." -Ed.

18 G: alr. Ged. lib.5. -Δ. ("G: otherwise Ged. [See] Book 5." -Ed.)

Mi: Write with reuerence, These Mysteries are wunderfull, the Number of his name, and knowledge: Lo, this it is, 9. Behold, it is but one, and it is Marveylous.

Δ: Then this Creature vanished away. . . . . .[19]

Mi: The Seale of Gods Mercy: blessed be thy name.

Δ: It semed to rayne, as thowgh it had rayned fyre from heuen. Then one other of the 40 was browght furth: The rest all fell down and sayd, Lo, thus is God known.

Then he opened his brest, and there appered an n, (not of so big proportion as the other), with the number of 7 over it.[20]

Mi: Multiplicatum est Nomen tuum in terra.[21]

Δ: Then that man vanished away as it were in a golden smoke.

Mi: Thow must not write these things, but with great devotion. He Liueth. Δ: Then cam an other furth. Then all falling down sayde, Vidimus Gloriam tuam Domine.[22] They were prostrate on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small t uppon it: and the figure of 9 under this letter t.[23]

Mi: Mark it, for this is a Mysterye. Δ: Then that Shewer (of the 40) seamed to fly up into the ayre, like as it were a white garment.

Mi: Illius Gloria sit nobiscum.[24] Δ: All sayd, amen: and fell down.

Δ: Then stode up an other, and opened his bosom, and shewed on his brest bare (being like syluer) a small h;[25] and he pointed to it, and ouer it was the number of 22.

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19 This ellipsis is Dee's, indicating an omission. -Ed.

20 N, alr, Drux.

21 Multiplicatum . . . terra: "Manifold is your Name on the Earth." -Ed.

22 Vidimus . . . Domine: "We have seen your glory, O Lord." -Ed.

23 Gisg.

24 Illius . . . nobiscum: "May his Glory be with us." -Ed.

25 Na.

Mi: Et est numerus virtutis benedictus. Videte Angelos Lucis.[26] Δ: This shewer went away like a white Cok flying up.

Δ: There cam an other in, and sayd,

Et sum Finis et non est mihi Numerus. Sum Numerus in numero Et omnis Numerus est mihi Numerus. Videte.[27]

Δ: There appeared a small n[28] on his skyn, being all spotted with Gold. Then he went away like three fyres, red flaming, and coming to gather agayn in the myddst of the firmament.

Δ: You must Note that in the stone the whole world in a manner did seme to appere, heuen, and erth, &c.

Mi: (Δ he cryed with a lowde voyce,) Et est vita in cælis.[29]

Δ: Then stepped furth one and sayd, Et ego viuo cum bene viuentibus,[30] and withall he kneeled down: and Michael stepped furth and toke of his veale on his brest and he made Cursy and stode up.

Mi: Viuamus Halleluyah. O Sanctum Nomen.[31]

Δ: All fell down on theyr faces, and Michael stroke ouer them with his sword and a great flash of fyre: And this man his brest seemed open, that his hart appeared bleading, and therein the letter m,[32] and 6, over it thus $\overset{6}{m}$.

Mic: Benedictus est Numerus Agni.[33]

Δ: Hereuppon They all fell down.

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26 Et est . . . Lucis: "And it is the number of blessed power. Behold the Angels of Light." -Ed.

27 Et sum . . . videte: "And I am the end, and have no number. I am a number within a number, and every number is my number. Behold." -Ed.

28 Drux.

29 Et est . . . cælis: "And he is life in heaven" -Ed.

30 Et ego . . . viventibus: "And I live with the well-living." -Ed.

31 Vivamus . . . Nomen: "We live, Alleluia. O Holy Name." -Ed.

32 Tal.

33 Benedictus . . . Agni: "Blessed is the number of the Lamb." -Ed.

Mi: Orate invicem.[34] Δ: Hereuppon we prayed a psalme; my skryer saying one verse, and I the other &c.

Mi: Omnia data sunt a Deo.[35] Δ: Then cam one in, hauing a rownd Tablet in his forhed and a little o[36] in his forhed: and 22 ouer it.

Mi: Et non est finis in illo.

Benedictus es tu Deus.[37] Δ: And then that shewer vanished away: He flew up, like a rownd raynbow knyt togither at the endes.

Mi: Angeli a nomine tuo procident Domine.
Tu es primus O Halleluyah.[38]

Δ: One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a Triangle, and in the myddest of it a small a[39] thus  , of pure gold, grauen very depe: Et Numerus tuus viuit in cæteris,[40] sayd this shewer. The number was ~~22~~ 20[41] over the a. This shewer went away with great lightening covering all the world.

Mi: Nomen illius est nobiscum.[42] Δ: He stroke agayne with his sword ouer them. Then stode one up: who, uppon his garment had an n: and he turned abowt: and on his back were very many (ens) n.[43]

Mi: Creasti tu Domine Angelos tuos ad Gloriam tuam.[44] Δ: Ouer

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34 Orate invicem: "Pray in turn." -Ed.

35 Omnia . . . Deo: "Everything is given by God." -Ed.

36 Med.

37 Et non . . . Deus: "And the end is not in him. Blessed are you O God." -Ed.

38 Angeli . . . Halleluyah: "The angels will fall down at your name O Lord. You are the first O alleluia." -Ed.

39 Un.

40 Et numerus . . . caeteris: "And your number lives in the rest." -Ed.

41 Corrected thus after by Uriel to be 20.

42 Nomen . . . nobiscum: "The name of that is with us." -Ed.

43 Drux.

44 Creasti . . . tuam: "O Lord, you have created your angels for your glory." -Ed.

the 'n' was the number of 14, ouer that n (I meane) which was onely on his brest.

Mi: Et te primus Creauit Deus.[45] Δ: Then the shewer flew up like a star. And an other cam in, all his cloth being plucked up: and so seamed naked: He hath a little 'a'.[46] This 'a' did go rownd abowt him, begynning at his feete: and so spirally upward: and he seemed to be all Clay. Ouer the 'a' was the number 6.

Mi: Et Creata sunt et pereunt in Nomine tuo.[47] Δ: And therwith this shewer fell down all into dust on the Earth: and his white garment flew up, like a white smoke: and allso a white thing did fly out of his body.[48]

Surgit Innocentia ad faciem Dei.[49]

Δ: Michael did ouer them agayn with his sworde, and it seemed to lighten. He began to speak, and he stopped suddenly, and the fyre flew from his mowth.

Mi: Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Iustus es in operibus tuis.[50] Δ: Then cam one in, with a garment all bluddy. He was like a chylde, he had a ball in his hand of perfume which smoked: and he hath uppon his forhed a little 'h'.[51] He bowed to Michaël: and Michael sayd, Numerus tuus est infinitus, et erit finis rerum.[52] Δ: This shewer seemed to powre him self awaye like a flud of blud: and his garment flew upward.

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45 Et te . . . Deus: "And God has made you first." -Ed.

46 Un.

47 Et creata . . . tuo: "And they were created and perish in your name." -Ed.

48 Note these 3 parts.

49 Surgit . . . Dei: "Innocence arises to the face of God." -Ed.

50 Innocentium . . . tuis: "O Lord, you have seen the names and blood of the innocent on the earth, and you are just in your works." Compare with Psalm 94:21. -Ed.

51 Na.

52 Numerus . . . rerum: "Your number is infinite, and it will be the end of things." -Ed.

Mi: Non est illi numerus. Omnia pereunt a facie Dei, et a facie Terræ.[53]

Δ: Then stepped one furth, like a water running rownd abowt him, and he cryeth miserably, O benedictum Nomen tuum Domine. Numerus perijt cum illis.[54] Δ: A little 'o' with 18 ouer it, appered.[55]

Δ: This shewer seemed to vanish away, and to cause a great water remayn ouer all.

Mi: Lux manet in tenebris. Gloriosum est Nomen tuum.[56]

Δ: Then stept one furth from the rest, who fell down, as theyr manner was.

> Δ: Note: All the Cumpanies of these 40, stode five to gither, and five to gither, and so in eight Cumpanyes; each, of fiue.

Δ: This was a very white one: The upper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diuerse cullours.

He sayd, Trinus sum.[57]

Mi: Benedictum sit nomen El.[58]

Δ: Than in the myddle of the fyres or smoke semed an 'l'[59] thrise placed, on a bluddy cross, and ouer the 'l' the number 26.

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53 Non est . . . Terrae: "To him there is no number. Everyone perishes before God, and on the face of the earth." -Ed.

54 O benedictum . . . illis: "Blessed is your name, O Lord. The number perished with those." -Ed.

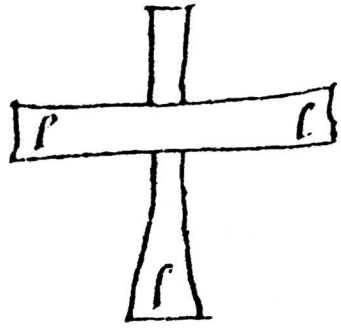
55 Med.

56 Lux . . . tuum: "Light abides in darkness. Your Name is full of glory." -Ed.

57 Trinus sum: "I am threefold." -Ed.

58 Benedictus . . . El: "May the name El be blessed." -Ed.

59 Ur.



Δ: This shewer seemed to haue three mens heds and to vanish away in a myst with a thunder.

Mi: Labia mea laudant Dominum.[60]

Δ: Then cam a very fayre yong one in with long heare hanging on her (or his) sholders: and on her belly appered a great scotcheon;[61] to hir, or him, Michael gaue a flame of fyre: and she, or he, did eat it.

Mi: Et hic est El:[62] and so appeared a little 'l' on the scotcheon, and it waxed bigger and bigger: and a fyre did seeme to go rownd abowt it.

Mi: Benedicta sit ætas tua:[63] Δ: And there appeared '30' under the l.

Δ: There cam a great many of little fyers and did seeme to eleuate this yong woman (or child) out of sight.

Michael stroke his sword ouer them agayn, and sayd,

Natus est illa Lux.

Ille est Lux noster.[64]

Δ: Then stept out an other and opened his white silk garment uppermost: and under it, he seemed to be sowed up in a white silk cloth. He

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60 Labia . . . Dominum: "My lips praise the Lord." -Ed.

61 Scotcheon: escutcheon. -Ed.

62 Et hic est El: "And here is El." -Ed.

63 Benedicta . . . tua: "May your age be blessed." -Ed.

64 Natus ... noster: "That Light is born. He/she/it is our Light." -Ed.

had in his forhed an 'n'[65] in his brest an 'n' and in his right hand an 'n'.

Mi: Numerus tuus est benedictus.[66] Δ: They all fell down, saying, Numerus tuus est Nobiscum: Nec adhuc nouimus finem illius Venies cum numero tuo O unus in æternum.[67]

Δ: And they fell all down agayn. This shewer departed clyming up into the ayre, as if he had clymed on a ladder.

Mi: Linguis suis cognouerunt eum.[68]

Δ: All sayd, Benedictus est qui sic et sic est,[69] throwing up into the ayre thre cornerd trenchers[70] of this fashion all of Gold. The one side of the trenchers was thus marked, and the other side had nothing on.

Δ: Then stept one oute: and fyre cam out and in of his mowth. He kneeled, the rest fell down. This seemed a transparent body, and he had in his eyes a small l:[71] and in his forhed the figure of 8.

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65 Drux.

66 Numerus . . . benedictus: "Your number is blessed." -Ed.

67 Numerus . . . aeternum: "Your number is with us: and yet until now we knew not his end. May you come with your number, O one forever." -Ed.

68 Linguis . . . eum: "They recognized him by his tongues." -Ed.

69 Benedictus . . . sic: "Blessed is he who is so and so." -Ed.

70 Trencher: cutting board on which food is served. -Ed.

71 Ur.

Mi: Note this, under. I meane the figure 8. Thus, 

Δ: All sayd, Et es verus in operibus tuis:[72] and so he vanished away in a flame of fyre.

Mi: Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.[73] Δ: All sayd, Amen.

Δ: One stept furth saying, Incipit virtus nostra,[74] he being covered under his robe, all with armor: and hath a great G[75] on his armor and the figure of '7' ouer it. He went **behynde** Michael and so vanished away.[76]

Mi: Recte viuite omnes Sancti eius.[77]

Δ: One stept furth: and opening his brest, there appered a boke, and turning ouer the leaves there appeared nothing but a little 'r'[78] and 13 over it. He went behinde the Chayre and so vanished awaye.

Mi: Hic est Angelus Eccliæ meæ, qui doceat Ille viam meam.[79]

Δ: There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a Sworde, and in his mowth a flame of fyre: he had a great H[80] uppon his sworde and under it 22. He went behynde the chayre &c. Michael standing up still uppon his leggs, like pillers of brass.

Δ: I axed him yf I shold not cease now, by reason of the folk tarying for us to come to supper.

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72 Et es . . . tuis: "And you are true in your works." -Ed.

73 Gaudete . . . Gaudete: "Rejoice ye, all his people, rejoice ye, all his people, from now on rejoice." -Ed.

74 Incipit virtus nostra: "Our power begins." -Ed.

75 Ged — G.

76 Note this to be the first that vanished away, going behynde Michael.

77 Recte . . . eius: "Live properly, O you his holy ones." -Ed.

78 Don.

79 Hic est . . . meam: "This is the angel of my Church, who may teach him my path." -Ed.

80 Na.

Mic: Lay away the world. Contynue your work: Coniunxit spiritum mentibus illorum.[81]

Δ: Then stept out one, hauing under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side 'o' and on the other a 'g'.[82]

[Δ: As in scotcheons of armes, where the man and his wifes armes ar ioyned perpale, as the heraulds term it.] This shewer shut up the chest and went his way.

Mi: Numerus illius est sine numero.[83]

Δ: Then cam in an other, saying,

Tempus est. Deum vestrum agnoscite.[84]

Δ: This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little 't'[85] and 11 under it.

Mi: Stay; place this, in the second place. This went away.

Mi: Ymago tua, (mors,) est amara.[86]

Δ: Then cam one in, with a big belly, and fat cheekes: an half sword

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81 Coniunxit . . . illorum: "He joined the spirit with their souls." -Ed.

82 Med, ged.

83 Numerus . . . numero: "Its number is without number." -Ed.

84 Tempus . . . agnoscite: "It is time. Recognize your God." -Ed.

85 Gisg.

86 Imago: I writ first: but, aunciently, and vulgarly both in writing and print, you shall finde ymago, thowgh not according to the Latine Tung. -Δ. Ymago . . . amara: "Your image (O death) is bitter." -Ed.

perced his hart, and a little 'y'[87] written on it. Iustus est malis deus noster.[88] Δ: The number of 15 under it.

Mi: Place it in the former place.

Mi: Opera fidelium, Delectatio mea.[89] [Δ: Then cam one in.] Hic est Deus noster.[90] He shewed the letter of o on his naked brest, and the figure of 8 under it. He went away.

Mi: Ecce, Iniquitas regnat in domo mea.[91]

Δ: Then stept one oute very lean, all his body full of little e,[92] and under euery one of them, 21. He went away behynde the chayre.

Mi: Bestia deuoravit populum meum, peribit autem in æternum.[93]

Δ: Then stept out one in bluddy apparell, all his body full of serpents heds and a b[94] on his forhed, and the number of 10 ouer it. He went away.

Mi: Iniquitas Abundat in templo meo, et sancti viuunt cum Iniquis.[95]

Δ: One very lean, hunger sterued cam out, an A on his brest, and, 11 over it, and so went away.

Δ: There cam in another.[96]

Mi: Iniqua est Terra malitijs suis.[97]

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87 Gon - cum puncto, y -Δ. ("With a point, to distinguish it from 'i'." -Ed.)

88 Iustus . . . noster: "Our God is just to the wicked." -Ed.

89 Opera . . . mea: "The labor of the faithful is my delight." -Ed.

90 Hic est Deus noster: "Here is our God." -Ed.

91 Ecce . . . mea: "Behold, sin rules in my house." -Ed.

92 Graph.

93 Bestia . . . aeternum: "The beast devoured my people, but he will perish forever." -Ed.

94 Pa.

95 Iniquitas . . . Inquis: "Iniquity fills my temple, and the holy live with the unjust." -Ed.

96 I think it to be superfluous.

97 Iniqua . . . suis: "The earth is unjust in its malice." -Ed.

Δ: Then cam in one who drew out a bluddy sworde on his brest a great romayn I, and 15 over it. He went his way.

Mi: Angeli eius ministrauerunt sanctis.[98] Δ: Then stept one oute with a Target and a little a on it, and ouer it the number of 8.[99] He went away.

Mi: Regnabit Iniquitas pro tempore.[100] Δ: They all cryed, Halleluyah.

Δ: Then stept one furth with a golden crown, and a great arming sworde: his clothing all of gold, with a letter 'r' on his sword and 16 ouer it, and so he went away.

Mi: Nulla regnat virtus super terram.[101] Δ: Then stept one oute, hauing all his body under his white sylken habit (as they all, had) very braue after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a veluet hat on his hed, with a feather: and he advanced him self braggingly: He had burnt into his forhed a little n: and Michael sayd, Non est numerus illius in Cælis.[102] Δ: He went awaye.

Mi: Antiquus serpens extulit caput suum deuorans Innocentes.[103] Halleluyah.

Δ: Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seal (suddenly there) very gorgeous of gold and precious stones: he sayd,

Regnum meum. Quis Contradicet?[104]

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98 Angeli . . . sanctis: "His angels have served the saints." -Ed.

99 Uriel corrected it after, to be under.

100 Regnabit . . . tempore: "Wickedness will rule for a time." -Ed.

101 Nulla . . . terram: "No power rules upon the earth." -Ed.

102 Non est . . . caelis: "His number is not in heaven." -Ed.

103 Antiquus . . . Innocentes: "The ancient serpent has raised up his head, devouring the innocent." -Ed.

104 Regnum . . . Contradicet?: "My Kingdom. Who resists it?" -Ed.

Δ: He hath proceding out of his mowth, many little (enns,) n, and on his forhed, a great A.

Mi: Non quòd est A, sed quòd contradicit A.

Nec portio, nec numerus eius invenitur in cælo.

Habet autem Numerum terrestrem

Mysterium.[105]

Δ: He shewed three figures of '6' set in triangle thus, 6 6 6

Mi: Vobis est Mysterium hoc, posterius reuelandum.[106]

Δ: And there cam a fyre and consumed him, and his chayre away, suddenly.

Mi: Perturbatur terra iniquitate sua.[107]

This shewer, his garments, white, under: his face as brass: his body grevous with leprosy: hauing uppon his brest an O, with the number of 10 under it: and so departed.[108]

Mi: Surgite O Ministri Dei: Surgite (inquam) Pugnate: Nomen Dei est æternum.[109]

---

105 Non quod . . . Mysterium: "It is not because he is A, but because he resists A. Neither his portion nor his number are discovered in heaven. Therefore he has the number of the earth, which is a mystery." -Ed.

106 Mysterium nobis reuelandum. -Δ. ("A mystery to be revealed to us.") Vobis . . . reuelandum: "This mystery is to be revealed to you afterward." -Ed.

107 Perturbatur . . . sua: "The earth is thrown into confusion by his/her wickedness." -Ed.

108 My skryer had omitted to tell me this, or els, it was not told and showed, but Uriel did after supply it by the skryer: The first letter of Perturbatur, doth not make shew, of the letter following as other before did.

109 Surgite . . . aeternum: "Arise, O servants of God. Arise (I say) and fight. The Name of God is eternal." -Ed.

Δ: Then cam two oute to gither: they had two edged swordes in theyr hands, and fyre cam oute of theyr mowthes. One had a G, and 5 ouer it, the other had...

[Δ: We fell to prayer, whereuppon Michael blessed us.]

The other had an h on his sword, and 14 under it: and so they went away.

Mi: Omnis terra tremet ad vocem tubæ illius.[110]

Δ: One stept out, and under his habit had a trumpet. He put it to his mowth, and blew it not. On his forhed a little 'o' and 17 under it. He went awaye.

Mi: Serua Deus populum tuum, Serua Deus populum tuum Israel, Serua (inquam) Deus populum tuum Israel.[111] Δ: He cryed this, alowde.

Δ: One appeared with a fyry sword, all bluddy, ~~his vesture all bluddy~~ his vesture all bluddy, and he had s.[112]

Est numerus in numero.[113] Δ: He went away.

Δ: I understand it to be a letter, and the number 5 also.

Mi: So it is.

Δ: There cam one in with diuerse owgly faces, and all his body skabbed.

Mi: Nunc sunt Dies tribulationis:[114] Δ: He had an a on his forhed and the Number 5 under it.

Mi: Hic est Numerus predictus.[115]

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110 Omnis . . . illius: "All the Earth will tremble at the sound of that trumpet." -Ed.

111 Serua . . . Israel: "O God, save your people; O God, save your people Israel; O God, save (I say) your people Israel." -Ed.

112 Fam.

113 Est numerus in numero: "He is the number in the number." -Ed.

114 Nunc . . . tribulationis: "Now are the days of troubles." -Ed.

115 Hic predictus: "This is the number that was foretold." -Ed.

Mi: Audite, consummatum est.[116]. This had a great pot of water in his hand and uppon the pot, grauen, a with 5 under it. He departed in fyre.[117]

Mi: Angele preparato Tubam tuam.[118]

Δ: Then cam one oute with a Trumpet. ----- Venite Tempus.[119]

Δ: He offered to blow, but blew it not. On the ende of his Trumpet was a little a and 24 under it. He went away.

Δ: They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, Hij duo Cælati sunt adhuc.[120] They two went away.

Mi: Vale. Natura habet terminum suum.[121]

Δ: He blessed us and florished his sword towards, and ouer us, and so went away: and Uriel after him: who all this while appeared not.

Δ: After supper Mr. Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amyss, in the Table or seale which I had byn occupyed abowt this day. And thereuppon, Mr. Talbot cam to me into my study: and requyred the Seale (or Tables) of me: for he was wished to correct somthing therin, (sayd he). I deliuered him the seal, and he browght it agayn within a

116 Audite . . . est: "Listen: it is finished." -Ed.

117 Uriel also did correct this place with deliuering this in the place of the other description before.

118 Angele . . . tuam: "O angel, prepare your trumpet." -Ed.

119 Venite Tempus: "The time comes." -Ed.

120 Hij duo . . . adhuc: "These two were still hidden." - Ed.

121 Vale . . . suum: "Farewell. Nature has its own limit." -Ed.

little tyme after, corrected: both in the numbers, for quantyty and some for place ouer or under: and also in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remayning yet empty: saying, Hij duo cælati sunt adhuc.[122] But If I had omitted any, there shold more than two haue wanted.[123] Whereuppon we thowght good to ax Judgment and dissoluing of this dowte, by Michael. And comming to the stone He was redy. I prepownded this former Dowte. He answered,

Mi: Veritas est sola in DEO. Et hæc omnia vera sunt.[124] You omitted no letter or history that was told you. But the skryer omitted to declare unto you.[125] Δ: May I thus recorde it?

Yt is iustly reformed by Uriel: the one being omitted of the descrier and the other not yet to us declared, might make that phrase meete to be spoken, Hij duo cælati sunt adhuc.[126]

Mi: Thow hast sayd. Δ: I pray you to make-up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn, Semiæl Semieil. Then he cam, and kneled down.

Consummatum est.[127] Δ: The shewer (a white man) pluckt oute a trumpet, and put it to his mowth, as thowgh he wold blow, but blew not: and there appeared at the ende of the Trumpet the greke ω. There arose a myst, and an horrible Thunder.

Mi: It is done. Δ: Then of the three 6 6 6 before Noted, with his fin-

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122 Hij duo . . . adhuc: "These two were still hidden." - Ed.

123 Have wanted: "were missed." -Ed.

124 Veritas . . . sunt: "Truth is in God alone, and all these things are true." -Ed.

125 The descryer, or the skryer omitted to tell.

126 Hij duo . . . adhuc: "These two were still hidden." - Ed.

127 Consummatum est: "It is finished." -Ed.

ger he put oute the two lowermost: and sayd, Iste est numerus suus.[128] And Michael did put his finger into the Trumpets ende, and pulled furth a rownd plate of Gold, wheron was the figure of 'i' with many circles abowt it, and sayd, Omnia unum es

Δ: The forme of the world which appered before, vanished away: and Semyeil[130] went away, And Michael cam and sat in his chayr agayn: and his brasen leggs wer gone, and uppon our pawsing he sayd,

Mi: Go forward. Do you know what you haue allready written?

Laudate Dominum in Sanctus eius.[131]

Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Euery letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
Whan thow dost know the 7 names, thow shalt understand the 7 Angells.

The Number of 4,[132] pertayning to the first T, is a Number significatiue: signifying, to what place thow shalt next apply the eye: and being placed aboue, it sheweth removing toward the right hand: Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significatiue: declaring, to what place

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128 Iste . . . suus: "This is his number." -Ed.

129 Omnia unum est: "Everything is one." -Ed.

130 Semieil.

131 Laudate . . . eius: "Praise the Lord in his sanctuary" (Psalm 150). -Ed.

132 The declaration of the Numbers.

thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untyll it light uppon a letter, without number, not signifying. This is the Whole. So shalt thow fynde the 7 principall Names: known with us, and applyable to thy practise.

Make experience.[133]

Δ: Then telling from the T, 4 more places (toward the right hand) exclusiuely, I finde in that fowrth place, from T, (but being the fifth from the beginning, and with the begynning) this letter h: with 22, ouer it. Therfore, I procede to the right hand, 22 places: and there I finde A, and 11 over it. Going then toward the right hand 11 places furder: I finde a little a with 5 under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusiuely, where I finde o with 10, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter t, and 11, under it: and therfore going to the left hand 11 places, I see there the letter h alone without any number. Wherfore, that letter, endeth my word, and it is in all, ThAaoth. Ys this, as it shold be?

Mi: That is not the name. Thow shalt understand all in the next call.[134] The Rule is perfect. **Call** agayn within an howre and it shalbe shewed.

The howre being come we attended Michael his retorn to make the Practise euydent of his first Rule.

Mi: Saluete.[135]

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133 Make experience: "get started." -Ed.

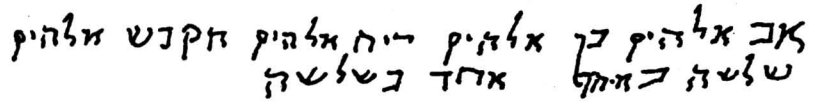
134 Note these doings to be accownted Calls.

135 Saluete: "Greetings." -Ed.

Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in thee, bycause thow knowest not the error. Understand that the 7 Names must Comprehend, as many letters in the whole, as there are places in the Circle: Some letters are significatiue of them selues. In dede no letters, but dubble numbers, being the Name of God.

Thow hast erred in the first name, in setting downe 'Aa'; that is, twise a togither, which differ the word. Which thow shalt Note to the ende of thy work: Wheresoever thow shalt finde two 'aa' togither the first is not to be placed within the Name, but rather left with his inward power. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter A.[136] Accownt thow, and thow shalt finde the names iust. I speak not of any that come in the begynning of the word but such as light in the myddest: Proue, proue:[137] and thow shalt see. Whereas thow hast 'go', it is to be red 'og'. This is the whole.

Δ: I haue red in Cabala of the Name of God of 42 letters: but not yet of any, of 40 letters: That of 42 letters is this,[138]



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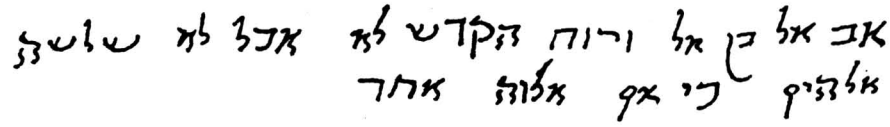
136 Note: 7 names, proceding from 3 generall places of the Circumference or 3 generall letters, being but one letter and that, A.

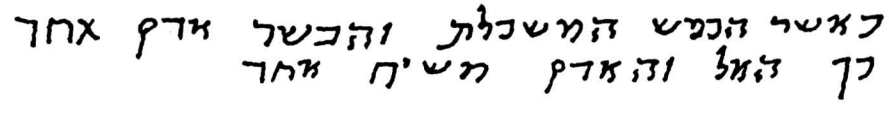
137 Prove: "determine the truth." -Ed.

138 Vide Galatinum, lib. 3. cap. 11. -Δ. This is Petrus Galatinus, a 15th century Kabbalist. -Ed.

id est: Pater Deus, Filius Deus, spiritus sanctus Deus: Tres in uno, et unus in tribus. Vel Trinitas in unitate et unitas in Trinitate.[139] Or thus,



which in Latin is, Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres Dij sed unus Deus.[140] And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Diuine Trinitie) the Cabalists haue a name explained of 42 letters, on this manner,



That is in Latine, Sicut anima rationalis, et caro, homo unus, ita Deus et homo Messias unus.[141] I am not good in the hebrue tung, but, you know my meaning.

Mi: The letters being so taken oute, being a name, and a number, doth certefye the old rule of 42 letters, whan you restore them in agayn.[142]

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139 Id est . . . Trinitate: "That is, God the Father, God the Son, God the Holy Spirit, Trinity in unity and unity in Trinity." - Ed.

140 Pater . . . Deus: "God the Father, God the Son, God the Holy Spirit, nevertheless not three gods but one God." -Ed.

141 Sicut . . . unus: "As the rational mind and flesh of a person are one, so too are God and man one Messiah." -Ed.

142 42, are here in potentia, but, non Acta.

Mi: Note, Oute of this Circle[143] shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow proue to be a mysterie unknown to man. Beasts, birds, fowle and fish do all reuerence to it: In this they were all Created. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise.[144] Looke to the Mysteries: for they are true. A and ω: Primus et Nouissimus; unus solus Deus viuit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Diuina.

Dixi:[145]

Thow art watcht all this night: who is euen now at the Dore: Clerkson. Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum.[146] Halleluyah.

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†

Tuesday the 20 of Marche: circa 10ã mane.

Δ: Are you Uriel?

Ur: I am. We thank thee for thy great good will.[147] We cannot viset thee now. At the twelfth howre thow shalt use us.

Δ: Fiat voluntas Dei.[148]

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143 The vertu of this Circle.

144 ADAMS TREATISE, Δ: He meaneth my Booke that I call *Soyga.*

145 Primus . . . Dixi: "First and newest, one alone God lives now and ever: He is and he will be, and here are his Divine Names. I have spoken." -Ed.

146 Benedicamus Dominum: "Let us bless the Lord." -Ed.

147 Δ: I had made, and written, and corrected certayn prayers to them.

148 Fiat voluntas Dei: "Let it be as God wills." -Ed.

A meridie circa 2ã

Δ: At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok: when; we comming to the stone, fownd there Michael and Uriel: but Michael straight way[149] rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets,[150] of gold they seamed to be.

Mi: Shut up your doores. Δ: I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ: He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi: Ecce, Mysterium est. Benedictus Dominus Deus Israel.[151]

Δ: Therewith he did spred oute, or stretch the Canapy: whereby it seamed to couer all the world [which seamed to be in the stone, allso, heven, an erth] so that the skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon.

Mi: What wold you haue? Δ: Sapientiam.[152]

Mi: Rede the names thow hast written. Δ: I had written these according to the Rule before giuen, as I understode it:

Thaaoth
Galaas
Gethog
Horlωn
Innon

---

149 Straight way: "immediately." -Ed.

150 Baskets.

151 Ecce . . . Israel: "Behold, it is a mystery. Blessed be the Lord, the God of Israel" (Psalm 7:18). -Ed.

152 Sapientiam: "wisdom." -Ed.

A^aoth
Galetsog

Mi: Loke to the last name. Δ: I had written, (as appeareth) Galetsog, by misreckening the numbers, where I fownd it shold be Galethog with an h and not s.

Mi: Lo, els thow hadst erred. They are all right, but not in order. The second is the first (his name be honored for euer), The first here, must be our third, and the third here, must be our second: thus set downe.

1. Galas
2. Gethog
3. Thaoth
4. Horlωn
5. Innon
6. Aaoth
7. Galethog

Mi: Work from the right, toward the left, in the first angle next unto the circumference.

Δ: He shewed than, thus, this letter  .

Mi: Make the number of 5 on the right hand, (that is, before it) at a reasonable distance, thus 5.

Δ: After that he shewed the second letter, a great roman A, thus A+ 24.

Then he shewed  30.

Then  21.

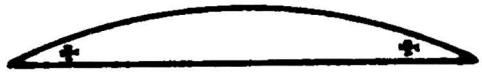
Then  9.

Then he shewed  14.

Then he shewed this compownd letter, with the circle and cross:

He willed me, at each corner of these Segments of circles, to make little Crosses, and so I did.

Δ: After euery of the 7 letters shewed he did put them up in his bosom as sone as he had shewed them fully. The plates wheron those letters were shewed, hath the forme of the segment of a circle, thus



and seemed to be of pure gold. When the 7 letters were placed, he sayd,

Omnia unum est.[153]

Then he pulled all the 7 plates out of his bosom, and Uriel kneeled down before him. Then the plates did seeme to haue two wings (eche of them) and to fly up to heven[154] under the Canapye.

Δ: After this, one of the 7 baskets, (that which is in the east) cam to Michael, and he sayd,

Mi: Seal this:[155] For This was and is for euer.

Δ: Then he stode agayn on his leggs like brasen pillers, and sayd,

Mi: Oh how mighty is the name of God, which rayneth in the heavens, O God of the faithfull, for thow rayneth for euer.

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153 Omnia unum est: "All is one." -Ed.

154 Here there is a marginal flourish in the manuscript, with a line drawn to the word "heven." -Ed.

155 Seal this: "confirm this." –Ed.

Δ: He opened the basket, and there cam a great fyre out of it.

Mi: Diuide the 7 partes of the circle next unto that which thow hast done, euery one, into 7.

Note: (for the tyme wilbe Long) Seuen, rest in 7: and the 7, liue by 7: The 7, gouern the 7: And by 7, all Gouernment is. Blessed be he, yea blessed be the Lord: praysed be our god. His Name be magnified. All honor and Glory be unto him now and for euer. Amen.[156]

1. Δ: Then he toke oute of the fire in the basket, a white fowle like a pigeon. That fowle had a Z uppon the first of 7 feathers which were on his brest. That first feather was on the left side.

   Mi: Note. There is a mysterie in the seuen, which are the 7 governing the 7 which 7 gouern the earth. Halleluyah.

   Mi: Write the letters. Δ: Now, a small l in the second fether. Then he couered those first two letters, with the other feathers. The third an l, like the other. Then he couered that allso. The fowrth an R. He covereth that. The fifth a great roman H. He couereth it. The sixth feather hath a little i. Then he hid that feather. The last feather had a small a.

   Mi: Prayse God.

   Δ: Then he put the fowle into the basket: and set it down by him. Then he hong it up in the ayre by him.

   Δ: Then he lift up his sworde over us, and bad us pray. Δ: We prayed.

2. Δ: Then he stretched out his hand and there cam an other basket to him, and he pluckt out a white byrd, much bigger than the other: as big as a swan: with '7' feathers on his brest.

   Mi: Dixit et factum est.[157]

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156 Note of the 7 Baskets.

157 Dixit . . . est: "He spoke and it was so." -Ed.

Mi: Note. Δ: The first feather hath a little a on it: and it went away. The next a Z great as the first. Then a C great. Then a little a. Then an other little a. Then a feather with a little c. Then one with a little b. Δ: Then he couered them all.

Mi: Thow hast truth.

Δ: Then he put up the fowle into the basket, and hung it up by the other in the ayre.

Δ: Than the third Basket cam to him: and he toke out a byrd all green as grass, like to a peacok in form and bignes.

Mi: Et viuis tu cum illo: et:

regnum tuum cum illis est.[158]

Δ: There started out of this birds brest, 7 fethers, like gold, and fyrie.

Mi: Pray.

3. Mi: Note. Δ: On the first feather a small p.

Then a small a.
A little u.

Then a small p.
Then a small n.
Then a small h.
Then a small r. Then he put the fowle up into the Basket &c.

Δ: Then there cam an other basket to his hand.

Mi: Dedit illi potestatem in cælus.

Potestas illius magna est.
Orate.[159] Δ: We prayed.

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158 Et viuis . . . est: "And you live with him, and your kingdom is with those." -Ed.

159 Dedit . . . Orate: "He gave power to them in heaven. His power is great. Pray." -Ed.

4. Δ: Then he pluckt out a fowle, greater than any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on seuen skales, appered letters.

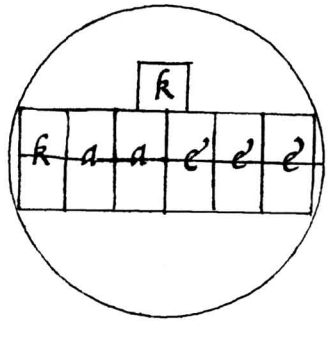
Mi: Note. Δ: First a little h.

A little d.
A little m.
Then a little h.
Then a little i.
Then a little a.
Then a little i.

Δ: Then he put up the fowle, & hung the basket in the Ayre.
Δ: Then there cam an other Basket to him.
[Δ: Note: All this while the firmament was not to be seen.]
Mi: Magnum est DEVS in Angelis suis.

et magna est illorum potestas in Cælis.
Orate.[160] Δ: We prayed.

5. Δ: Then he pluckt out a bird like an Egle all his body like Gold, and he had a little circle of feathers on his brest: and in it, betwene fowre parallell lines, twelue equall squares: and on the top, on the myddle, one, like the other twelue, thus:



160 Magnum . . . Orate: "Mighty is GOD in his angels, and great is their power in heaven. Pray." -Ed.

Δ: Then he put up the Egle &c.

Δ: Then cam an other Basket.

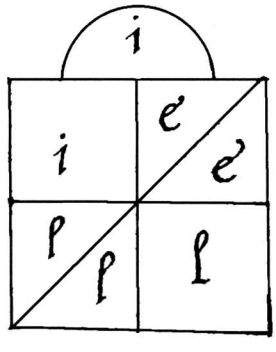
Mi: Nuncius tuus est magnus in cælis.

Orate.[161]

Δ: He, and the Basket that wer opened, shut, and set aside, seamed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn, and went awaye agayne. Then cam URIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass: as Michael did stand on before.

UR: This is a Mysterie. He is here, and not here which was here before.[162]

6. Δ: He opened the Basket and pluckt out like a phenix [or pelicanΔ] of the bignes of a swan: all fyrie sparkling. His byll is bent into his brest and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it up, and hung it by the other Baskets.



161 Nuncius . . . coelis. Orate: "Your messenger is great in heaven. Pray." Nuncius (Nuntius) is commonly used as a title for Gabriel in medieval Latin. -Ed.

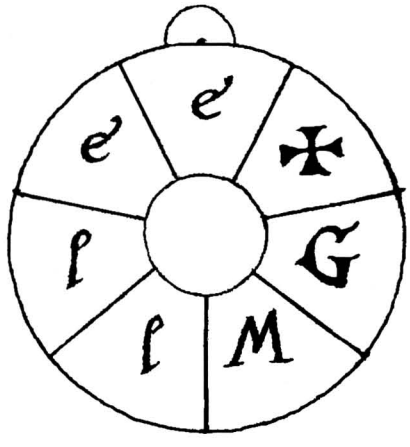
162 Michael is the sixth name. vide post. -Δ. Vide post: "see below." -Ed.

Then cam the last basket. Uriel stode still and sayde,
UR: Dedit angelis potestatem in lumine Cæli.[163]

Orate. Δ: We prayed.

7. Δ: Then cam Michael and toke the Basket of Uriel and becam standing on the great brasen legs, as before.

Δ: He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion:



Mi: Et Coniunxit illos DEVS in unum.[164]

Δ: All the Baskets flew up: and so the Canapie vanished away, and the Heaven appeared.

Δ: Now he cam and sat down in his chayre.

Δ: Michael sayd to Uriel, It is thy part, to expownd these Mysteries: Go to, in the name of our God.

Δ: Uriel cam and stode before him and sayde, What will you: Ô our fellows and seruants to GOD? What will you?

---

163 Dedit . . . coeli: "He gave power to his angels in the splendor of heaven." -Ed.

164 Et coniunxit . . . unum: "And God joined them into one." -Ed.

Δ: Perfect knowledg and understanding, such as is necessary for us.[165]

UR: Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to thee agayne.

Δ: So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it.

Δ: After a quarter of an howre, Michael and Uriel cam both agayne.

Mi: Loke into the 7 angles: next unto the uppermost Circumference.

Δ: Uriel cam and stode before Michael.

UR: Those 7 letters[166] are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from euery letter and **Cross so formed**: referring in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thou hast Before: euery **letter** conteyning an Angel of brightness: comprehending the 7 **in**ward **powres** of God: known to none, but him self: a Sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this world.[167] Yt banisheth the wicked, expelleth euyll spirits: qualifieth the Waters, strengtheneth the Just, exalteth the righteous and destroyeth the Wicked. He is ONE in SEVEN. He is twise THREE.[168] He is seuen in the Whole. He is Almighty. His Name is euerlasting: His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our God) for euer.

---

165 My contynual and anncient prayer.

166 Note these manifold and great Mysteries and mark these 7 diuerse Crosses with these 7 letters.

167 Note this Bond.

168 He is twice three and one.

UR: Thow must refer thy numbers therin conteyned, to the upper circle. For, From Thence, all things in the inward partes, shalbe comprehended. Looke if thow understand it.

Δ: I finde it to be GALETHOG.

UR: It is so. Δ: I thank God and you, I understand now (allso) the numbers annexed.

UR: As this darknes is lightened, by the spirit of God, herein; so will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

UR: To the next part. Δ: Michael sat still, with his sword in his hand.

UR: The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow understand it? Δ: Not yet. Ur: Oh how far is mans Judgment from Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him, which seeth for euer. Δ: Amen, Amen, Amen.

UR: Note: We cannot tary long. Thow must set down these letters onely, by 7, in a spare paper, thus:[169]

UR: Rede----------Begyn at the first, and rede downward.[170]

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	l
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

169 I haue hither to forgotton to ax where Uriel his name may appere.

170 48 letters are here: and One is noted by a Cross: which maketh the 49th. Of this Cross and Angels vide Anno 1584, Junij 25. - Δ. See TFR, p. 173. -Ed.

Δ: I rede thus, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michaël, Gabriel.[171]

Ur: Thow hast red right.

Δ: Praysed be God.

Ur: Thus dost thow see, how mercifully God dealeth with his seruants.

Euery letter here, conteyneth or comprehendeth the number of 72 Vertues:[172] Whose names thow shalt know: skarse yet revealed to the world. Uriel and Michael iointly togither pronownced this blessing on us.

UR: Mi:	}	We bless you: your	{ sowles Harts Bodyes and all your doings.

Δ: Michael with his sword, and flame of fyre florished ouer our heds.

Yet I will thus much shew you, for your Cumfort beside. What seest thow? Δ: He spake to the skryer. And he saw an innumerable multitude of Angels in the Chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd,[173]

Lo, thus you shalbe shaddowed[174] from the wicked. Kepe these Tables secret. He is secret that liueth for euer.

---

171 The 7 angels, Zaphiel, Zadkiel, Camael, Raphael, Haniel, Michael, and Gabriel, appear in Cornelius Agrippa, *De Occulta Philosophia,* book 2, chap. 10, p. 282, as the "seven angels which stand in the presence of God." -Ed.

172 72 vertues multiplyed by 48: giue 3456.

173 This I supply was spoken by Michael though the noting by whom is omitted in the original. -Δ.

174 Shaddowed: "shaded." -Ed.

Man is frayle. Fare well.

¶ He must go for the bokes, els they will perish.[175] Δ: He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the L. Mowntegles[176] bokes, which Mr. Mort yet hath: wherof mention is made before.

Ended hor. 5. a meridie
Tuesday the 20 Martij
1582.

Wensday 21 Martij, circa 2ã a meridie.

Δ: After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he, usually did). This seemed to be a Trumpeter:[177] he was all in white, and his garments bespotted with blud. He had nothing on his hed. His heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

Δ: I axed of my skryer, in what manner Uriel now shewed, (and Michael likewise.) Then Michael sayd, I warned thee for axing of my apparell or manner.[178] Et hæc est Gloria illius, quæ non commouebitur ab impijs.

Mi: Quid vultis? Δ: Iuxta voluntate Dei, Sapientiam nobis necessariam &c.

Mi: Sapientia mundi, nihil est, peribit autem in æternum. Veniat

---

175 ¶ Of this sentence cam no frute nor furder confirmation, therefore, consider.

176 The third Lord Monteagle, William Stanley, died in 1581, and it seems likely that Dee was trying to purchase some of his books at his estate sale. –Ed.

177 Note this trumpeter.

178 We were commaunded Not to ax of the apparayle of Michael.

æternitas DOMINI, ab uniuersis mundi partibus. Venite, venite, sic vult DEVS ADONAY fac officium Phanaël.[179]

Δ: This Phanael was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, lustily,[180] turning him self rownd abowt, to all the world. Then, from 7 partes of the world, (being equally diuided abowt the Horizon,) cam 7 Cumpanyes of Pillers all of fyrye cullour glittring. And euery Cumpany of Pillers high and great and as thowgh they were Pillers of fyre. The Heauen, the Sonne, and, Mone and Sterrs seemed to tremble.

Mi: Multiplex est Deus Noster.[181]

Mi: Mark this Mystery. Seuen comprehendeth the Secrets of Heven and erth. seuen knitteth mans sowle and body togither (3, in sowle, and 4 in body).

In 7, thow shalt finde the unitie.

In 7, thow shalt finde the Trinitie.

In 7, thow shalt finde the Sonne, and the proportion of the Holy Ghoste.[182] O God, O God, O god, Thy Name (O God) be praysed euer, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. Δ: Amen, Amen, Amen.

Mi: In 7, God wrowght all things.

Mi: Note. In 7, and by 7 must you work all things. O Seuen tymes Seuen, Veritie, vertue and Maiestie. I Minister by thy licence. This expownd, by thy Vertue (Δ: Michael spake that, pointing to Uriel.)

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179 Et haec est . . . fac officium Phanael: "And this is his glory, which will not be moved by the wicked. Mi: What do you want? Δ: Besides the will of God, the wisdom that is necessary for us. Mi: The wisdom of the world is nothing, but will perish in eternity. May the LORD'S eternity come, from every part of the world. Come, come if GOD ADONAY wishes. Perform the office, O Phanael." -Ed.

180 Lustily: "vigorously." -Ed.

181 Multiplex . . . Noster: "Manifold is our God." -Ed.

182 7 Thrones, 7 Trumpets, 7 Angels.

Δ: Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformely.

Mi: Sic est DEVS noster.[183]

Δ: One of the pillers leaned toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reuerence toke out of the top of it a thing like an S.

Δ: Than leaned down 6 Pillers more: and Michael, cryed lowd,

Vnus est DEVS noster, Deus Deus noster.[184]

Δ: Then orderly he opened all the pillers heds: and then the 7 ioyned all togither, distinctly to be discerned.

Mi: Note. Δ: There appeared a great

S
A
A
I

Δ: Then the sides closed up, and hid those letters first shewed. After that appered two letters more

E
M

Δ: He made Cursy, and semed to go from ward, and vanished away.

E 

Musεριον est.[185]

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[183] Sic est Deus noster: "So is our God." -Ed.

[184] Unus . . . noster: "One is our God, O God, our God." -Ed.

[185] Muserion est: "It is a mystery." The reason Dee used this pseudo-Greek is unclear. -Ed.

Δ: The Pillers all ioyned togither at the tops, making (as it were) One Mace or Pommell, and so flew up to heven wards.

Δ: There seamed two pillers more to come down from heven (like **the other** in forme) and toke place there, where the other 7, stode, which went away.

Δ: Michael with his sword, Cut them asunder: and cryed out,

> Away you workers of Iniquitie. [186]
> Perijt Malus cum malis.[187]

Δ: The pillers fell down, and the grownd swallowed them up.

> Tanta est tua audacia Sathan[188]
> sed DEVS noster viuit.[189]

Δ: The pillers which before ascended, cam down ioyntly: and oute of them a Voyce saying, NON SVM.[190]

Δ: Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd, SVM.[191]

Δ: Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them, and sayd,

Orate.[192] Δ: We prayed.

Mi: Write the Name down in the Tables.

Δ: Then he toke of, 3 of the heds of the Pillers, and sett them downe

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186 Note the intrusion of Error by the Wicked powres of Sathan.

187 Perijt Malus cum malis: "A wicked one perishes with the wicked." -Ed.

188 Tanta . . . Sathan: "So great is your boldness, O Satan" -Ed.

189 Sed . . . vivit: "But our God lives." -Ed.

190 Non sum: I understand the refusall of those two intruded pillers. -Δ. Non sum: "I am not." -Ed.

191 Sum: "I am." -Ed.

192 Orate: "Pray." -Ed.

and there appered, BTZ, great letters in hollow places like square cumfet[193] boxes.

Mi: Ista sunt secreta secretorum.[194]

Invocate Nomen eius, aut nihil agere possumus.[195] The key of Prayer openeth all things.
Δ: We prayed.

Note Key

Δ: Then the other 4 pillers, bowingly shewed 4 letters thus, KASE, and the number 30 with a prik under. Then the Pillers ioyned theyr heds togither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic, Sic.[196]

Mi: Place these in the Table. Δ: I wrote and he sayd, Thow hast done right. Laudate nomen Domini qui viuit in æternum.[197]

Δ: A voyce cam out of the next cumpany of the 7 pillers (ioyning them selues togither) saying, Ipse.[198]

Mi: Et Misericordia tua Domine magna est.[199]

Δ: Michael kneled whan he sayd this.

Δ: Michael shewed out of 4 of theyr heds, of the pillers, (and with all sayd,)

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193 Cumfet, comfit: "candy." -Ed.

194 Ista . . . secretorum: "These are the secrets of secrets." -Ed.

195 Invocate . . . possumus: "Call upon his name, or we are able to do nothing" -Ed.

196 Sic . . . Sic: "Yes, O Lord, Yes, Yes." -Ed.

197 Laudate . . . aeternum: "Praise the name of the Lord who lives forever." -Ed.

198 Ipse: "exactly." -Ed.

199 Et Misericordia tua Domine magna est: "And your mercy, O Lord, is great." -Ed.

NO, NOT the Angels of heuen, (but I,) are priuie of these **things**. Δ: So there appeared, 4 letters, HEID.

Δ: Then the other 3 pillers were opened and had ENE on theyr tops.

Dominus collocatur in numero suo.[200]

Δ: The 7 pillers mownted up into the ayre, and it thundred at their going.

Δ: Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce: Viuo sicut LEO in medio illorum.[201]

Mi: Et tua potestas magna est ubique.[202]

Δ: Then Michael pluckt of, fiue of the tops. There appered Δ: then they ioyned all togither: then appered EIMO.

Mi: Hoc non est sine præce.[203]

Δ: The other two opened, and there appeared 30 A.

Δ: Then they closed up, and went away, with a great thunder.

Δ: Then cam 7 other pillers to Michael, and a Voyce oute of them, saying, Serpens sum, et deuoraui serpentem.[204]

Mi: Et bonis et malis serpens es Domine.[205]

Δ: Then they closed all up; and Michael sayd, Orate. Δ: We prayed.

Δ: Then Michael toke of, the heds of 4: then appeared first an I, then MEG. Then he opened the other 3, and CBE appeared.

Mi: Numerus illius, est nulli cognitus.[206]

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200 Dominus . . . suo: "The Lord is stationed in his number." -Ed.

201 Vivo . . . illorum: "I live as a lion in their midst." -Ed.

202 Et tua . . . ubique: "And great is your power everywhere." -Ed.

203 Hoc . . . praece: "This is not without prayer." -Ed

204 Serpens . . . serpentem: "I am a serpent, and I devoured the serpent." -Ed.

205 Et bonis . . . Domine: "You are a serpent to both the good and the evil, O Lord." -Ed.

206 Numerus . . . cognitus: "His number was discovered by no one." -Ed.

Δ: They ioyned theyr heds all togither, and ascended up to heuenward: and great lightening after them.

Δ: Then cam an other Septenarie of Pillers: and oute of them a voyce, saying,

Ignis sum penetrabilis.[207]

Mi: Et sit nobiscum, Ô Deus.[208] Pray. Δ: We prayed.

Δ: Then he opened 4 of theyr heds and appered in them ILAO.

Δ: They closed togither agayne.

Δ: Then one other was opened, and *I* appered.

Δ: Then $\frac{21}{8}$ appered, and did shut up agayn.[209]

Δ: Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little Children with wings, and there appered N, and suddenly did shut up.[210] Sic sic sic Deus noster.[211]

Δ: Then they ioyned all togither, and flew up.

Mi: Note down in the table. Δ: I Noted them down.

Δ: Then cam the last 7 pillers, and out of them this Voyce,

Finis.

Gaudium et Lux nostra Deus.[212]

Δ: Then they closed all in One.

Mi: Orate. Δ: We prayed.

Δ: Then 6 of the heds opened and appered I H R L A A.

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207 Ignis sum penetrabilis: "I am a piercing fire." -Ed.

208 Et sit . . . Deus: "And may it/he be with us, O God." -Ed.

209 There is "V" omitted by our neglect.

210 Note these innumerable Angels.

211 Sic . . . noster: "Yes, yes, yes our God." -Ed.

212 Finis. Gaudium . . . Deus: "The end. Joy and Light is our God." -Ed.

Δ: Then the seuenth opened: Then seamed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up.

Δ: A voyce cam out of the Pillers: Consummatum est.[213]

Δ: There appeared in that Piller 21 8 .

Δ: They ioyned togither and flew up to heven ward.

Mi: VNVS VNVS VNVS.

Omnis caro timet vocem eius.[214]
Pray. Δ: We prayed.

Δ: Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes, dasyling, by reason of the sights seen so bright, and fyrie, &c. Michael bad him be of good cumfort, and sayd he shold do well.

Mi: Cease for a quarter of an howre.

Δ: After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the '7' pillers.

Mic: Set two stoles in the myddst of the flowre. On the one, set the stone: and at the other let him knele. I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.

Michael than, with a lowd voyce sayd,

Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.[215]

Δ: There cam in 7 yong women apparelled all in Grene, having

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213 Consummatum est: "It is finished." -Ed.

214 Unus . . . eius: "ONE ONE ONE. All flesh fears his voice." -Ed.

215 Adeste . . . Venite: "Be present O Daughters of goodness. Behold, your God is present. Come." -Ed.

theyr heds rownd abowt attyred all with greene silk, with a wreath behinde hanging down to the grownd.[216] Michael stroke his sword ouer them, no fyre appearing: Then they kneeled: And after, rose agayn.

Mi: Scribe quæ vides.[217]

Δ: One of them stept out, with a little blue tablet on the forhed of her: and in it written, El.

Δ: She stode a side, and an other cam in, after the same sort, with a great M, and a little e, thus, Me.

The Third, cam as the other, and had	Ese.
The fowrth----------	Iana.
The fifth----------	Akele.
The sixth----------	Azdobn.
The seuenth stepped furth with---------	Stimcul.

Δ: They all togither, sayd, Nos possumus in Cælis multa.[218]

Δ: Then they went theyr way, suddenly disäpering.

Mi: Note this in your next place but one. Δ: I did so.

Mi: Go to the next place. Stay.

Mi: Adeste, Filiolæ Lucis.[219]

Δ: They all, cam in agayn, and answered, Adsumus Ô tu qui ante faciem **DEI stas.**[220]

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216 Filiae Bonitatis, or Filiolae lucis: vide pagina sequente. -Δ. ("Regarding the Daughters of goodness, or little Daughters of light: see the following page." -Ed.)

217 Scribe quae vides: "Write what you see." -Ed.

218 Nos . . . multa: "We are capable of much in Heaven." -Ed.

219 Adeste, Filiolae Lucis: "Come, O Little Daughters of Light." -Ed.

220 Michael: one of them that are cownted to stand before the face of God. -Δ. Adsumus . . . stas: "We are present, O you who stands before the face of God." -Ed.

Mi: Hijs nostris benefacite.[221]

Δ: They answered, all, Factum erit.[222]

Mi: Valete.[223]

Mi: Et dixit Dominus, venite Filij Lucis.
Venite in Tabernaculo meo.
Venite (inquam): Nam Nomen meum exaltatum est.[224]

Δ: **Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.**[225]

One of them had a rownd purifyed pece or ball of Gold in his hand.
One other had a ball of siluer in his hand.
The third a ball of Coper.
The fowrth a ball of Tynne in his hand.
The fifth had a ball of yern.[226]
The sixth had a rownd thing of Quicksyluer, tossing it betwene his two hands.
The last had a ball of Lead.[227]

They wer all apparayled of one sort.

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221 Hijs nostris benefacite: "Favor these ones of ours." -Ed.

222 Factum erit: "It will be." -Ed.

223 Valete: "Farewell." -Ed.

224 Et dixit . . . exaltum est: "And the Lord spoke, come O Son of Light. Come to my tent. Come (I say), for my name is exalted." -Ed.

225 HM reads, "pendant behinde with a wreth down to the grownd." -Ed.

226 Yern: iron. -Ed.

227 Traditionally, these metals correspond to the Sun, Moon, Venus, Jupiter, Mars, Mercury, and Saturn, respectively. -Ed.

Mi: Quanmvis[228] in uno generantur tempore, tamen unum sunt.[229]

Δ: He that had the gold ball, had a rownd tablet of gold on his brest, and on it written a great I----------

Then he with the syluer ball, cam furth, with a golden tablet on his brest likewise, and on it written Ih----------

He with the Copper ball, had in his tablet Ilr----------

He with the tyn ball, had in his tablet Dmal----------

He with the yern ball, had in his tablet Heeoa, and so went asyde----------

He with the Mercury ball, had written Beigia----------

The yong man with the leaden ball, had Stimcul----------

Mi: Facite pro illis, cum tempus erit.[230]

Δ: All answered, Volumus.[231]

Mi: Magna est Gloria Dei inter vos. Erit semper. Halleluyah.[232]

Valete.[233]

Δ: They made cursy, and went theyr way, mownting up to heven.

Mi: Dixit Deus, Memor esto nominis mei:

Vos autem immemores estis.[234]

I speak to you. Δ: Hereupon, we prayed.

Mi: Venite, Venite, Venite.

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228 Δ: perhaps here wanteth "non."

229 Quanmvis . . . sunt: "Although they may (not?) be begotten at one time, yet they are one." -Ed.

230 Facite . . . erit: "Make (items) according to these (examples) when the time comes." -Ed.

231 Volumus: "We wish." Perhaps a mistake for "volamus" (we fly). -Ed.

232 Magna . . . Halleluyah: "Great is God's glory among you, and ever shall be. Halleluyah." -Ed.

233 Valete: "Farewell." -Ed.

234 Dixit . . . estis: "God said, be mindful of my name, but you have been forgetful." -Ed.

Filiæ Filiarum Lucis Venite.

Qui[235] habebitis filias venite nunc et semper.[236]
Dixit Deus, Creaui Angelos meos, qui destruent Filias Terræ.

Adsumus,[237] Δ: Sayd 7 little wenches which cam in. They were couered with white silk robes, and with white abowt theyr hed, and pendant down behinde, very long.

Mi: Vbi fuistis vos?[238] Δ: They answered: In terris, cum sanctis et in cælis, cum glorificatis.[239]

Δ: These spake not so playn, as the former did; but as though they had an impediment in theyr tung.

Δ: They had, euery one, somwhat in theyr hands, but my skryer could not iudge what things they were. Mi: Non adhuc cognoscetur Mysterion hoc.[240]

Δ: Eache had fowre-square Tablets on theyr bosoms, as yf they were of white Ivory.

Δ: The first shewed on her Tablet a great	S.
The second----------	Ab.
The third----------	Ath.
The fowrth----------	Ized.
The fifth----------	Ekiei.
The sixth----------	Madimi.
The seuenth----------	Esemeli.

---

235 Forte "quae." -Δ. (Perhaps "quae" -Ed.)

236 Note these three descents.

237 Venite, . . . Adsumus: "Come, come, come. Come, O Daughters of the Daughters of Light. Come now and forever, you who will have daughters. God said, I created my angels, who will destroy the daughters of the earth. We are present." -Ed.

238 Vbi fuistis vos: "Where were you?" -Ed.

239 In terris . . . glorificatis: "On the earth with the saints, and in heaven with the glorified." -Ed.

240 Non adhuc . . . hoc: "This mystery is not yet to be known." -Ed.

Mi: Quid istis facietis?

> Erimus cum illis, in omnibus operibus illorum.[241] Δ: They answered.

Mi: Valete.[242] Δ: They answered, Valeas et tu Magnus O in Cælis.[243]

Δ: And so they went away.

Mi: Orate.[244] Δ: We prayed.

Mi: Et misit filios filiorum, edocentes Israel.

Mi: Dixit Dominus, Venite ad vocem meam.

Adsumus,[245] Δ: **Sayd 7 little Childern which cam in, like boyes couered all with purple, with hanging sleues like preists or scholers gown sleues: theyr heds attyred all (after the former manner) with purple sylk.**

Mi: Quid factum est inter filios hominum?

> Male viuunt (sayd they) nec habemus locum cum illis
> tanta est illorum Iniustitia. Veh mundo, scandalis:
> vel scandalizantibus, Veh illis quibus Nos non sumus.[246]

241 Quid . . . Illorum: "What will you do with these? (They answered,) We shall be with them in all their works." -Ed.

242 Valete: "Farewell" (lit. "be well"). -Ed.

243 Valeas . . . Cælis: "May you be well, and you are great O you in heaven." -Ed.

244 Orate: "pray." -Ed.

245 Et miset . . . Adsumus: "And he has sent the sons of the sons, instructing Israel. The Lord spoke, come to my voice. We are present." -Ed.

246 Quid factum . . . sumus: "What is done among the sons of men? They live badly (said they) and we do not have a place with them, so great is their iniquity. Woe to the world because of temptations to sin, or to those who cause temptations. Woe to those whom we are not with." -Ed. Compare with Matthew 18:7: Vae mundo a scandalis. Necesse est enim ut veniant scandala: verumtamem vae homini illi, per quem scandalum venit: "Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the man by whom the temptation comes!"

Δ: These had tablets (on theyr brests) three cornerd, and seemed to be very grene and in them, letters. The first had two letters in one: thus, of EL:

The first ----------  ----- Δ: He sayd, Nec nomine meo timet Mundus.[247]

The second ---------- An ----- Nullus videbit faciem meam.[248]

The third ---------- Aue ----- Non est virgo super terram cui dicam.[249]

[Δ: And pointed to his tablet, wherein that word, Aue, was written.]

The fowrth ---------- Liba ----- Tanta est infirmitas sanctitudinis Diei. Benefacientes decesserunt ab illo.[250]

The fifth ---------- Rocle - Opera manuum illorum sunt vana. Nemo autem videbit me.[251]

The sixth shewed his Tablet and said, Ecce -- Hagonel[252] - Qui adhuc Sancti sunt, cum illis viuo.[253]

The seuenth had on his tablet -- Ilemese -- Hij imitauerunt doctrinam meam. In me Omnis sita est Doctrina.[254]

---

247 Nec nomine . . . Mundus: "The world does not fear my name." -Ed.

248 Nullus . . . meam: "Nobody will see my face." -Ed.

249 Non est . . . dicam: "There is no maiden on the earth with whom I will speak." -Ed.

250 Tanta est . . . ab illo: "So great is the weakness of holiness of the day. The benefactors depart from him." -Ed.

251 Opera . . . me: "Their handiwork is vain. Whereupon no one will see me." -Ed.

252 In the manuscript the "e" and "l" are overwritten. -Ed.

253 Hagonel. Vide de hoc Hagonel, lib. 4. -Δ ("Regarding this Hagonel, see Book 4.") Ecce: "behold"; Qui adhuc . . . viuo: "I live with those who are still holy." -Ed.

254 Hij . . . Doctrina: "They have imitated my teaching. The teaching of all things are placed in me." -Ed.

Δ: I thowght my skryer had missherd, this word Imitauerunt, for Imitati sunt.[255] And Michael smyled and seemed to lawgh, and sayd, Non curat numerum Lupus.[256] And farder he sayd, Ne minimam detrahet à virtute, virtutem.

Mi: Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.[257]

Δ: **So they went, making reuerence,[258] and went up to heuen.**

Mi: Dictum est hoc tempore.[259]

Mi: Note this in thy Tables. Dost thow understand it? Loke if thow canst.

Δ: He sayd to Uriel, It is thy part, to interpretate these things.[260]

Ur: Omnis Intelligentia est a Domino.

Mi: Et eius Nomen est Halleluyah.[261]

Compose a table, diuided into 7 parts, square.[262]

---

255 Imitati sunt: "They have imitated." The proper perfect active form of imitor is Imitati sunt, not imitaverunt. -Ed.

256 Non curat numerum Lupus: "The wolf does not administer the number." -Ed.

257 Ne minimam . . . Valete: "It detracts very little virtue from virtue. Be with them. Be (I say with them). Be (I say) with me. Farewell." -Ed.

258 HM adds, "to Michael (who had called both the first & these)." -Ed.

259 Dictum est hoc tempore: "It was said at this time." -Ed.

260 Urielis officium. -Δ ("Uriel's office." -Ed.)

261 Omnis . . . Halleluyah: "All knowledge is from the Lord. Mi: And his name is Halleluyah." -Ed.

262 Note this list is made perfecter by the next side following. -Δ. The list is composed of the Hebrew names for the seven planets with the divine name "El" added to indicate an angel:

Sabathiel (Saturn), Zedekieil (Jupiter), Madimiel (Mars), Semeliel (The Sun), Nogahel (Venus), Corabiel (Mercury), Levanael (The Moon). The numbers 21/8 represent "el"; 26, 8, and 30 represent "l." -Ed.

S	A	A	I 21 8.	E M	M E	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L A	A L	O	I 21 8.	V	N
I	H	R	L	A	A	21 8.

Ur: Those 7 names, which procede from the left hand to the right, are the Names of God, not known to the Angels: neyther can be spoken or red of man. Proue if thou canst reade them.

Beatus est qui secrete.
Nomina sua conseruat.[263]

Ur: These Names, bring furth 7 Angels: The 7 Angels, and Governers in the heuens **next unto us,**[264] which stand allwayes before the face of God.[265]

Sanctus Sanctus Sanctus
est ille DEVS noster,[266]

Ur: Euery letter of the Angels names, bringeth furth 7 dowghters. Euery dowghter bringeth furth her dowghter, which is 7. Euery dowghter-her-dowghter bringeth furth a sonne. Euery sonne in him self, is 7. Euery sonne hath his sonne, and his sonne is 7.[267]

Let us prayse the God of Seuen, which was and is
and shall liue for euer.
Vox Domini in Fortitudine.
Vox Domini in Decore.
Vox Domini reuelat Secreta.
In templo eius, Laudemus Nomen eius El.
Halleluyah.[268]

See if thow canst now understand this table. The Dowghters procede from the angle on the right hand, cleaving the myddle: where **theyr**

---

263 Beatus est . . . conseruat: "Blessed is he who keeps his own names secret." -Ed.

264 In the manuscript, "us" is heavily underscored. -Ed.

265 Note these two orders of Angels: and Note Uriel doth name him self one of the standers before the face of God.

266 Sanctus . . . noster: "Holy, holy, holy, is he, our God." -Ed.

267 Note well this Rule of Arte.

268 Vox Domini . . . Halleluyah: "The voice of the Lord in strength. The voice of the Lord in grace. The voice of the Lord reveals the secret. In his temple may we praise his name EL. Hallelluyah." -Ed.

generation ceaseth. The Sonnes from the left hand to the right to the middle: so proceding where theyr number endeth in one Centre. The Residue thow mayst (by this Note) understande.[269]

Δ: Then Michael, he stroke ouer us ward, with his sword, and the flame of fire yssued oute.

Loke to the corner of the right hand, being the uppermost: where thow shalt finde 8 . Refer thyne eye to the upper number, and the letter aboue it. But the Number must be fownd under neth, bycause his prick so noteth.[270] Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: This shall teache thee.

Δ: Loking now into my first and greatest Circle for 8 I finde it with l ouer it. I take this to be the first Dowghter.[271]

Ur: You must in this square Table set E by the 8 and now write them Composedly in one letter, thus Ee .

Nomen Domini viuit in æternum.[272]

Ur: Giue ouer, for half an howre, and thow shalt be fully instructed.

Δ: I did so, and after half an howre comming to the stone, I was willed to make a new square table of 7: and to write and note, as it followeth.

---

269 Note this manner of Center accownted.

270 Note of Numbers with priks signifying letters.

271 l the first dowghter.

272 Nomen . . . aeternum: "The Name of the Lord lives forever." -Ed.

S	A	A	I 21 8	E	M	E 8	- Viuit in Cælis[273]
B	T	Z	K	A	S	E 30	- Deus noster[274]
H	E	I	D	E	N	E	- Dux noster[275]
D	E	I	M	O	30	A	- Hic est[276]
I 26	M	E	G	C	B	E	- Lux in æternum[277]
I	L	A	O	I 21 8	V	N	- Finis est[278]
I	H	R	L	A	A	21 8	- Vera est hæc tabula[279]

273 Viuit in caelis: "He lives in heaven." -Ed.

274 Deus noster: "Our God." -Ed.

275 Dux noster: "Our Commander." -Ed.

276 Hic est: "This is." -Ed.

277 Lux in aeternum: "Light forever." -Ed.

278 Finis est: "He/it is the end." -Ed.

279 Vera est haec tabula: "This table is true." -Ed.

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita. Vide iam.[280]

The 30 by E, in the second place, in the upper right corner, serueth not in the consideration of the first Dowghters, but for an other purpose.[281]

The 26 by I, serueth **for an other purpose**: but not for this Dowghters Dowghter. The 21, is e, and 8 with the prick under it is l: which togither maketh El, or thus compownded as if it were one letter, El .

The Names of the great Seale must follow the Orthographie of this Table. Virtus vobiscum est.

Orate.[282] Δ: We prayed.

Δ: Then there appeared SAAI 21 8 M El . Here is an E comprehended in L.

Ur: Read now the Table.

Angeli lucis Dei nostri
Et posuit angelos illius in medio illorum.[283]

Ur: In the table are the names of 7 Angels. The first is Zabathiel, beginning from the left uppermost corner, taking the corner letter first, and then that on the right hand above, and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand, and then to the fowrth letter from the first in the upper row: where there is I with 21 8 , which maketh el. So have you Zabathiel.

---

280 Vera est . . . iam: "This table is true, known in part by us, but unknown in all parts. See below." -Ed.

281 Note these other purposes.

282 Virtus Vobiscum est: "Virtue is with you. Pray." -Ed.

283 Angeli . . . illorum: "The angels of light of our God. And he set his angels in their midst." -Ed.

Ur: Go forward.

2. Δ: So, I finde next Zedekieil.

Ur: This I in the last Syllable augmenteth the true sownd of it.

3. Δ: Then next I finde	Madimiel.-----	Ur: It is so.
4. Δ: Then----------	Semeliel.-----	Ur: It is true.
5. Δ: Then----------	Nogahel.-----	Ur: It is so.
6. Δ: Then----------	Corabiel.[284]-----	Ur: It is so.
7. Δ: Then----------	Leuanael.-----	Ur: It is so.

Ur: Write these names in the Great Seal, next under the 7 names which thow wrotest last: videlicet, under  , An Aue &c. distinctly in great letters.

Ur: Make the E and L of Zabathiel, in one letter compownded, thus ZABATHI  . In this, so fashion your E and L. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for IEL (in this name onely) I with the  annexed. So haue you iust 7 places.

Ur: The next fiue names thow shalt dispose in the fiue exterior angles of the Pentacle: euery angle conteyning one whole name.

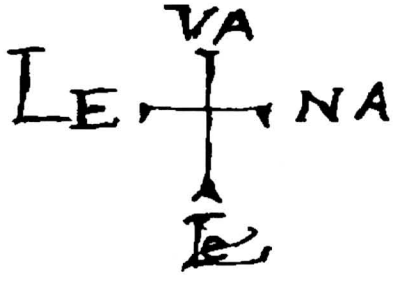
Ur: Set the first letters of these 5 names, (in Capitall letters) within the fiue acute internall angles of the Pentacle: and the rest of eche name following Circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.

Ur: Set Z, of Zedekieil within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.

---

[284] This name Corabiel you may see in *Elementis Magicis* Petri de Abani, in the Considerations Diei ☽ (Monday). - Δ.

Ur: In the middle now of thy Pentacle, make a cross † like a Crucifix and write the last of those 7 names Leuanael thus,



Uriel: Vidit DEVS, opus suum esse bonum

et cessauit a Labore suo.
Factum est.[285]

Δ: Michael stode up and sayd,
The æternall Blessing of God the FATHER,
The mercifull Goodnes of CHRIST, his SONNE
The unspeakable Dignitie of GOD the Holy GHOSTE
bless you, preserue you, and multiply your

doings in his Honor and Glory.

Uriel: AMEN.

Ur: These Angels are the angells of the 7 Circles of Heven, gouerning the lightes of the 7 Circles.

Blessed be GOD in us, and by us,
Which stand contynually before
the presence of GOD, for euer.[286]

---

285 Videt . . . est: "God saw his own work to be good, and he ceased from his work. It was so." -Ed.

286 Note these two order of Angels.

DIXI.[287]

Δ: Whan may we be so bold, as to require your help agayn.
Mic: Whan so euer you will, we are ready.

Farewell.

Δ: Sit Nomen Domini benedictum, ex hoc nunc, et usque in sæcula sæculorum.:
Amen.[288]

Anno Domini 1582. Martij. 21. } At Mortlake by Richemond

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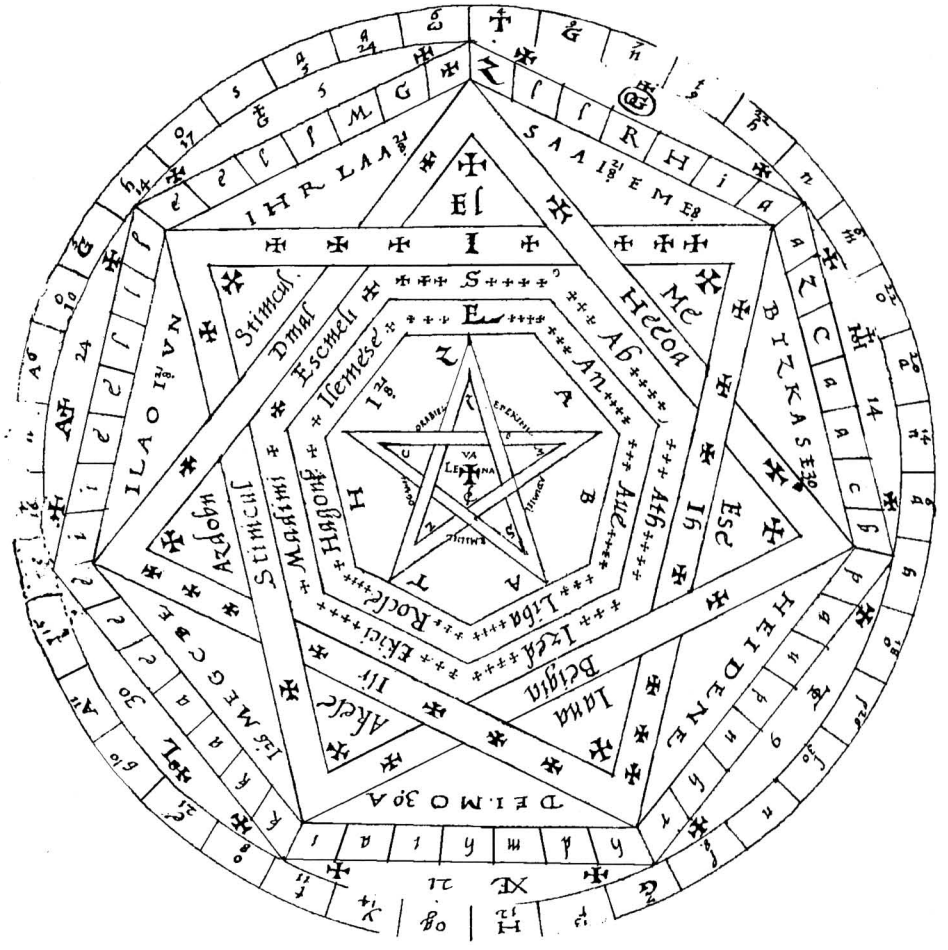
[287] Dixi: "I have spoken." -Ed.

[288] Sit Nomen . . . Amen: "May the Name of the Lord be blessed, from this time and for all time, forever and ever. Amen." -Ed.

289

SIGILLVM DEI, ÆMÆTH: EMETH
nuncupatum
DEI
hebraice



289 Sigillum . . . hebraice: "The Seal of God Aemeth (or Emeth), containing the names of God in Hebrew." -Ed.

Mysteriorum, liber

Tertius. Δ

Anno 1582:

Aprilis 28: [1]

---

1 Ashmole has added "Liber: 3us / Liber: 4us" at the bottom of the page. Dee has drawn the frame around the title to look like a scroll. -Ed.

Anno 1582 Aprilis 28 a meridie hora 4.[2]

E.T: Onely Michael appeared; Δ: And to diuerse my Complayntes, and requests sayde,

Mi: The lord shall consider thee in this world, and in the world to come.

E.T: All the chayre seamed on fyre.

Mi: This is one Action, in one person: I speak of you two.[3]

Δ: You meane us two to be ioyned so, and in mynde united, as yf we wer one man?

Mi: Thou understandest.

Take heade of punishment for your last slaknes.

Δ: Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie[4] to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

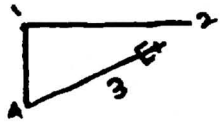
E.T: A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

Mi: Dost thow understand? Δ: No verylie.

E.T: He razed the hill away, as thowgh there had byn none; and sayd,

Mi: Lo, so it is of this worldly habilitie.

Δ: I pray you how must the Lamine be hanged?



Mi: As concerning the lamine, it must be hanged unseen, in some skarf.[5] The Ring when it is made, I will lessen it according to my pleasure.

---

2 In HM Dee notes: "Almost all the Third boke, is of the 7 Ensignes of Creation." -Ed.

3 Union of us two.

4 Habilitie: "ability." -Ed.

5 The lamin not simpli . . . spoken: for No such Lamyn was to be made. -Δ.

I meane by two Cubites, your usuall yarde. Haste, for thow hast many things to do. Glory be to God, Peace unto his Creatures. Mercy to the wicked, Forgivenes to the Faithfull: He liueth, Ô he rayngneth, O thow art mighty, PELE: thy name be blessed. Δ: Amen.

Venito Ese,[6] Δ: He cryed so with a lowd voyce.

E.T: He is now couered, in a myghty couering of fyre, of a great beawty. There standeth a thing before him. I cannot tell what it is.

Laudate Dominum in cælis.

Orate.[7] Δ: We prayed.

E.T: His face remayneth couered with the fyre, but his body uncovered.

Mi: Adesdum Ese.

Adesdum Iana.[8]
Vobis dedit demonstrationem in Tabulis vestris.[9]

E.T: There appeare of the figure, (before, imperfect) two little women: One of them held up a Table which lightened[10] terribly: so that all the stone was couered: with a myst. A voyce cam out of the myst, and sayd,

Ex hijs creata sunt,[11] et hæc sunt nomina illorum.[12]

---

6 Venito Ese: "Come, O Ese." –Ed.

7 Laudate . . . Orate: "Praise the Lord in Heaven. Pray." -Ed.

8 Remember, Ese and Iana; ar the thirdth and fowrth of the Septem Filiæ Bonitatis, sup. lib°. 2°. They are thus in order there: El, Me, Ese, Iana, Akele, Azdobn, Stimcul. -Δ. Septem Filiae Bonitatis . . . 2°: "Seven daughters of goodness, in book 2 above." -Ed.

9 Adesdum Ese . . . vestris: "Come, Ese. Come, Iana. He gives proof in your tables." -Ed.

10 Lightened: "glowed." -Ed.

11 Creatio. -Δ "I created." -Ed.

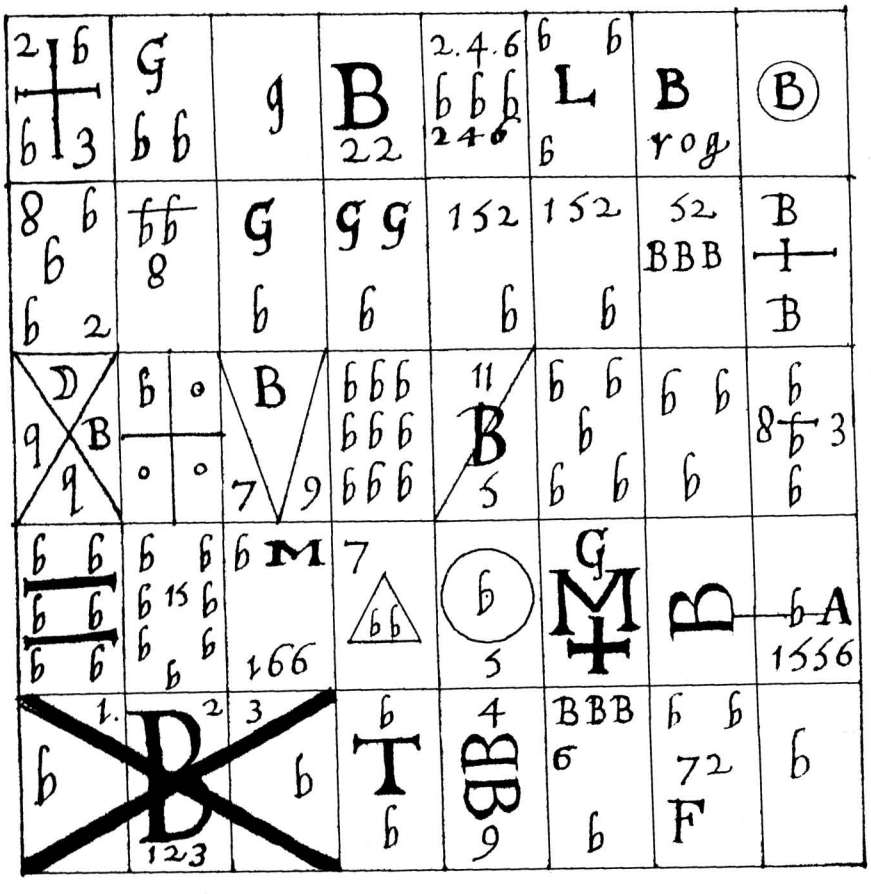
12 Ex hijs . . . illorum: "From these they were created (I created), and these are their names." -Ed.

E.T: The myst cleareth, and one of the women held up a Table, being thus written uppon.

Numerus Primus.[13]

Δ: The Table semed square, and full of letters and numbers, and Crosses, in diuerse places, diuersly fashioned.

Numerus Primus[14]



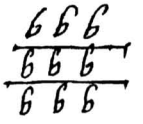
13 Numerus Primus: "The first number." -Ed.

14 Δ Of these seven tables, Characters, or scotcheons Consider the words spoken in the fifth boke, Anno 1583, Aprill 28, How they are proper to every King and prince in theyr order. They are Instruments of Conciliation. Volumine 5°: wher my Character is fashioned. -Δ. The words "Numerus Primus" appear to be in Ashmole's handwriting. -Ed.

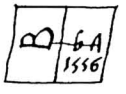
A finger cam out of the mist, and wyped oute, the first shew, with the Cross, letters, and numbers. The second was in like wise. The Third was a b with the tayle upward thus:  . The 52 with the three great BBB, semed to be couered with Gold. The two Crossed ones he did not wipe out with his finger.

The next he blotted oute. 

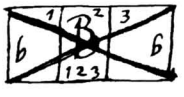
He blotted not oute the three  with the 8 and 3.

The two barrs must go clere and not towch the bars. 

The  , the square, wherin it standeth, is all gold:

and that he let stand. 

Fire cam oute and burnt:

The  is all of a bright cullour, like the brightnes of the Sonne, and that was not put out. The places are very blak, but where the letters, and numbers do stand.

E.T. hard a voyce saying, Finis Tenebrarum:[15] Halleluyah.[16]

E.T: There commeth a hand and putteth the little woman into the clowde.

Mi: Prayse God: Be inwardly mery.

The Darknes is comprehended.
God bless you: God bless you: God blesse you.

---

15 In the manuscript, Dee has drawn a line between this word and "very blak" above. -Ed.

16 Finis Tenebrarum: Halleluyah: "The end of darkness: Halleluyah." -Ed.

You must leave of for an howre and a half: for you haue .6. other Tables to write to night.

Prayse God: be ioyfull.

After supper we resorted to our scholemaster.

E.T: I here a voyce but see nothing: he sayeth,

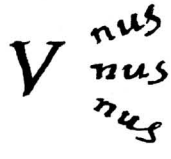
> Initium bonum in nomine eius
> et est. Halleluyah.[17]

E.T: Three quarters of the stone (on the right side) are dark, the other quarter is clere.

Mi: Venite filiæ filiarum ESE.[18]

> The nethermost.....[19]

E.T: There come six yong maydens, all in white apparell, alike: Now they all be gonne into the dark parte of the stone, except one. There cam a flame of fyre out of the dark, and in the flame written Vnus[20] on this manner:



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17 Initium . . . Halleluyah: "And it is a good beginning in his name. Halleluyah." -Ed.

18 Filiae filiarum Ese sup. lib. 2. -Δ. Venite filiae filiarum ESE: "Come, O daughters of the daughters ESE." -Ed.

19 Somewhat wanteth.

20 Vnus: "One." -Ed.

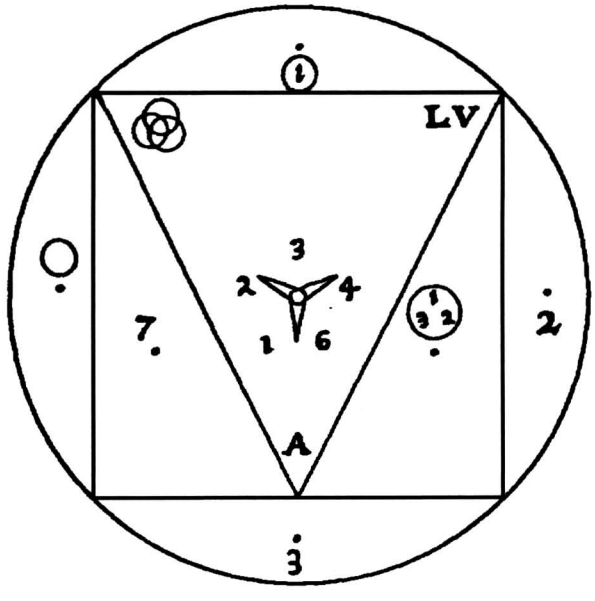
She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger; and it Thundred.

E.T: A voyce sayd --------- Dies primus.[21]

An other voyce --------- Ubi est Tabula?[22]

An answer --------- Est, Est, Est.[23]

She wyndeth and turneth her self abowt, begynning at her hed, and so was Transformed into a Table, rownde.



21 Dies primus: "The first day." -Ed.

22 Ubi est Tabula?: "Where is the table?" -Ed.

23 Est, est, est: "It is, it is, it is." -Ed.

E.T: Three faces do shew and shote oute, and euer returne into one hed agayne: and with it cam a mervaylous swete sauour. The Table was of three cullours: white, redd, and a mixture of white[24] and red, changeably. A strong sownding cam withall, as of clattring of harness or fall of waters; or such like.

There cam a sterre shoting oute of the dark, and settled itself in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.

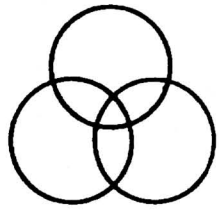
A voyce sayd, O honor, laus et gloria, Tibi qui es, et eris.[25]

The Table sheweth wunderfull fayre and glorious. Onely seuen priks appeare on the Table.

The three angles of the triangle open, and in the lower point appeared a great A.

And in the right upper corner LV. (E.T: The Table trembled.)

And in the other Corner appeared thre circles of æquall bignes, æqually, or alike intersecting eche others by theyr centers.



A voyce: Unus est, Trinus est; in omni Angulo est.

Omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo.[26] (E.T: Ô, Ô; with a dullfull sownd, he pronownced.)

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24 This is the end of folio 32 of the manuscript. The 4 diagrams are inserted at this point, the first two on folio 33 recto, the other two on folio 33 verso. -Ed.

25 O honor . . . eris: "O honor, praise, and glory to you who are and will be." -Ed.

26 Unus est . . . Origo: "He is one, he is three; he is in each corner. Everything will be understood. He was, is, and will be to you. The end and the beginning." -Ed.

E.T: The woman sayth, Fui: sum quod non sum.[27]

A voyce: Lux non erat et nunc est.[28]

E.T: The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark. Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce: For a tyme Nature can not abyde these sightes.

E.T: It is become Quiet, but dark still.

A voyce: Pray and that vehemently, For these things are not revealed without great prayer.

E.T: After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, Fiat. The ball went into the darknes, and browght with it a great white Globe hollow transparent. Then she had a Table abowt her neck, square of 12 places.[29] The woman seamed to daunce and swyng the Table: Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, Ecce signum Incomprehensibilitatis.[30]

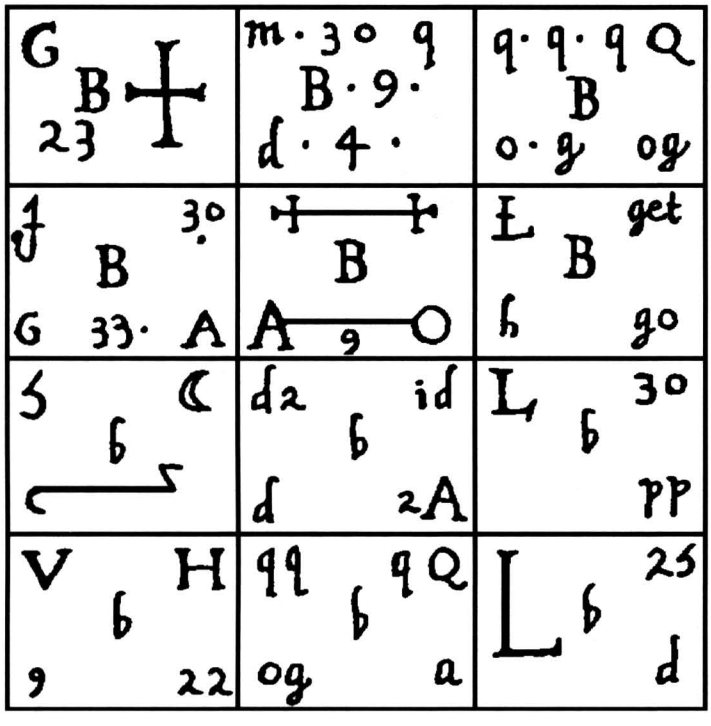
---

27 forte fui. – Δ. (Perhaps "was.") Fui . . . sum: "I was, I am that which I am (was?) not." -Ed.

28 Lux . . . est: "The light was not, but now it is." -Ed.

29 In the margin is a line pointing to the third table. - Ed.

30 Ecce signum Incomprehensibilitatis: "Behold the sign that cannot be grasped." -Ed



E.T: The woman is transformed into a water, and flyeth up into the Globe of Light.

E.T: A voyce: Est, Est, Est.[31]

E.T: One commeth, (a woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd,

Fiat.[32]

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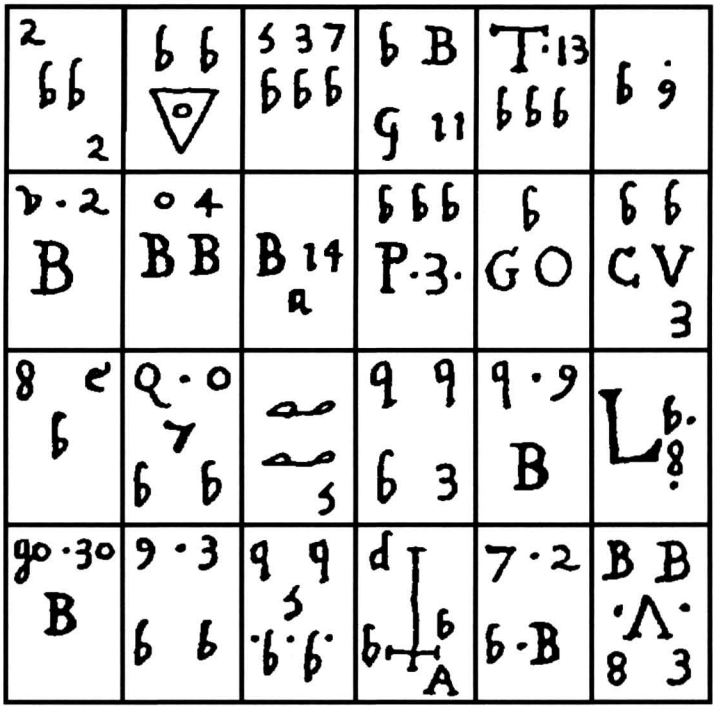
31 Est, est, est: "He/it is, is, is." -Ed.

32 Fiat: "Let it be." -Ed.

E.T: She turned her back toward E.T. and there appeared a Table diuided into 24 partes. Yt seemeth to be very Square.[33]



A voyce: Scribe. Veritas est.[34]

E.T: A sword cam out of the Dark: and claue the woman a sunder, and the one half becam a man, and the other a woman,[35] and they went and sat uppon the Ball of cley or erth.

Now seemeth the Dark part to quake.

A voyce: Venito Vasedg.[36]

---

33 In the margin, is a line pointing to the fourth table. - Ed.

34 Scribe. Veritas est: "Write. It is true." -Ed

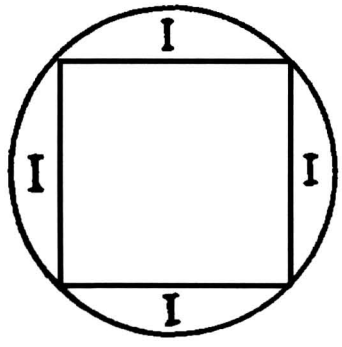
35 Man, Woman.

36 Venito vasedq: "Come, O vasedq." -Ed.

E.T: There cometh a woman oute of the Dark: she sayd,

Vita hijs ex mea manu.[37]

E.T: She sheweth a Table square full of holes, and many things creeping out of it. This square is within a rownd.



A voyce: O Lux Deus noster.[38]

Hamuthz Gethog.

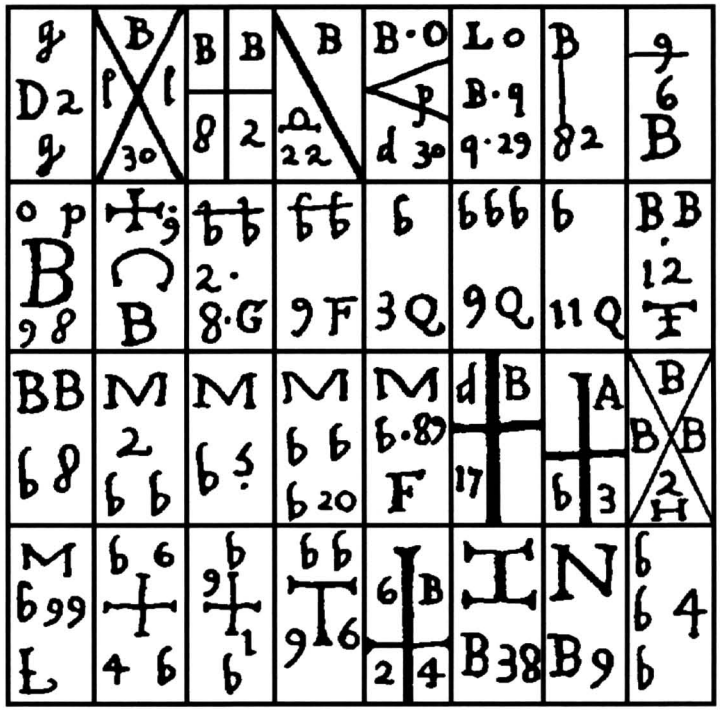
E.T: Then stept out an other woman hauing a sword in her hand. She toke a thing oute of the dark (a bright thing) and cut it in twayn and the one parte she cut into two unæqual partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders. She stept before the other woman, whose hed standeth in the dark.[39] This woman her Table is fowresquare. She is very bewtifull.

---

37 Vita . . . manu: "The life of these (is) from my hands." -Ed.

38 O Lux Deus noster: "O Light, our God." -Ed.

39 Note this stepping before. -Δ. In the manuscript there is also a line connecting "stepping" and "forestept." -Ed.



Note this Cross with the two bees, the 4 and the 6, is one of the Notes annexed to the second Table of the 4 of Enoch's Tables: And the T of Enoch's Tables semeth to answer with the T first in the Seale of Æmeth, and the cross allso.

She sayd, Lumina sunt hæc Intelligentiæ tuæ.[40]

She sayd, Fere nulli Credendus est hic numerus.[41]

This woman taketh the little peces, and casteth them up, and they become little Sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transparent Globe. And she went away into the Dark: which was, now, very much lessened.[42]

Then the other woman (who was forestept) thrust oute her hed who had the rownd conteyning the Square, with 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a witch. Into the

---

40 Lumina . . . tuae: "These are the lights of your knowledge." -Ed.

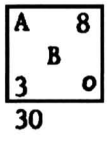
41 Fere . . . numerus: "Almost no one trusts this number." -Ed.

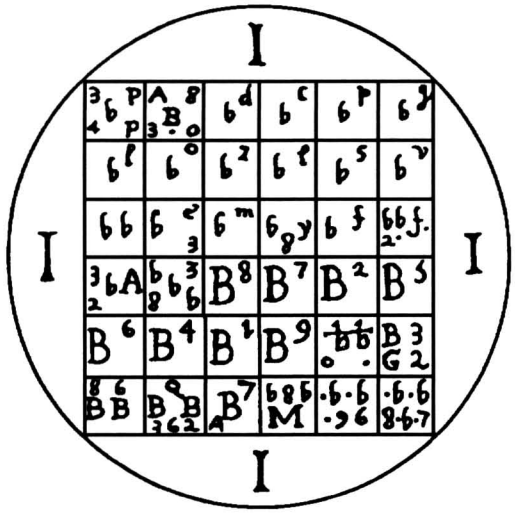
42 The sterrs, Sonne and Mone Created.

bosse of her Table, she put her hand and that bosse, was in the Dark and oute of the bosse, she seemed to fatch that Clay. She sayd,

Ad usum tuum Multiplicati sunt.[43]

E.T: She went into the Dark.





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43 Ad usum . . . sunt: "They are multiplied for your use." -Ed.

E.T: A voyce is hard saying,

Omnia gaudent fine.[44]

E.T: There commeth oute a woman; out of the Dark. She plucketh at the dark, and casteth it on the grownd, and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd,

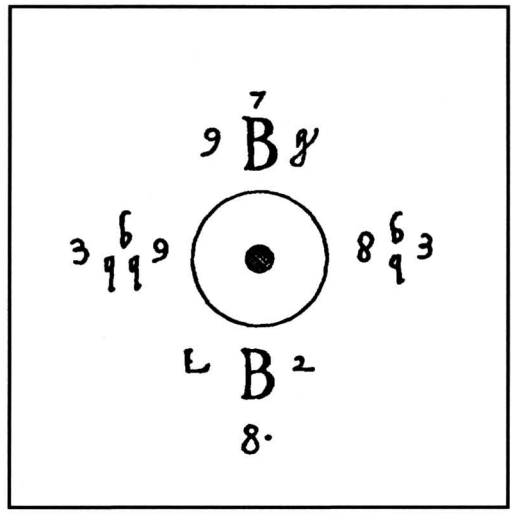
Opus est.[45]

E.T: She hath a fowre square Table before her.

Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and Plants.

E.T: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi: Obumbrabit vestigia vestram veritatis luce.[46]



44 Omnia gaudent fine: "All rejoice in the end." -Ed.

45 Opus est: "It is the work." -Ed.

46 Obumbrabit . . . luce: "He will overshadow your footsteps with the light of truth." -Ed.

The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the wickednes of Deceyte: Create you new
vessels: To whome I commyt you.

E.T: He holdeth his sword over us, in manner, out of the stone.

Mi: Fare Well. Serue God. Be patient. Hate vayne glorie. Liue iustly. Amen.

Δ: What spede shall I make for the yard square Table, the Wax, the seale, and the Character? Mi: As thow ar motioned, so do.

Δ: Gloria, Pri et F. et S.S. S.e.i.p.e.n.e.s.e.i.s.s. Amen.[47]

Δ: Note, All the Tables before were by E.T, letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

Aprilis 29: Sonday: Nocte hora 8¼.

E.T: Two appeare, Michael and Uriel.

Mi: Et posuit illos in ministerium eius.

Quid desideratis?

Δ: Sapientiam et scientiam nobis necessariam, et in Dei servitio potentem ad eius gloriam.

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47 Gloria Patri et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen: "Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen." In British Library manuscript Harley 6482, *A Treatise on Angel Magic,* the seven ensigns are attributed to the Moon, Saturn, Jupiter, Mars, the Sun, Venus, and Mercury, respectively. -Ed.

Mi: Sapere, a Deo: Scire a Creatura et ex creaturis est.

Ur:[48] Venite filiæ.[49]

E.T: Seuen women appeare bewtifull and fayre.

Mi: This work is of wisdom (Δ: Sayd Michael, and stode up.) E.T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his cownsayle.

Mi: Wilt thow. Δ: Then with much ado, E.T. sayd as followeth,

E.T: I promise,[50] in the name of God the Father, God the sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.T: Now they two seeme to confer togither.

Mi: **Now you towche world, and the doings uppon earth. Now we shew unto you the lower world: The Gouerners that work and rule under God:[51] By whome you may haue powre to work such things, as shalbe to god his glorie, profit of your Cuntrie, and the knowledge of his Creatures.**

To E.T. he spake, What I do wish thee to do, thow shalt here know, before thow go. **We procede to One GOD, one knowledge, one Operation.**

Venite filiæ.[52]

Behold these Tablets: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of light. The Whole

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48 I am not sure if it wer Mi. or Ur, that called for them.

49 Et posuit . . . filiae: "And he sets those in his service. What do you desire? Δ: Wisdom and knowledge needed to serve God for his glory. Mi: Wisdom is from God; knowledge is to a creature and from creatures. Ur: Come, O daughters." -Ed.

50 E.T. his promise.

51 Practise. The lower world.

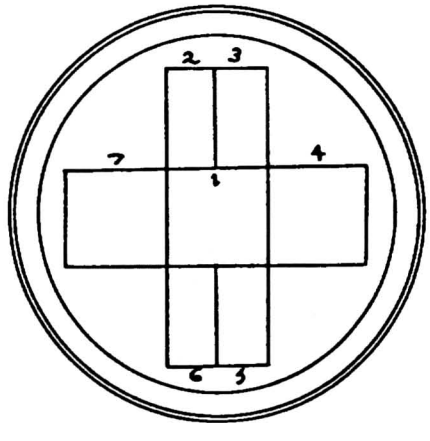
52 Venite filiae: "Come, O daughters." -Ed.

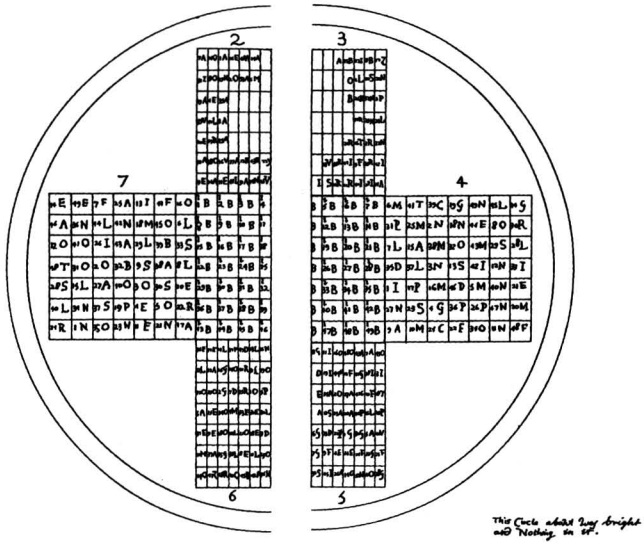
Gouernment, doth consist in the hands of 49: (in God his Powre, Strength, Mercy, and Iustice) whose names are here euident, excellent, and glorious. Mark these Tables: Mark them. Record them to your Cumfort.

This is the first knowledge. Here shall you haue Wisdome. Halleluyah.

Mighty and Omnipotent art thow, O God, God, God, amongst thy Creatures: Thow fillest all things with thy excellent foresight. Thy Glorie be amongst us for euer. Δ: Amen.

E.T: All the 7 (which here appeare) ioyne theyr Tables in One: Which, before they held apart. And they be of this Forme all to-gither. The myddelmost is a great Square and on eche side of it, One, as big as it, ioyning close to it. And ouer it ioyned two, which both togither wer æquall to it: and under it, wer such other two, as may appear in this little pattern. Being thus ioyned, a bright circle did cumpas and enclose them all, thus: but nothing was in the Circle.





[44 E: forte I, as in Baligon.]

E.T: One stept-furth, and sayde,

1: Wilt thow haue witt, and wisdome: Here, it is. (Δ: Pointing to the middle table.)

2: Another sayd, The Exaltation and Gouernment of Princes, is in my hand. (Δ: Pointing to that on the left hand of the two uppermost.)

3: In Cownsayle and Nobilitie I prevayle. (Δ: Pointing to the other of the two uppermost: which is on the right hand.)

4: The Gayne and Trade of Merchandise is in my hand: Lo, here it is.

Δ: He pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

5: The Quality of the Earth, and waters, is my knowledge, and I know them: and here, it is. (Δ: Pointing to that on the right hand: of the two lowermost.)[53]

6: The motion of the Ayre, and those that moue in it, are all known

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53 I marvayle that the earth and waters are here ascribed to one.

to me. Lo here they are. (Δ: Pointing to the other Table below, on the left hand.)

7: I signifie wisdome: In fire is my Gouernment. I was in the begynning, and shalbe to the ende. (Δ: Pointing to the great table on the left hand of the Middle Table.)

Mi: Mark these Mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon. Mighty is God, yea mighty is he, who hath Composed for euer. Giue diligent eye. Be wise, mery, and pleasant in the Lorde; in Whose Name, NOTE,

Begynne the Middle Table &c. Δ: I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ: As concerning 39 V . 47 L &c in the second Table, where are 7 places: and there but 6 numbers and letters, and yet euery place semeth to haue a letter, in the iudgment of E.T. his sight. Which is the Number and letter wanting, and where must it be placed?

Mi: Non potestis hoc videre sine ratione.[54]

> Δ: The Next day, as I was loking on the Tables being finished, and ioyned all togither in One Compownd Figure, E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leaue empty, in the 7th and last. And behold he saw houering and hopping in the ayre, two numbers and two letters cuppled to them, ouer the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seuenth place, and that which was wanting, was to be set in the sixth place being 30 N.[55]

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54 Non potestis ... ratione: "You are not able to see this without calculation." -Ed.

55 This I entersert now; thowgh it wer not at the first Noting.

E.T: Euery of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and to stand in fyre.

E.T: After all the Tables wer written, eche toke hir Table aparte agayn and stode in theyr order.

E.T: Note moreouer. The First, had Bokes in hir hand.

Kings ---------- The second, a Crown in hir hand.

Nobilitie ---------- The Third, Robes.

Merchants - Δ: - Aqua[56] - The fowrth, animal quadrupes vicium omnim colorum.[57]

Terra[58] - The fifth, Herbes.

Aer[59] - The sixth, a fanne.

Ignis[60] - The seventh, a Flame of fyre in hir hand.

Mi: Decedite in nomine eius, qui vos huc misit.[61]

E.T: Uriel opened a boke in his own hand, and sayde,

Ur: **The Fontayne of wisdome is opened. Nature shalbe knowne: Earth with her secrets disclosed. The Elements with theyr powres iudged.** Loke, if thow canst (in the name of God) understand these Tables. Δ: No: Not yet.

Ur: **Beholde; I teache. There are 49 Angels glorious and excellent, appointed for the government of all earthly actions: Which 49 do work and dispose the will of the Creator: limited from the begynning in strength, powre, and glorie.**

These shalbe Subiect unto you, In the Name, and by Invocating uppon the Name of GOD, which doth lighten, dispose and Cumfort you.

By them shall you work, in the quieting of the estates, in learning of wis-

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56 Aqua: "Water." -Ed.

57 Animal quadrupes . . . colorum: "A four-footed animal of all colors alternating." -Ed.

58 Terra: "Earth." -Ed.

59 Aer: "Air." -Ed.

60 Ignis: "Fire." -Ed.

61 Decedite . . . misit: "Depart in his name who has sent you here." -Ed.

dome: pacifying of the Nobilitie, iudgement in the rest, as well in the depth of waters, Secrets of the Ayre, as in the bowells and entralls of the Earth.

Ur: Theyr Names are comprehended within these Tables. Lo, he teacheth, he teacheth, Lo, he instructeth, which is holy, and most highest. Take hede, thow abuse not this Excellency, nor overshaddow it with Vanitie, But stick firmely, absolutely, and perfectly, in the love of God (for his honor) to-gither.[62]

Be mery in him: Prayse his name. Honor him in his Saincts. Behold him in wisdome: And shew him in understanding. Glorie be to him; To thee ô Lord, whose name perseth[63] throwgh the earth. Glorie be to thee, for euer. Δ: Amen, Amen, Amen.

Ur: Lo, I will breifly teache thee; you shall know the Mysteries in him: and by him, which is a Mysterie in all things. The letters are standing uppon 7 equall numbers. The Number before them is signifying, teaching and instructing (from the first Table to the last,) which are the letters that shalbe ioyned to gither:[64] begynning all, with B, according to the disposition of the number untyll the 29[65] generall names be known. The first 29 are more excellent than the rest. Euery Name doth consist uppon the quantitie of the place: Euerie place with addition bringeth furth his name, which are 49.------- I haue sayde.----------

Δ: I pray you to tell me the first Name. Ur: The first Name is BALIGON.

Mi: I haue to say to thee,[66] and so haue I done:

Δ: Now he spake to E.T., of the matter he sware him to, at the begynning of this last Instruction: and he told me afterward what Michael

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62 We two to-gither.

63 Perseth: "pierces." -Ed.

64 Vide ipam Tabulam horam 49 nom. Collectam, pagina sequente. -Δ. ("See the table itself, of 49 names collected, on the following page." -Ed.)

65 49.

66 He ment to E.T.

had willed and moved him unto. Wherat he seamed very sore disquietted: and sayd this to me,

E.T: He sayd that I must betake my self to the world, and forsake the world. That is that I shold marry. Which thing to do, I haue no naturall Inclination: neyther with a safe Conscience may I do it, contrary to my vow and profession. Wherfore I think and hope, there is some other meaning in these theyr wordes.

Mi: Thow must of force kepe it. Thow knowest our mynde.

Δ: Deo opt. Max°. omnis honor laus et gloria in sæcula sæculorum. Amen.[67]

Ended, hora noctis, 11½ª circiter.[68]

Tabula Collecta: 49 Angelorum Bonorum, Nomina continens [per Δ][69]

1 BALIGON	15 BABALEL
2 BORNOGO	16 BVTMONO
3 Bapnido	17 Bazpama
4 Besgeme	18 Blintom
5 Blumapo	19 Bragiop
6 Bmamgal	20 Bermale
7 Basledf	21 Bonefon
8 BOBOGEL	22 BYNEPOR
9 BEFAFES	23 BLISDON
10 Basmelo	24 Balceor
11 Bernole	25 Belmara
12 Branglo	26 Benpagi
13 Brisfli	27 Barnafa
14 Bnagole	28 Bmilges

29 BNASPOL
30 BRORGES
31 Baspalo
32 Binodab
33 Bariges
34 Binofon
35 Baldago
36 BNAPSEN
37 BRALGES
38 Bormila
39 Buscnab
40 Bminpol
41 Bartiro
42 Bliigan
43 BLVMAZA
44 BAGENOL
45 Bablibo
46 Busduna
47 Blingef
48 Barfort
49 Bamnode

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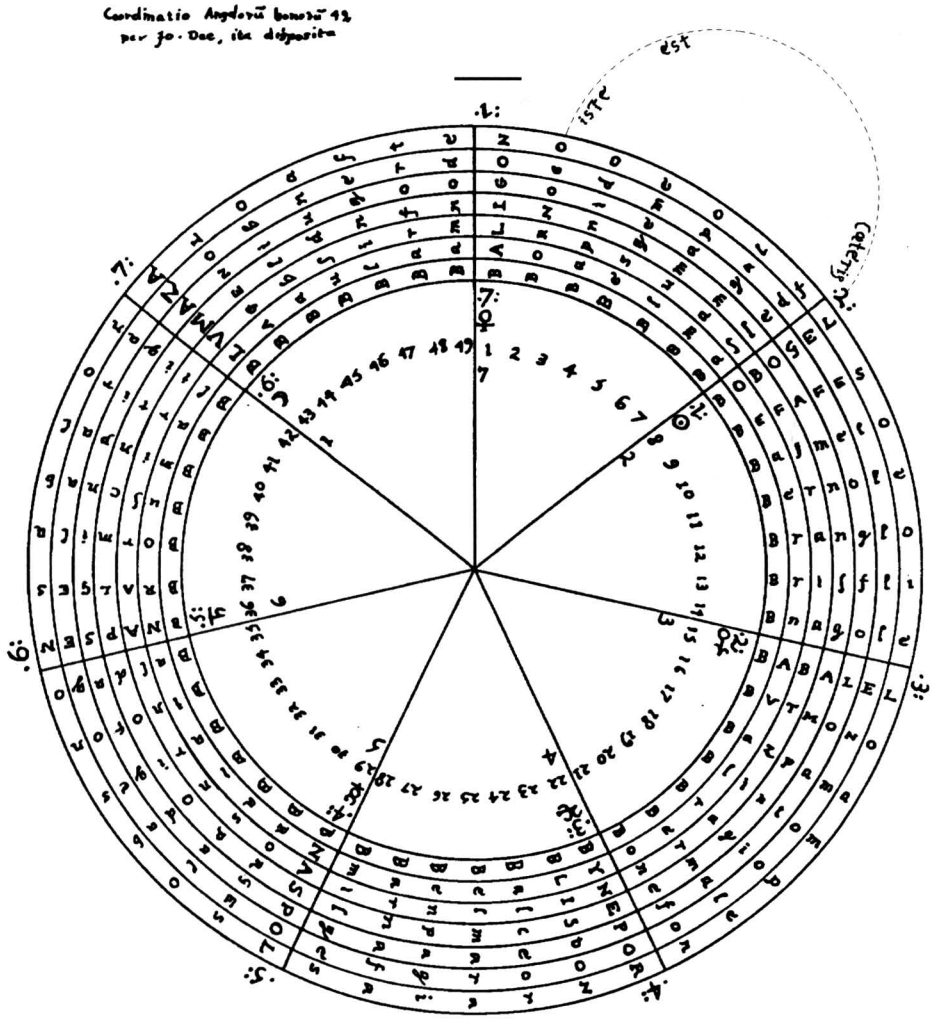
67 Deo . . . Amen: "To God all good, all honor, praise, and glory, forever and ever. Amen." -Ed.

68 Hora noctis 11½a circiter: "around 11:30 at night." -Ed.

69 Tabula . . . continens: "Collected table of the 49 consecutive names of the good angels (per Dee)." -Ed.

Coordinatio Angelorum bonorum 49, per Jo. Dee, ita disposita[70]



70 Coordinatio . . . disposita: "Sequence of the 49 angels, arranged thus by John Dee." Iste est caeteris: "and so on." -Ed.

Fryday Maij 4: hor 2½ a meridie

Δ: E.T. wold not willingly now deale with the former Creatures, utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: whereuppon I went into my Oratorie, and called unto God, for his diuine help for the understanding of his laws and vertues which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his seruice, and for his glorie &c. And commyng to the Stone, E.T. saw there those two, whom hitherto, we wer instructed to be Michael and Uriel.

E.T: Michael and Uriel, both kneled holding up theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from heven-ward. And Michael taketh them kneeling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the senser, at the last, being set on the Table it seemed to fall throwgh the Table.

URIEL semeth to be all in a white long robe tucked up: his garment full of plightes[71] and seemed now to haue wyngs: (which, hitherto, from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross ouer the Crown.[72] Uriel taketh the 7 Bundells from Michael: and with reuerence layeth them on the forsayd Superaltare.

E.T: There commeth a man, as thowgh he were all of perfect pure glistring gold: somtyme seeming to haue One eye, and somtyme Three. From under the Table commeth a great smoke, and the place semeth to shake.

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71 Plightes: "pleats." -Ed.

72 Uriel, his manner of apparition.

Uriel lieth now prostrate on his face: and Michael contynually prayed sweating.

The Glorious man seemed to open the Covering of the 7 bundells (being of diuerse cullored sylk,) and there appered, that these Bundells seemed to haue in them, of all Creatures some, in most glorious shew. The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh-of, of one of the Bundells a thing like a little byrd; and it hoouereth affore him as thowgh it had life: and than it rested uppon the thing like a superaltare.

This glorious man[73] seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them. This man blesseth the bird, making a Cross ouer it: and, so he did three tymes. He looketh up to heven. Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: very beutifull: but of **many cullours**.[74]

Now looketh Michael up, and held up his hands to heven, and sayeth,

Sic, Sic, Sic, Deus noster.[75]

Uriel, (sayd)- Multiplicabit omnia, benedictione sua.[76]

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken:[77] And, now, the place where this byrd stode before, seameth allso, to be (proportionally)

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73 A description of the glorious man.

74 Many cullours in all his garments are shewed in sequentibus thus:

75 Sic, Sic, Sic, Deus noster: "Yes, yes, yes, our God." -Ed.

76 Multiplicabit . . . sua: "He will multiply all things by his blessing." -Ed.

77

waxen as big as the byrd, (thus enlarged). This man taketh an other byrd, and putteth the wyng of it, **behind** the wyng of the first (as-thowgh he yoked them.)[78]

This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull ....

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor any thing els.

E.T: A voyce was hard, like Michael his voyce, saying,

It was a byrd, and is a byrd, absent there is nothing but Quantitie.

A voyce:[79] Beleue. The world is of Necessitie: His Necessitie is gouerned by supernaturall Wisdome. Necessarily you fall: and of Necessitie shall rise agayne. Follow me, loue me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table, and Michael sitteth now in his Chayre: and sayd,

Mi: This doth GOD work for your understanding. It is in vayne to stryve: All Government is in his hands. What will you els, what will you els?

Δ: Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.[80]

Mi: This hath answered all our[81] cauillations.

Δ: What hath answered all our Cavillations?

Mi: Thow hast written.

One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere. They seme to

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78 The yoking or cuppling of the two byrds.

79 E.T. sayd the Voyce to be like Michael his voyce.

80 Progressum . . . gloriam: "Progress and increase in virtue and truth to God's honor and glory." -Ed.

81 Fortè: "your." -Ed.

grow to a huge bignes, as byg as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heuen, and with theyr wyngs to towch the sky: And one of them with his bill seemeth to take sterrs into it: and the other bird to take them from the same byrd, and to place them agayn in the Skye. And this they did very often: and in diuerse places of the heuen with great celeritie.

After this they semed to fly ouer Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene. And in the streetes, as these two Byrds flew, seemed diuerse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely[82] ones, like beggers, lame and halt, childern, and old aged men, and wemen, seemed to pass quiettly, untowched and unouerthrown of these two Byrds.

And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe. First these 4, seemed leane, and deade: Then they seemed quick[83] and in good liking:[84] And they being raysed up: parted eche from the other, and went into 4 sundry wayes, Est, West, North and Sowth.

Now these two fowles hauing theyr wyngs ioyned togither, light uppon a great hill: and there the First fowle gryped the erth mightyly and there appeared diuerse Metalls, and the ^ Fowle spurned them away, still.

Then appeared an old mans hed, heare and all, on; very much wythered. They tossed it betwene them, with theyr feete: And they

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82 Seely: "looking." -Ed.

83 Quick: "alive." -Ed.

84 Liking: "appearance." -Ed.

brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of a Tennez ball of 4, cullours, White, black, red, and greene.

One of them (he that brake the skull), putteth that rownd stone to the others mowth or byll. The other eateth or nybbleth on it, and so doth the other allso.

¶ Now these two byrds, are turned into men: And eche of them haue two Crownes like paper Crownes, white and bright, but seeme not to be syluer. Theyr teeth are gold, and so likewise theyr hands, feete, tung, eyes, and eares likewise All gold.

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, euery of them, greater then other. They haue, by theyr sides, Sachels, like palmers[85] bags, full of gold, and they take it oute, and seemed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi: Learne the Mysterie hereof.

Δ: Teache us (ô ye spirituall Creatures.) Than sayd Michael,

Mi: Joye and helth giue unto the riche:

Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I haue satisfyed thee: Understand:
Read them ouer: God shall giue thee some light in them. I haue satisfyed thee:

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85 A palmer was a traveler who carried a palm branch as a token of having made a pilgrimage to the Holy Land. -Ed.

Both, How you shalbe ioyned,

By whome,
To what Intent, and purpose:
What you are,
What you were,
What you shalbe, (videlicet) in Deo.[86]

Lok up this Mysterie:
Forget not our Cownsayle:
O GOD, thow openest all things: Secret are thy Mysteries and holy is thy name, for euer. The vertue of his presence, here left, be amongst you.

Δ: Amen.

Δ: What am I to do, with the wax, the Table, the ring or the Lamine? &c.

Mi: When the things be ready, then thow shalt know, how to use them.

Δ: How shall I do for the grauing of the ring; May not another man do it, thowgh, E.T. graue it not?

Mi: Cause them to be made up, (according to Instruction) by any honest man.

Δ: What say you as concerning the Chamber, for our practise? May my fardermost little chamber, serue, yf the bed be taken downe?

Mi: At my next Call, for the Chamber, you shall know what to do.

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86 (Videlicet) in Deo: "(namely) in God." -Ed.

Δ: Benedictus Deus in donis suis:

et sanctus in omnibus operibus eius.[87]
Amen. ended hor. 4½[88]

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[87] Benedictus . . . eius: "Blessed is God in his gifts, and holy in all his works." -Ed.

[88] Betwixt the end of the 3rd book, whose last action was May 4, 1582, & the beginning of this 4th book whose first action was on Nov. 15, 1582, is a great chasme of time. Occasioned perchance by some falling out with E. Kelly which is implied in this mention of Reconciliatio Kelliana. This is the first time that Edward Kelly appears to bee the seer, at lest under that name, there beeing no account, neither in the printed nor Mss. books how hee came to Dee. Queue: If Edw. Kelly was not the same with Ed. Talbot this latter beeing his assumed name, perchance after he was in orders. For Weever in his *Funeral Monuments* speaking of Ed. Kelley the Necromancer, sayes hee also went by the name of Ed Talbot. -E.A. Dee's diary fills in some details of this period: "May 4th, Mr. Talbot went. May 23, Robert Gardener declared unto me hora 4½ a certeyn great philosophicall secret, as he had termed it, of a spirituall creatuer, and was this day willed to come to me and declare it, which was solemnly done, and with common prayer. July 13th, Mr. Talbot cam abowt 3 of the clok afternone, with whom I had some wordes of unkendnes: we parted frendely: he sayd that the Lord Morley had the Lord Mountegle his bokes. He promised me some of Doctor Myniver's bokes." James Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 15–16. -Ed.

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Quartus

Liber Mysteriorum

A°. 1582

Δ Nouembris 15.

Post reconciliationem Kellianam.

Miserere nostri Deus
Dimitte nobis, sicut et nos dimittimus[1]

Quartus . . . dimittimus: "Fourth Book of the Mysteries. November 15, 1582. After Kelley's reconciliation. O God, have mercy on us, forgive us as we forgive." Compare with Matthew 6:12. Ashmole has written "Liber 5us" on the bottom of the page. -Ed.

Thursday. Nouembris 15.[2]

...

At the first, Uriel pluckt a thing from under the Covenant Table: **and it grew Rownd, Bigger &; bigger, (of fyrie Cullour) bigger then all the world: and he sayd to me △:**

Uriel: Ultima est hæc ætas vestram, quæ tibi revelata erit.[3]

Then cam swarming into the stone, Thowsand yea Inumerable people, Uriel sayd,

Est in mundo, et incipiet cum illo alter Mundus.[4] **and he bad,**

Note the forme of the thing seen. Note the cullour. The forme of the thing seen was a Globe Transparent fyre within which the people seemed to stand, Towers and Castells. &c. did appere therein, likewise. This Globe did king CARMARA seeme to go uppon, & to measure it: and there appeared a very riche chayre to be set: allmost at the top of the Convexitie of the sayd Globe. wherein he sat down.

...

Michael: The Mysteries of God haue a tyme: and Behold, Thow art provyded for that tyme.

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2 In HM, this section is titled, "Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gesture at their apperance. &c." The first leaf has been lost, but HM and CHM record the following actions of that day (order uncertain): In the first leafe were the offices of the two Kings Blumaza & Bobogel recited, as appeares by the Note at the bottome of the 2d page: & also 5 May 1583 & perhaps this first leafe was lost before he drew up his Booke of *De Bonorum Angelorum invitationibus* because I find a Blank where Blumaza is placed. -E.A. De Bonorum Angelorum: "Concerning the invitation of good angels." -Ed.

3 Ultima . . . erit: "This age of yours is the last age, which shall be revealed to you." -Ed.

4 Est in mundo, et incipiet cum illo alter Mundus: "It (or he) is in the world, and another World will commence with that one." -Ed.

...

All those before spoken of are Subiect to thy Call....

Of friendship, at any tyme, thow mayst see them: and know what thow wilt.

Every one (to be short) shall at all times and seasons shew thee direction in any thing....

One thing I answer thee, for all offycis. Thow hast in subiection all officis. Use them whan it pleas thee, as thy Instruction hath byn.

...

King CARMARA[5] - This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed. At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selues to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

...

King BOBOGEL appeared in a blak veluet coat, and his hose close, rownd hose with veluet upperstocks: ouerlayde with gold lace: On his hed a veluet hatcap, with a blak feather in it: with a Cape hanging on one of his sholders, his purse hanging abowt his neck and so put under his gyrdell at which hong a gylt rapier, his berd was long: he had pantofells and pynsons. And he sayd, I

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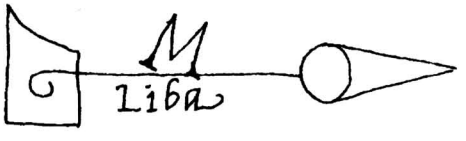
5 This king onely, is the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall, as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enioyed by me: of two other there was onely Mention made. -Δ (HM).

weare these Robes, not in respect of my self, but of my government, etc.

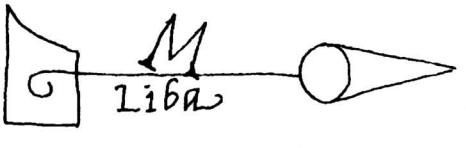
Prince BORNOGO appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayde, This it is.

King BABALEL...



Prince BEFAFES appeared in a long red robe, with a cerclet of Gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and seamed to haue feathers under his Robes. His Seale, or Character, is this:

King BYNEPOR...



Prince BUTMONO appeared in a red Robe, with a golden Cerclet on his hed:

His Seal is this:

King BNASPOL...

Prince BLISDON appeared in a Robe of many Cullours: and on his hed a Cerclet of Gold. His Character, or seale:

King BNAPSEN...

Prince BRORGES appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortall eyr could abyde to loke uppon any long while. His Seale, or Character is this:

King BALIGON...

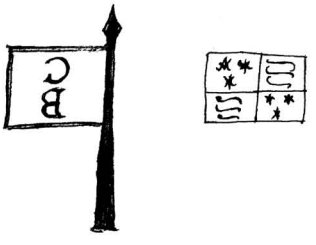
King BLVMAZA...

Prince BRALGES appeared in a red Robe with a Cerclet on his hed. This is the Seale of his gouernment:

One[6] (of the 7 which was by him) he who stode before him, with his face from ward him, now turned his face to him ward.[7]

Regnat potestas tua in filijs. **Ecce signum Operis.**[8]

Δ: There appeared these two letters, euersed and aversed, in a white flag and a woman standing by, whose armes did not appere.



Note. My name is Carmara.[9]

Δ: On the other side of the flag appeared the armes of England. The flag semed old.

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6 Note. For, of Hagonel we never had any thing before. -Δ.

7 To him ward: "toward him." -Ed.

8 Regnat . . . Operis: "Your power rules in the sons. Behold, the sign of The Work." Note the crown symbol drawn above the "H" (for "homo" or man) denotes royalty. Dee uses the crown symbol in his diary to signify the queen. -Ed.

9 Carmara, otherwise Baligon. Vide . . .

Adhuc duo, et tempus non est.[10] (Δ: Sayd the man[11] which stode before Carmara,) and lifted up his hand and avaunced his body: and the other 6 gaue him place. He spred his armes abroad: and so turned rownd toward all the multitude (appering within the Globe:) as if he wold require audience. He sayd than thus,

The Sonnes of men,[12] and theyr sonnes, ar subiected unto my commaundent.[13] This is a mystery. I haue spoken of it. Note it throwghly. They ar my seruants. By them thow shalt work mervayles. I gouern for a tyme:[14] **My tyme[15] is yet to come. The Operation of the Earth is subiect to my powre:[16] And I am the first of the twelve. My seale is called Barees: and here it is.**

(Δ: This he held in the palm of his hand: as thowgh it had byn a ring, hanging allso over his myddle fingers[17]). With a great voyce he sayd, Come ô ye people of the erth:[18]

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10 Adhuc . . . non est: "There is two to come, there is no more" (in John Dee's words, see below). -Ed.

11 Prince HAGONEL. Note. All the Princis, seemed to be men, and to haue red Robes, but this Prince, his Robe was shorter then the others. All the Princis, had Cerclets, of Gold on theyr heds: not crowns not coronets. -Δ (HM).

12 HM reads "light" in three places. -Ed.

13 Filij & Filij Filiorum, supra libro 2°.-Δ. "See above in book 2 on the Sons and the Sons of the Sons." -Ed.

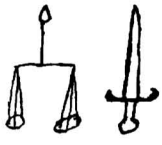
14 Δ: generally.

15 Δ: particular, or my government lasteth yet.

16 Kings of the erth &c.

17 HM reads, "This Prince held in the palme of his right hand, as yf it had byn a rownd ring, with a prick in the mydst: hanging allso over his myddle fingers, which he affirmed to be his seale: and sayd the name of it, to be Barees." -Ed.

18 All people of the erth etc.



1. (Δ: Then there cam a great Number of onely **Kings, from** amongst the rest of the multitude within the Globe: They kneele down; and some kyssed his seale and some did stand frowning at it. Those kings that kissed it, had, eche of them, a sword in one hand, and a payre of Ballance in the other: the balances being euen, and counterpeysed.[19] But the other had allso ballances, which hong uneven, the one scale lower then the other. The euen balanced kings were of glad cheare:[20] but the other wer of a sowre and hevy cowntynance.

It is, and shalbe so: And the workmanship of this, is to this ende.

2. Then cam noble men: (Δ: and he held up his hand,) and they parted them selues into two Cumpanyes: and ouer the heds of them, appered these two wordes. Vera,[21] over one Cumpany: and Impura[22] over the other.

Vera	Impura
.....	.....
.....	.....
.....&c	.....&c

Verus cum veris, et Impurus cum Impuris.[23]

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19 Counterpoised: "balanced." -Ed.

20 Cheare = cheer: "disposition." -Ed.

21 Vera: "true." -Ed.

22 Impura: "filth." -Ed.

23 Verus . . . Impuris: "The true with the true, and the filthy with the filthy." -Ed.

3. Come ô ye Princes of Nature. Δ: Then cam in Anncient and graue Cowtenanced men in blak gownes: of all manner of sortes.[24] Diuerse of them had bokes: and some had stiks like measures:[25] and they parted into two Cumpanies. Eyther cumpany had his principall. One of these Cumpanies fell at debate among them selues. The other Cumpany stode still. There appeared before eche of these Cumpanyes a great boke. Uppon the bokes was written; on the one, Lucem; and on the other, Mundi tenebras.[26] The Forman spred his hands ouer them, and they all fell down: and the boke with Lucem[27] on it waxed bright: and they which attended on that boke (Lucem) departed.

Gather, by these few spriggs the Cumpas of the whole field.

Δ: I demaunded of him, what his name was: and he answered,[28]

I am Primus et Quartus[29] Hagonel.

Δ: This Pri. Quar, shewed his[30] seal ⊙ to the Multitudes and they beheld it, and of them some florish, som stand, and some fall.

1. [Δ: Then he sayd,] The first were the Kings of the earth; which tell the priks of the last 8, take place, are, and shall be. In this

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24 Philosophers.

25 Geometry.

26 Δ He hath recyted the offices of two Kings, as of Blumaza and Bobogel. And then he sayeth, Gather by these few spriggs &c: Which Bobogel is over the Nobility and Wisdome, of Metalls, & all Nature. -Δ. Lucem: "Light"; Mundi tenebras: "the darkness of the world." -Ed.

27 Lucem:"light." -Ed.

28 The foreman with the short [coat].

29 Primus et quartus: "The First and the Fourth." -Ed.

30 The.

thow mayst lern science. Note a mysterie. Take a place, is as much, as, Ende with place.

Δ: Then he threw down a great many of them before him. Here is his name, (pointing to  [Δ = Carmara[31]] on the upper part of the Globe.) Not withstanding I am his Minister - [D in generall particularly Blumaza.]

There are kings fals and uniust, whose powre as I haue subuerted and destroyed, so shalt thow. Thow seest the weapons.[32] The Secret is not great.

Δ: I know not what the weapons are. Pri. Quar. sayd, Write, and I will tell thee. Δ: The three, of eche side did syt down while Pri Quar did thus speake.

I am the first of the fowrth Hagonel.

Δ: I had thowght that ye sayd before, you had byn the first and the Fowrth of Hagonel.

Pri Quar. I am HAGONEL, and govern HAGONEL. There is Hagonel the first, Hagonel the second, and Hagonel the third, I am the first that gouern the three. Therfore I am the first and last of the fowre.[33]

Δ: In the meane space of the former multitude some were falln deade, of some theyr mowthes drawn awry: of some theyr legs broken &c. And then, pointing to  (Δ: = Carmara) he sayd,

In his name, with my name, by my character and the rest of my Ministers, are these things browght to pass.[34] These that lye here, are lyers, witches, enchanters, Deceyvers, Blasphemers:

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31 Carmara his Minister: forte Prince Hagonel.

32 Weapons wherwith to destroy.

33 Note this First and last, bycause of Baligon ali. Carmara, his prince & tables.

34 Practise with spirituall weapons.

and finally all they that use NATVRE, with abuse: and dishonor him which rayneth for euer.

2. **The second assembly were the Gouerners of the Earth, whose glory yf they be good, the weapons which we haue towght thee, will augment: and Consequently, if they be euill, pervert.**
3. **The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are diuided, some with eyes looking toward heaven, the rest to the center of the Earth. Ubi non Gloria, nec bonitas nec bonum est.[35] It is wrowght, I say, it is wrowght (for thy understanding) by the seuen of the seuen which wer the sonnes of sempiternitie,[36] whose names thow hast written[37] and recorded to Gods Glory.[38]**

Δ: Then he held up his hands, and seemed to speak but was not herd (of EK[39]) as he told me: and theruppon Pri Quar sayd, Neyther shalt thow heare, for it is Vox hominibus non digna. Illi autem cum filijs suis laudauerunt Deum. Benedictus est qui filius est unicus, et Gloria mundi.[40]

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35 Ubi . . . est: "Where there is neither glory, nor goodness, nor good." -Ed.

36 Sempiternitie: "eternity." -Ed.

37 Note. Practise. Lib°. 2°, Filij Filiorum: ("In book 2, sons of the sons." -Ed)

E -----	1. These 7 are named in the great Circle
An -----	2. following
Aue -----	3.
Liba -----	4.
Rocle -----	5.
Hagonel -----	6.
Ilemese -----	7.

38 Note. Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be fownd to be the proper minister of king Bnaspol. Vide Anno 1583 May 5th, of the Making of Mensa faeders, and my Golder Lamine. -Δ (HM). Mensa faederis: "the table (or altar) of the law (or covenant)." -Ed.

39 In the manuscript, Dee has written this as "E.ŦK." -Ed.

40 Vox hominibus . . . mundi: "The voice not worthy for the people, but these with

EK saw like a black cloth[41] come-in and cover all the forepart of the stone, so that nothing appeared in the stone. Then was hard a voyce saying, Loke for us no more at this tyme: This[42] shalbe a token, (from this tyme forth) to leaue.[43]

Δ: Laus et Honor sit Deo Immortali et Omnipotenti nunc et semp. Amen.[44]

1582 Die ♀ A meridie: hora 5. Nouemb. 16.

Δ: He with the triple Crown on his hed, in the long purple robe, had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished awaye. He shoke his rod, and the Globe under him did quake. Then he sayde, Ille enim est Deus, Venite.[45] Δ: All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman paynted on it, with the

---

their sons have praised God. Blessed is he who is the only son, and glory of the world." -Ed.

41 The black cloth of silence and staying.

42 The Token to leaue of, by a black shaddowing all in the stone.

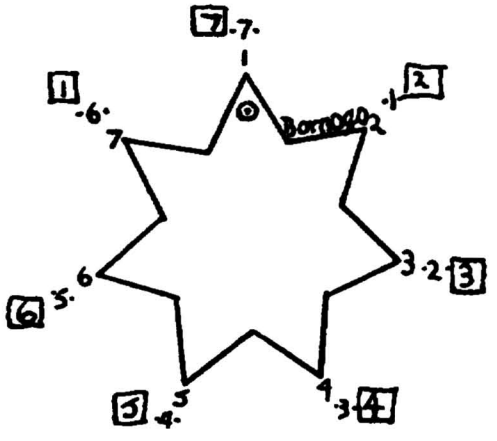
43 Note: how he governeth Three, and Carmara (his King) hath also a Triple crown.

44  This Character seemes to stand for Carmara, as apperes from severall places in fol .2.a. & b. & many other. It appears by a note of Dr. Δ (*De Heptarchia* &c: Cap. i.) that Michaell & Uriel were present at the begining of these revealed Misteries & gave authority to Carmara to order the whole Heptarchicall Revelacon. Perhaps this authority was entred in the first lost leafe of this 4th booke (thowgh Dr. Dee calls it the 2d Booke in his Note.) see Chap: 2 at the begining. By a marginall note at the beginning of the first Chapter, it should seeme, that the Dr. meanes by the first Booke the Action only of the 16 of Nov. 1582, & by the 2d Booke the Actions of the 17, 19 & 20 of Nov. 1582. But his marginal note of 19 should be 20 of Nov. for so it appears by the Actions entred. The 21 of Nov: vizt: the action of that day he calls the Appendix of the 2d chapter. -E.A. Laus . . . semp.: "Praise and honor be to the eternal and omnipotent God, now and ever. Amen." -Ed.

45 Ille . . . Venite: "Truly he is God. Come." -Ed.

(as before was noted) on the right side of her.

And on the other side of the flag, were the Armes of England. He florished with the flag very muche, and went as thowgh he did marche, in warlike manner uppon the upper and utterparte of the Globe. He pointed up to the Flag and sayde, There is two to come, there is no more.[46] All the people in the Globe seamed to be glad and reioyce. Now he setteth down the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. They hold up all togither, Heptagonum stellare, seeming to be Copper.[47]



1: The first Holder,[48] sayd, Me nosti:[49] and so pulled his hand of from the Heptagonum.

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46 Δ: So he sayd in latin, in the forpart of the leaf before.

47 Note. Copper apperteyneth to ♀ . -Δ. HM reads, "All the Princis held up to gither, Heptagonon stellare, (as I terme it) and it seemed to be of Copper." -Ed.

48 Δ Forte Bagenol / Hagonel, if H be for B. Then Bagonel conteyned Bagenol.

49 Me nosti: "You have known me." -Ed.

2: **The second of the .7. taketh his hand of and doth reverence and sayd, I am he which haue powre to alter the Incorruption of NATVRE. With my seale, I seale her and she is become perfect. I prevayle in Metalls: in the knowledge of them: I haue byn in Powre with many, but Actually with few. I am of the first of the**[50] **twelue the Second of the Seuen. Wilt thow know my name?**

Δ: Full gladly.

I am BORNOGO: this is my Seale: This is my true Character. What thow desyrest in me shalbe fullfilled. Glory to God. Δ: He kneled down, and held up his hands toward the Heptagonum.

3: The next (or third) sayd, I am the Prince of the Seas: My powre is uppon the waters. I drowned Pharao: and haue destroyed the wicked. I gaue **life unto the** seas: and by me the Waters move. My name was known to Moyses. I liued in Israel: Beholde the tyme of Gods visitation. I haue measured, and it is '8'.[51] This is a mysterie. God be mercifull to his people. **Behold, Behold Lo, behold, my mighty powr consisteth in this. Lern wisdome by my words. This is wrowght for thy erudition, what I enstruct thee from God: Loke unto thy charge truely. Thow art yet deade: Thow shalt be reuiued. But oh, bless God truely: The blessing that God giueth me, I will bestow uppon thee by permission.**

Ô, how mighty is our god which walked on the waters; which sealed me with his name, whose Glory is without ende. Thow hast written me, but yet dost not Know me. Use me in the name of God. I shall at the tyme appointed be ready. I will manifest the works of the seas, and the miracles of the depe shalbe knowne. I was Glorifyed in God. I Skurged the world. Oh oh

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50 One of the first of the Twelue.

51 '8. Gods visitation. And it is 8: may be 8 yeres added to this tyme: and that maketh 1590. Nouemb. 16. That 8, or 88, I know not yet.

oh, how they do repent. Misery is theyr ende, and Calamitie theyr meat. Behold my name is print..... for euer: behold it. Δ: He opened his bosom and seamed leane: and seemed to haue feathers[52] under his robes. He had a golden gyrdel: and on it, written BEFAFES. Than he sayd, Blessed be thow Ô God, God, God, for euer. I haue said.

Δ: He toke his hand of from the Heptagonum.

Δ: The blak Cloth was drawn: which is now appointed to be our token from them, that we must leave of for that instant.

Δ: Deo soli, omnis honor, et Gloria.[53] Amen.

Friday. After drinking at night, circiter horam 8 ã.

Δ: On the left side of H (sitting in the Chayre) appeared yet three, holding up the Heptagonum, on one on the other side below. He sat with his face from EK toward me. I stode and my face sowthward. EK he sat at the same table, with his face Northward.

4: The Fowrth[54] (holding below) Cryed: Earth, Earth, Earth.

EK: He speaketh Hollow, so that I understand nothing. Δ: Than he answered, They are the wordes of my Creation, which you are not worthy to understand. My Powre is in Erth:[55] and I

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52 Prince Befafes with feathers under his robes.

53 Deo soli . . . gloria: "All honor and glory to God alone." -Ed.

54 Prince Butmono. -Ed.

55 In earth.

kepe the bodies of the Dead.[56] Theyr numbers are in my bokes. I haue the key of Dissolution. Behold, Behold, All things, yea All things, haue theyr workmanship with me. For I am the ende of working. EK: He falleth down prostrate, and speaketh, I know not what, Δ: Than he sayd, I haue the light of his anger,[57] and I will **destroy** it. Ô, Ô, Behold, It is a light left within the bottomles pit. It is the ende and the Last. O blessed shall thy name be, Blessed shall thy name be for euer. Behold this is my seale:

Behold, the bowels of the earth are at my opening. Δ: Than I requested him to help me with some portion of Threasor hid,[58] to pay my detts withall and to buy things necessarie &c. He answered, O wordling thow shalt be satisfyed with welth of this world. Behold Behold Lo, lo Behold, vehemently I say Behold. I haue, horded Threasor, for the sonne of perdition,[59] the first Instrument of his destruction. But, lo these Cauerns. Δ: He shewed to EK the Cavernes of the earth, and secret places therof and afterward sayd: **Mark this, All spirits, inhabiting within the earth, where, their habitation is, of force, not of will, (except the myddest of my self, which I know not), are subiect to the powre hereof. Δ: Pointing to his Seale.[60] With this you shall govern,**

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56 The Dead mens bodyes.

57 The Light of his anger. ☞

58 Threasure hid requested.

59 Antichrist

60 How can the middest of a spirituall creature be imagined? My dowt to ax. He meant the middest or center of the Earth. The middest of his Charge. ☞

with this you shall unlok. With this (in his name who rayneth) you shall discouer her entrayles. How say you now? Can you do it? Ar not your Magiciens acquaynted with me? Yt greueth me to regester the bones of the Wycked. Prayse him Butmono, Prayse him Butmono, prayse him. Δ: Is that your name, I pray you tell me. He answered, yea it is my name. It is the ende[61] of all things. EK: Now he sitteth down.

5. Δ: Now the Fifth turned his face toward EK (Who [EK] sat before me, and opposite unto me) and stepped furth and sayd: I am life and breath in Liuing Creatures.[62] All things liue by me, the Image of **One** excepted.[63] Behold the face of the Earth. EK: There appeareth all Kindes of brute beastes, fowles, Dragons, and other. Δ: He Clapt his hands to gither and they all, vanished away at ones: they cam agayn: and went then away and retorned no more. But the people within the Globe remayned still as from the begynning: he sayd while the beastes were yet in sight, Lo, all these, do I endue with life: my seale is theyr Glory. Of God I am Sanctifyed: I reioyse: (1) the **Liuing**, (2) The ende, and (3) begynning of these things,[64] are known unto me: and by sufferance I do dispose them untyll my Violl be run. EK: He taketh owt of his bosom a little vyol glass: and there seameth to be fiue or six sponefulls of oyle in it. Δ: He answered and sayde, That it is: and it is a mysterie. Δ: I spake somwhat of this oyle, and he answered me, and sayd, Thow sayst true. In token of God his Powre and Glory, write down BLISDON.

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61 Δ A great dowt . . . me yet, the diuersity of the 4th and fifth officers, and officis as they are here, and in the Repetition ensuing.

62 Δ: in Animantibus bratij. ("in living creatures." -Ed.) Sloane 3677 misreads " animantibus oratis."

63 (Δ = man.)

64 Virtus officij sui -Δ. ("The power of his office." -Ed.)

EK: He taketh his hand of from the Heptagonum.

6. The sixth pulleth open his Clothes and red apparell, and there yssueth mighty fyre oute of his sides. [Δ: Note, the cote of the first of these seuen is shorter[65] then any of his fellows coats are.] The sight of the fyre is very owgly, grisely, terrible, and skarsly of mans eye can be beholden. At length he pluckt his coates to gither, and sayd to EK, Ô I wold shew thee, but flesh and blud cannot see. Write shortly, (it is enowgh) Noui Januam Mortis.[66] Δ: Than sayd he to me in an ernest muse, Ô, Muse not, My words ar dark; but with those that see, light enowgh. Et per cussit Gloria Dei, Impiorum parietes. Dixi.[67]

   Δ: **In mervaylous raging fyre, this worde BRORGES[68] did appeare, tossed to and fro in the furious flames** thereof, so abundantly streaming out, as yf all the world had byn on fyre, so that EK, could not endure (without great annoyance to his ey sight) to behold the same. And finally he sayd, Mysteria in animis vestris imprimite.[69] And so the fyre vanished away.

7. EK: The stone semeth all Blew: and **onely One now beholdeth the Heptagonum: all the rest being set down: who semed now to extend theyr hands one toward an other, as thowgh they played, now being rid of theyr work.** Now the last putteth his hand to the Heptagonon and turned his face to EK hauing his face (all the while before) turned toward D. He sayd, The Creatures liuing in my Dominion,[70] ar subiect to my powre. Behold I am

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65 Short Coat. The first.

66 Novi Januam Mortis: "I have known the Gate of Death." -Ed.

67 Et percussit . . . Dixi: "And the Glory of God has struck the walls of the wicked. I have spoken." -Ed.

68 Prince Brorges.

69 Mysteria . . . imprimite: "Engrave these mysteries on your souls/minds." -Ed.

70 Δ forte, in Aëre.

BRALGES.[71] **The powres under my subiection are Invisible.** Lo what... are. EK: **All the world semed to be in brightnes** or w... fire: and **therin appered Diuerse little things like little smokes without any forme.**[72] He sayd, **This is the seale**[73] **of my Gouernment.** Behold I am come, I will teache the names without Numbers. The Creatures subiect unto me shalbe known unto you.

¶ **Beware of wauering. Blot out suspition**[74] **of us for we are Gods Creatures, that haue rayned, do rayne & shall raigne for euer. All our Mysteries shalbe known unto you.**[75]

EK: All the 7 vanished away, onely H remayning who sayd (being stand up, and leaning uppon his Chayre, and turned to EK), **Behold, these things, and theyr mysteries shalbe known unto you, reseruing the Secrets**[76] **of him which raigneth for euer: [EK: The voyce of a multitude, answered singing,] Whose name is Great for euer. H Open your eyes, and you shall see from the Highest to the lowest.**[77] **The Peace of God be uppon you.**

Δ: Amen. EK: The blak Cloth was drawn before all the things conteyned in the stone: which was the Token of Ceasing for that tyme:

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71 But Baligon, als Carmara, in the ende of the boke sayeth it to be his office. Consider well. Prince Bralges hath Blumaza his king.

72 The powres under his Subiection are Invisible. They appeared like little white smokes without any forme. All the world semed to be in brightnese. -HM

73 The seale.

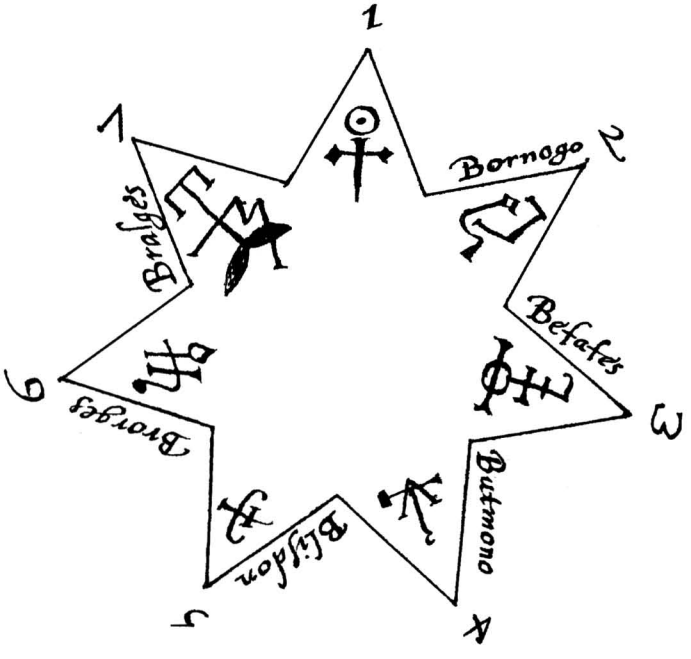
74 Exchue Wauering or suspition.

75 All Mysteries shalbe known to us. -Δ. The last of 7 Princes of the boke spoke hereof his words. -(HM)

76 Secreta Dei, non sunt hominibus reuelanda. -Δ. ("Secrets of God are not to be revealed to men." -Ed.)

77 Δ: Note Highest and Lowest to be understode perhaps in Tabula Collecta.

Sanctus sanctus sanctus Dominus Deus noster.[78]



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78 BLUMAZA Rex est super Reges Terrae et illius sunt primus princeps, et illius Ministri, ut conycio.

Hanc partem primam vocat ☥ unum Librum: in quinta pagina sequente, ad hanc Notam ☥ .

It shold seme that this character shold be onely a Circle and a pryck fol.6.b. I haue forgotten how I cam by this Crosse annexed to it.

alr Remember. Obelison his promise to me of knowing and using. (This note is next to "Befafes" on the diagram. -Ed.)

Words: 9
9
9
7
11

45

Sanctus sanctus sanctus Dominus Deus noster: "Holy, holy, holy, O Lord, our God"; Blumaza Rex est ... Notam: "I conclude that Blumaza is the king, and rules the kings of the Earth, and they are his first prince and servants. ☥ calls this first part one book in the fifth page following, marked with the symbol ☥ ." -Ed.

Anno 1582: Saterday. Die 17. Nouemb: A meridie hora circiter 1 ã.[79]

Δ: The Cloth remayned drawn, a prety while after we had done our prayers to God, and so was all the things in the stone kept from sight.

Δ: The Man with the Crowne,[80] (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie, or (as it wer) the Shell of the forsaid Globe, was very glystring bright. The man[81] shaked his hand toward me and the bak of the Chayre was toward EK. On the globe appered a trace like a seame, of two things ioyned to gither, or rather a very narrow path: which began below on the Convex superfices of this globe and went upward to the verticall point or (as it wer) the zenith prik of it: but from the lower part of the same to the place where the chayre stode, it seamed broder, and more worn, than from the chayre up to the vertex or top prik: for that part (which semed to be about the eighth part of the whole) did appere very smalle, and unworne, or unoccupyed.

Δ: He turning his face toward EK, spake thus, I haue declared things past and present. And now I speak of things to come. The Whole shalbe manifest. Nam ipse unus et Indiuisibilis est. Gloria Gloria Gloria Creatori nostro.[82] Two partes[83] are yet to come, the rest are finished allready. Δ: He shewed the rownd Table[84] with letters and numbers which master Kelly sent me: and than he toke it away agayn. Then he sayd,

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79 "Around one in the morning." -Ed

80 Carmara al: Baligon

81 In the manuscript, this word has a crown drawn above it, i.e.,  . -Ed.

82 Nam ipse . . . nostro: "For he himself is one and indivisible. Glory, glory, glory be to our Creator." -Ed

83 Δ forte, of this work.

84 The rownd Table.

Venite gradatim repetamus,[85] opera Dei.[86]

Δ: The first of the .7. which had yesterday appeared, did now appere with the short robe,[87] as he did before. Than H sayd smylingly (being turned to EK),

Hæc sunt documenta tua,[88] quæ nondum intelligis.[89]

Δ: Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd,[90]

Unus est Deus, et Unum est opus nostrum.[91]

Δ: Then cam very many uppon the Globe his convex superficies and they sayd,

Parati sumus seruire Deo nostro.[92]

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85 NOTE this to be a REPETITION of the Heptagonon this little Treatise æffore. Lern to reconcile the 4th and the 5th. -Δ. In HM, Dee notes, "At the Call of King Carmara (in the Second handling of this Heptarchicall doctrine), whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel." Venite . . . Dei: "Come, let us renew the works of God step by step." -Ed.

86 Δ hã . . . bis dext . . . Adhuc duo, et tempus non est. (This reading is from Sloane 3677. It is illegible in Sloane 3188. –Ed.)

87 Short Coat.

88 Δ: I think he ment by the rownd table shewed, which Mr. K. had sent me &c, bycause the names cam out of that Table.

89 Haec sunt . . . intelligis: "These are your lessons, which you do not yet understand." -Ed.

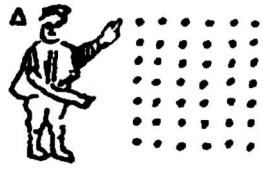
90 According to HM this was Hagonel. -Ed.

91 Unus . . . nostrum: "There is one God, and there is one work of ours." -Ed.

92 Parati . . . nostro: "We have been prepared to serve our God." -Ed.

Δ: Eche of these had somwhat in theyr hands. Som had crownes, some garments &c.[93]

The number of them was: 42: and stode in this order:



and sayd embracing (as it wer) the whole nûmber of this Cumpany,[94]

> Et nomen meum, numerus est totus
> Nec est crimen in numero nostro
> Moyses nos nominauit.
> Potestas istorum, quàm istarum, quamvis non una, tamen in uno sunt.[95]

Δ: I sayd that I thowght there wanted at the begynning of this sentence, this word Tam.[96] He answered, it might be understode by his pointing to them there standing, and sayd farder in respect of this my dowt, Quatenus est hæc vanitas vestrorum? Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, id est Nobiscum. In Mundo, quantum apud vos: In minori Mundo, quantum in vobis.

(Combinatur animus tuus cogitatione.) Disseritur apud Phõs., idque maximè) de NATVRA, quæ non vobiscum, sed nobiscum (ah, ah, ah)

93 Vide libro 3°.

94 Hagonel seamed to embrace the Cumpany. -Δ (HM).

95 Δ: I dowt it shold be short coat holding or embracing all the Table with his hands, and not H. Note Istorum - Istarum, as if it were filias et filiare &c. (Et nomen . . . sunt: "And my name is a whole number, nor is their offence in our number. Moses named us. The power of these men is like the power of these women. Although they are not one, nevertheless they are in unity." -Ed.)

96 Making the phrase, Tam . . . Quam: "as . . . so . . ." -Ed.

et in nostra potestate est. Videbis Deum. Vidisti opera nostra, Opera (inquam) manuum suarum: Digito Dei mouebimur. A Deo venit. Homo, et cum hominibus fuit: est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat,[97] non nobis solum modo, sed operibus nostris.

Inhumata tibi anima tua, quid quærit?[98]

Δ: I understand you now: He answered Ab humo, homine: Ab homine dictum est.[99] I axed thee, what thow desyrest.

Δ: Wisdom, and Veritie, I answered: // then, he answered, H: Thow shalt. Δ: There cam in a smyling fellow: and they pluckt him, and towsed him. He cryed he wold tell Newes: and they answered, that there was none for him to tell: and he skaped[100] from them, or they let him slyp, with all his clothes torn of: and he semed to crepe or get away under the globe, and (as it wer) to get behinde the Diaphanous Globe.

Δ: These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or 3/4 of Crownes, or robes &c. Six of them semed more glorious than the rest, and theyr Coates longer: and had cerclets (abowt theyr hed) of Gold: and these had perfect Crowns in theyr

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97 Dei potestas. -Δ ("God's power." -Ed.)

98 Quatenus . . . quaerit: "How great is your vanity? You knew these numbers to be in God, in the world, and in the minor world. In God, that is, with us. In the world, that is, in our presence. In the minor world, that is among us. (Your mind/soul is combined with thought.) It is debated among philosophers, and above all) concerning NATURE, which is not with you but with us (ah, ah, ah) and it is in our power. You (singular form) will see God. You (singular form) have seen our work, the work (I say) of his own hands. We shall be moved by the finger of God. He came [or comes] from God. He was a man, and with men: and is yet with them. For truly his power gives might, strength, and purpose, not only to us, but to our deeds. What does your unburied soul seek for yourself?" Note the missing parenthesis probably belongs after Phōs, "philosophers." Unburied soul: "soul of a living person as opposed to a dead person's soul." -Ed.

99 Ab humo . . . dictum est: "From the earth, from man; from man is the word." -Ed.

100 Skaped: "escaped." -Ed.

hands. The second six had thre quarters of Crownes, the Third six, haue clothes[101] in theyr hands.[102] All the rest semed to haue balls of gold: which they toss from one to an other: but at the catching they semed empty wynde balls: for they gripe them, closing theyr hand, as yf they wer not solid, but empty, like a bladder.[103]

Δ: The first six sayd, Our names cannot be expressed: neyther can the names of these that follow.

Δ: The first six made cursy to the man with the short robe: the second six made cursy to the first, and the Third to the second, and they all, and the short robed man, made cursy to H.

Our workmanship is all one. Δ: Sayd the short robed man.[104]

H: The whole day is diuided into 6 partes:[105] Euery part occupyeth a part of them here. (Δ: Pointing to the 42 standing there.) Therfore yf thow wilt work with Kings (thow knowest my meaning), finally what so euer thow wilt do in theyr estate, Cast thyne eye unto the first place. In all good causes thow shalt work by six in generall. The rest are for Depriuation: I meane the next six. The residue all do serue to the entents and purposes apperteyning unto Kings. But bycause thow shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.

Δ: Than they, spedyly (eche of them uppon the place of theyr standing) made a square table: and euery table had but one Letter. The first of the first six did go away, and in his table appeared an O, &c, and so of the second six, orderly theyr letters appeared in theyr tables: But the Third six, they cowred down uppon theyr letters, and were loath to

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101 HM reads, "robes or clothes." -Ed.

102 Note this reckening by six and six.

103 HM reads, "blown bladder," i.e., inflated balloon. -Ed.

104 So he sayd pagina praecedente, unum est opus nostrum. -Δ. ("On the preceding page (he said), 'Our workmanship is all one.'" -Ed.)

105 The diuision of the Daye.

shew them: but at length, did &c: and at the last of euery row, they all cam togither &c.

O	F[E]	S	N	G	L	E	4 howres
A	V	Z	N	I	L	N	4 howres
Y	L	L	M	A	F	S	4 howres
N	R	S	O	G	O	O	4 howres
N	R	R	C	P	R	N	4 howres
L	A	B	D	G	R	E	4 howres

H: Remember how they stode, when they wer secondly disposed unto thee: They stode first in six rows; and next they wer turned into 7.[106] I speak of the greater number and not of the less. In speaking of the greater, I haue comprehended the lesser.[107]

Δ: They went euer away toward the[108] hand.

The third row went of lamenting: being commaunded by the Short robed man. All parted in fire, falling into the Globe. The fifth row did synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke down into the Globe.

EK: Now remayneth onely the man with the Crown H : he made shew with his hands, beckning toward E.K., and sayd, I haue told thee, that theyr workmanship, is to gither. Theyr names are uppon these tables. The first letter, is the Second letter, of the first[109] name of the Table.[110]

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106 In sexto et 7° sunt omnia, fol. 10. -Δ. "All things are in a sixth and a seventh, fol. 10." -Ed.

107 Note. K. Car. There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: O E S &c. Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. -Δ (HM).

108 There is a blank space in the manuscript. -Ed.

109 Δ: How can Bobogel be accownted the first name?

110 Δ: Now he meaneth at Bobogel in that table collected from ✠ made before.

Thow hast 49 names in those Tables. Those names thow hast in former Tables by thee written: in that of 7 tymes 7. Confer it with the rownd Table.[111]

The first letter[112] from the point of his[113] sword, is B. That B signifieth the number of the Bees, begynning the 49 names, environing that Circle. In the former Tables thow shalt fynde B.1. B.2. B.3. B.4. &c and so to B.49. Those Bees begynne the names of all the powres that haue governed, do gouern, and shall gouern.

The next letter hath his circle and numbers going rownd abowt it: which thow shalt fynde in the former Tables. The letter standeth in the myddest of euery square, of euery Circle: thowgh some be turned upside down: Which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in Gods Judgment. There are two numbers: that, on the right hand, over the letter, is the number pertayning to that letter.

> O in the Circumference is the ninthe letter.[114]
> Gather the former Tables to gither, which thow hast made before, conteyning 49, depending onely on B. Where thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest. Reade my instructions as concerning those Tables, and thow shalt fynde the truth of them.----------I haue sayd.[115]

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111 Note. The Tablet  to be conferred with the rownd  . -Δ. The latter drawing is reproduced from Sloane 3677, since the original is now lost. -Ed.

112 In margin: Sent to me by E.K.

113 A sword in the mans hand within the Circle.

114 O in this Table OFS &c, is of the eighth name, the second letter, but the ninth here in respect of the circle of numbers.

115 Note who sayeth this. Δ: Note the like phrase: fol. 2. of Hagonel who sayd he had spoken of it, whereas we had receyved nothing of him before.

Mighty is thy name, O God of Hostes:
Blessed is thy name, Ô Lord, for euer.
Δ: Amen.

After 7 of the clok at night. die ♄ .[116]

H: Lo, here I byd them do, and they do. I haue appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly, obscurely or without a truth, in affirming that I towght thee those Tables: For they are from him, which made and created all things: I am from them[117] in powre and message, under whome I here rule[118] and shall do, tyll the ende[119] of all things be:[120] Ô, Great and bountifull in his liberall mercy: The mercy of him, whome we prayse and laude and sing unto, with Joy for euer. Behold thow desyrest, and art syk with desire.[121] I am the disposer thowgh not the Composer of Gods medicines. Thow desirest to be cumforted and strengthened in thy labors. I mynister unto thee The strength of God.

What I say, is not of my self, neyther that which is sayd to me, is of them selues, but it is sayd of him which Liueth for euer.

These Mysteries hath God lastly, and of his great mercyes, graunted unto thee.[122] I haue answered thy dowting mynde.

Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed

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116 This is the symbol of Saturn/Saturday. -Ed.

117 Δ him.

118 Baligons rule and government.

119 Sup. fol. 1. b.2.

120 Prodigious rule and government, the ende of all things.

121 Dee his languishing desire.

122 God graunt.

up with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not. Be faithfull. Use mercy. God shall enriche thee.

Banish wrath: yt was the first,[123] and is the greatest[124] Commaundement.

I rayng in him, and liue by him which rayngneth and liueth for euer.

Δ: I pray you make some of these last instructions, more playne, and euident.

H: I haue shewed thee perfectly. Behold I teache thee agayn. O how mercifull is God that revealeth so great secrets to flesh and blud? Thow hast 42 letters. Thy Tables, last, conteyn so many. Euery letter is the name particular by him self of the generall actions, being, and doing of these 42, which appeared with theyr workmanship. The first, was theyr Prince: and he gouerneth **onely**[125] the estate, condition and being, limited by God unto Kings of the earth. The 7 next him,[126] are those that are Messagers of God his good gifts to those that beleue him, and faithfully serue him: wherof few re . . . and rayng now frutefull in his sight.[127]

Regnat, Regnat, Regnat ô regnat Iniquitas super faciem totius terræ Cor hominis impletum est malitia, et nequicijs. Incipit, incipit enim noua illorum potestas, illis non sine re dedita,[128] nec dis . . .[129]

Vide quæso.[130] Δ: He pointed down to the people, in the Globe, all being sore and diseased of some sore, ulcer, botch, &c.

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123 Δ I understode not this to be so: tyll he called to my remembrance and made me turne my bokes to that Parcell which he called the Prologe declared by Annael: which Saul skryed: &c.

124 Δ: = hardest, for me, in respect of my Imperfections.

125 In the manuscript, this word is heavily underscored. -Ed.

126 Those — as he seemed to Embrace them. fo. 5.

127 The Prince and his first 7.

128 = data.

129 Istorum Noua potestas incipit. -Δ. ("Their new power begins." -Ed.)

130 Regnat . . . quaeso: "It rules, it rules, it rules; O wickedness rules over the entire

H: All the residue of the Angels, (for so they are in dede) ar ministers of God his wrath and indignation uppon the Faythless:[131] whose myserie is most lamentable. 7 onely, haue 7 letters comprehending the dignitie of theyr vocation:[132] The rest are particular, not onely in powr, but allso in theyr vocation. Like leaves they spring and grow from one branche.

These words which thow seest in the last Table, **some** of them unhable to be pronownced, are notwithstanding the names of those 7[133] which held the fayr and bewtifull Crownes. Which names (as I sayd before) do comprehend not onely the **powre**, but allso the **Being** of **the rest.**[134] The whole Composition is the truth of the words. I will ones more teach. There were 42 that appeared, besides him, which was theyr prince. The first 7,[135] are called by those names, that thow seest, as OFS &c.

Δ: And so of AVZNILN &c. H : Thow hast sayde.

There are but 6 names,[136] that are in Subiection. I teache breifly. Doost thow not remember the **Circle** and the prick in the myddest: which was on the right hand[137] of him, that was theyr **Prince**? **That onely** representeth 7 in number which being added unto the rest maketh 49. Read the letters. Δ: I red OF &c, and he willed me to strike them out.

H: That is the name of those of the first of the 7,[138] which held the Crownes in theyr hands.

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face of the Earth. The heart of man is filled with malice and iniquity. Please consider." -Ed.

131 Angels, ministers of Gods wrath.

132 Consider the reckening here by 7, but before he had a reckening by 6. ☞

133 There were but 6 holding bewtifull Crownes.

134 The Powre and being of the rest. ☞

135 Now by 7.

136 Δ: each of .7. letters. Six names in subiection.

137 ⊙ on the right hand.

138 Δ forte "of the first 7". Δ videlicet.

Note: The second line,[139] is the name of the second, and so to the ende of the table. 42 letters: 42 names: 42 persons.

The first, where his fote stode, is both his Name and Character.[140] And so of the second, Third &c.

Notwithstanding, Generally these are the names, the first 7, the One presupposed, the rest being six in order.

This is the truth, and the some of the Tables. Yt is easy to be understode and perfect.

Whan thow wilt work for anything apperteyning unto the estate of a good King: Thow must first call uppon[141] him which is theyr prince. Secondly the ministers of his powre ar Six:[142] whose names conteyne 7 letters apece: as thy Tables do manifest: by whome in generally, or by any one of them, in particularitie, thow shalt work for any Intent or purpose.

As concerning the letters particularly, they do concern the Names of 42 which 42, in generally, or one of them do and can work **the destruction,**[143] hindrance or annoyance of the estate, Condition or degree, as well for body as government, of any Wicked or yll Liuing **Prince**. In owtward sense, my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday. Sayd I not, and shewed I not, which had the gouernment of Princes?[144] For, as it is a Mystery to a farder matter, so is it a purpose to a present use. Yf it rule worldly princis, how much more shall it work with the Princis of Creation?

Thow desyrest use, I teache use, and yet the Art is to the furder

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139 Δ: of the six lines.

140 Note, Name and Character.

141 Praxis. Call. -Δ. (Praxis: "exercise, practise." -Ed.)

142 Prince, Ministers. 6.

143 Destruction or hurt.

144 = Kings. -Δ. HM reads "princes," without the qualification. -Ed.

understanding of all Sciences, that are past, present or yet to come.[145]

Frute hath a furder vertue than onely in the eating: Gold his furder condition, property, and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature.[146]

Thow art Dignified.[147]

Δ: Yf I wold haue the King of Spayne his hart to be enclined to the purpose I haue in hand, what shall I do?

H: First Cast thyne ey unto the Generall prince,[148] Gouernor or Angel that is principall in this world.[149] [Δ as yet, is BALIGON or Carmara.]

Secondly consider the circumstances of thy Instruction.[150]

Thirdly place my name,[151] whome thow hast all ready.

Fowrthly, the name of him, which was shewed thee yesterday, whose garments were short, and of purple.[152]

Fifthly, his power,[153] with the rest of his six perfect Ministers.[154] With those thow shalt work to a good ende. All the rest thow mayst use to Gods Glorie. For euery of them shall minister to thy necessities. Moreouer, when thow workest, Thy feete must be placed uppon those tables[155] which thow seest written last comprehending 42 letters, and

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145 . . . Sciences past present or to come.

146 Diuers kings.

147 Dignification.

148 Δ: Is it not Annael with whome I began?

149 Δ Who is that?

150 HM does not include this instruction. -Ed.

151 Δ: Ergo it shold seme to be his office to deale with Kings: but in the ende he declareth his office to be of all Aëreall actions.

152 Δ: Hagonel.

153 Δ Character. HM has no such notation. -Ed.

154 Of 7 letters a pece.

155 The placing of my fete in practise. ☞

names. But with Consideration, that the first **Character**, which is the first of the 7, in thy former boke,[156] be placed uppon the top of the Table,[157] which thow wast, and art, and shalbe commaunded to haue, and use.

Last of all, the Ring, which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect gold, as is affore sayd.[158]

Euen as God is iust, his iudgments true, his mercies unspeakable, so are we the true messagers of God: and our words are true in his mercy[159] for euer.

Glory, ô Glory be to thee, ô most high God.

EK: Now commeth Michael and heaveth in his hand out of the stone and sayeth, GOD Bless you.

H: As concerning the use of these Tables, this is but the first step. Neyther shalt thow practise them in vayne.[160]

And whereas thow dost use a demaunde, as concerning thy doings to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer that whatsoeuer thow **shalt speak, do or work**, shalbe profitable and accepted, And the ende of it shalbe good.[161]

Moreouer wheras thow urgest the absence of thy frende, as an excuse for the ring, No excuse can preuayle: Neyther canst thow shew the frutes of a iust mynde, but of a faynting stomack with this excuse. God hath retorned him, and wilbe mercifull unto you both. Thy Chargis in worldly affayres, are not so great, that God cannot Minister

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156 ☉ ☥ Note former boke.

157 Δ The Table of practise of a yard square: libro: 1°.

158 The stone was not yet browght.

159 HM reads "Mercies" in one place, and "Mercy" in another. -Ed.

160 I shall not practise these Tables in Vayne.

161 Dei Misericordia magna ipi Δ concessa. ("God's great mercy granted to Dee himself." -Ed.)

help to theyr necessities. Thow shalt be comforted. But Respect the world to come[162] (1); (whereunto thow art provided) and for what ende (2): and that, in (3) what tyme.

Serue God truely: Serue him iustly. Great Care is to be had with those that meddle with Princis affayres. Much more Consideration, **with whome** thow shalt medle or use any practise. But God hath shaddowed[163] thee from destruction. He preserueth his faithfull, and shaddoweth the iust with a shield of honor.

None shall enter **into the knowledge** of these mysteries[164] with thee but this Worker. Thy estate with the Prince (now rayngning,[165]) shall shortly be amended. Her fauor encreased, with the good wills of diuerse, that are now, deceyuers.

Thy hand, shall shortly be theyr help:[166] and thow shalt do wunderfull and many benifits (to the augmenting of Gods Glorie) for thy Cuntry. Finally, God doth enriche thee with Knowledge: and of thy self, hath giuen thee understanding of these worldly vanities.[167] He is Mercifull: and we his **good Creatures,**[168] neyther haue, do, nor will forget thee. God doth blesse you both: whose Mercy, Goodness, and Grace, I pronownce and utter uppon you. I haue sayd:

Δ: Laus, honor, Gloria, virtus et Imperium,
Deo opto. Max°.[169]
Amen.

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162 Respice ista Tria. -Δ. ("Respect these three things." -Ed.)

163 Shaddowed: "sheltered." -Ed.

164 Secresy.

165 Queen Elizabeth -Ed.

166 God graunt.

167 Worldly vanity.

168 Good Angels.

169 Laus . . . Max°.: "Praise, honor, glory, power, and sovereignty be to God, all good." -Ed.

H: Yf you will stay[170] one half howre, I will say farder unto you.

Δ: We will: by gods leave.

Δ: After that half howre passed, (being 10½ noctis ♄ :) he sayde,

H: Venito BOBOGEL Rex et princeps Nobilitatis[171]
Venito cum ministris: Venito (inquam) Venito cum satellitibus tuis munitus.[172]

Δ: I fele: and (by a great thundring noyce, thumming thuming in myne eares) I perceyue the presence of some spirituall creature abowt me.

EK: And I here the thumming.

H: Behold, Before this work be finished,[173] (I meane the Manifestation of these Mysteries) thow shalt be trubbled, with the Contrarie Powres and beyond any accustomed manner. But take heade,[174] they prouoke thee not to work agaynst our Commaundements. Both thy ey and hand shall be manifest witness of it: well, this is true.

EK: They that now come in are ioly[175] fellows, all trymmed after the manner of Nobilitie now a dayes: with gylt rapers, curled heare: and they bragged up and down. BOBOGEL standeth in a blak veluet coat, and his hose close, rownd hose of veluet upperstoks: ouer layd with gold lace: he hath a veluet hat-cap, with a blak feather in it: with

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170 Stay: "delay." -Ed.

171 Noble men.

172 This I note for the form of calling. -Δ. Venito ... munitus: "Come, O Bobogel, king and noble prince. Come with your ministers. Come (I say), come fortified with your guards." -Ed.

173 Note.

174 Cave -Δ ("Beware." -Ed.)

175 Ioly = "jolly: handsome." -Ed.

a cape on one of his sholders his purse hanging at his neck and so put under his gyrdell, his berd long: he had pantofells and pynsons.[176] Of these, in Company, are 42. 7 of them, are apparayled like BOBOGEL: sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women: for, in the foreparte they semed women, and in the bakpart, men, by theyr apparayle, and these were the last 7. They daunsed, lept and kissed.

EK: The stone is brighter, where the sage and graue 7 do stand, and where the other do stand the stone is more dark.

EK: Now **they come to a circle**, the sage and the rest, but the sage stand all to gither.

Δ: The first of the sage, lyft up his hand a loft, and sayde:

Faciamus secundum voluntatem Dei: Ille Deus noster est verè nobilis & æternus.[177] He pluckt up his right fote, and under it appeared an L.

1.	L
Then the Second moved his fote, and	E - appeared.
Under the third, likewise,	E
&c.	N
	A
	R
	B

Then the last .B. and immediately they grew all to gither in a flame of fyre and so sonk down into the former Globe.[178] Of the rest the first pluckt up his fote, and there appered an L &c.

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176 BOBOGEL his apparayle.

177 Faciamus . . . aeternus: "May we act in accordance with God's will. He, our God, is truly noble and eternal." -Ed.

178 HM reads, "sonk down into the Transparent fyry Globe of the New World." -Ed.

2.	L
	N
	A
	N
	A
At the last, they fell down like	E
drosse of metall.	B

Then whipped out fowr in a cumpany.

3.	R
	O
	E
	M[179]
	N
They clasp to gither, and fall down	A
in a thick smoke.	

4.	B
	L
	E
	A
	O[180]
	R
They ioyne to gither and vanish	I
like drops of water.	

---

179 In the manuscript, the first four are indicated with a brace. -Ed.

180 In the manuscript, the first four are indicated with a brace. -Ed.

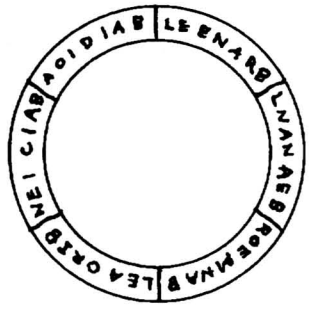
5.	B
	N
	E
	I[181]
	C
	I
They fall down like a storme	A
of hayle.	B[182]
6.	A
	O
	I
	D
	I
	A
The last vanished away.	B

181 In the manuscript, the first three are marked with a brace. -Ed.

182 In the mansucript, the last four are marked with a brace. -Ed.

Δ: This I fashioned thus after my first dictata penning of my own fantasie:

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



Δ: Then he sayd, Well, I will shew thee more of these things at the next time.

God be with you: God bless you both.

Δ: Amen.

Δ: When shall that next tyme be? A voyce spake, On monday.

Δ: Deo soli omnis Honor et Gloria.[183] Amen.

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[183] Deo soli . . . Gloria: "All honor and glory to God alone." -Ed.

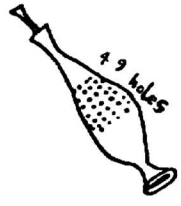
Monday. Nouembris 19: Circiter 1 ã horã a meridie[184]

Δ: Long after our comming to the stone (abowt half a quarter of an howre) the Cloth of sylence remayned drawn: and nothing appeared: but EK heard a far off very pleasant Musik the while.

H: He seamed to take the cloth away with his hands. After that (abowt 6 minutes), Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

EK: Now come in 7 men with Musicall Instruments: and before them cam one with a veluet Coate,[185] and a hat-Cap, with a sword by his syde, and a Cloke or Cape hanging on one sholder: and a blak feather in his hat. &c. Afterward cam 42 more, seeming to be very far behynde the first 7. Their Melody sownded very swetely and pleasantly all the while from the begynning.

The forme of theyr Musicall Instrument:



These Musiciens did play, one with an other, iestingly: they bobbed one an other, and than played agayn. The 42, which semed a far of, cam nerer and nerer, and seamed to bring a rownd thing, like a table[186] in theyr hands. The 7 pipers went away: and the Man with the Cape hanging on one of his sholders (somwhat like a Nobleman) remayned. Then wer they come at hand, the 42 with the rownd table. These seamed to be of two sortes: Of which, the last 7: on the forepart to

184 "Around 1 in the morning." -Ed.

185 BOBOGEL Rex.

186 A rownd Table.

behold seamed rather wemen,[187] with fardingales[188] very much sprowting out, but theyr face had no peculier attyre of wemen. The 42 held the circle[189] (or rownd Table) up, over theyr hed, flat wise. Then they layd the Circle down, and stode rownd abowt it.

H sayd, Tam mali, quam boni, laudant te,

Deus, Deus, Deus noster.[190]

Δ: The letters appeared to EK, and he told me them, and I began to write:

L E E N A R B

H: Thow writest in vayne. Thow hast written them allready.

Δ: It is true: I see them now last before noted down.

H: Loke the eight name in the Tables. [Δ: of 49, collected.]. Δ: That eighth is Bobogel. Loke to his Character in the great Circle. Loke the second name in the Table with 7 angles.

Δ: That I finde to be Bornogo.

EK: He with the cape on his one sholder, sayeth, Nomen meum est Bobogel:[191] And he that is my subiect, is Governor of the second Angle of the 7.[192]

Bob: I weare these robes, not in respect of my self, but of my Government. I am the Prince, Chief; [EK: He falleth down on his knees

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187 Women-like.

188 Farthingale: "hoop skirt." –Ed.

189 The Circle.

190 Tam mali . . . noster: "Both the wicked and the good praise you. God, God, our God." -Ed.

191 Nomen . . . Bobogel: "My name is Bobogel." -Ed.

192 Δ: in Heptagonum.

Bobogel ---------- Rex
Bornogo ---------- Princeps

(Rex: "king"; Princeps: "prince." -Ed.)

and speaketh wordes which I understand not.] yea the **onely distributer**, giver, and bestower **of Wisdome and Science.**[193] I weare this apparayle, for that in dede, being a Prince I am a Cownsaylor[194] to estate and dignitie. All Dignitie and gouernment that is not cownsayled by me, and my subiects, is frustrate, voyde, and cleane[195] without firm grownd.

Those which thow sawest, (being pipers) signifie **praters,**[196] with unaccustomed, and not usuall Instruments: which allwayes seame to sownd that, which None but I my self, with my subiects, (yea **not all** of them, but the fewest) can performe. But I am true Philosophie. I am true understanding. Oh my descending from him which rayngneth, is euen uncomprehensible of the Angells. Neyther do I know, my self: But what I think, I utter, and What I measure, I am.

He sayd, Ordinationem Infinitæ potestatis eleuate.[197]

EK: Now come Three[198] out of the 42, and layd theyr fingers uppon the three first letters: and,

The first sayd,	O Unitas in Natura et in Deo.[199]
The second sayd,	O Æqualitas Dei et Naturæ. Deus in Deo. Natura a Deo et se.[200]

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193 Wisdome & Science: "true nobility."

194 Councell.

195 Clean: "completely." -Ed.

196 Praters: "fools." -Ed.

197 Ordinationem . . . eleuate: "Raise up the government of infinite power." -Ed.

198 LEE.

199 O Unitas . . . in Deo: "O Unity in nature and in God." -Ed.

200 O Aequalitas . . . et se: "O equality of God and Nature. God in God. Nature from God and itself." -Ed.

The Third sayd, Concentus eius, est sine numero: Tamen nobiscum est in Uno, Fons et Caput Naturæ[201]

EK: They ioyne them selues to gither and become, all One Man; most beawtifull to behold: Whose hed and to the brest, seamed to be neare to heven. His brest and myddle part, in the ayre: His feete seamed to stand on the earth. There cam like a Fire, oute of the Crown of his hed, and to enter into the heven, hard, by it: This great high and fayre man sayde,

Veritas quæsita, nostra est.[202]

[203]EK: His apparayle is diuided into two halfes: from the crown of his hed to his fete. The one half seemed to be most fresh florishing herbes: The other half seemed to be of diuerse metalls:[204] and his right fote seamed to be Leade.[205] He sayd (with an Aposiopesis) thus,

Beatus est qui Lumen capitis mei &c.[206]

EK: The rest, all, quake. He sayd farder,

Unus in Capite, unus in pectore, unus in pedibus.[207]

EK: Then stept oute 9, at ones.

EK: Then the great man returned, or was restored to his former

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201 Concentus . . . Naturae: "His harmony is without number. Nevertheless he is together with us, the source and head of nature." -Ed.

202 Veritas . . . est: "Ours is the truth which is sought after." -Ed.

203 Note, this is an example of what William Sherman calls a "face bracket" (*John Dee,* Amherst, MA: University of Massachusetts Press, 1995, p. 88). Dee drew them often in the margins of texts, and they only seem to mark alchemical passages (as here) or natural philosophical texts. –Ed.

204 Vegetible, Minerall.

205 ♄

206 Beatus est . . . mei: "Blessed is the light of my head." -Ed.

207 Unus . . . pedubus: "One in head, one in heart, one in feet." -Ed.

estate of three particular men agayn: and they three leaned to the Ientleman[208] with the Cape on his sholder - BOBOGEL - who sayde,

Dee, Dee, Dee, at length, but not to late.[209]

EK: In the place of the former first thre, appeared L E E.

EK: Of the 9, which stept out, they of the first Ternarie[210] sayde, eche thus orderly,

1 Volumus.
2 Possumus.
3 Quid non.[211]

This Ternarie sayd, Faciamus, quæ fecerunt, nam nos Tres sumus Adam; societate.[212]

EK: They become One man, as the other before, but a slender and a weak one, neyther so high as the first, euer laboring or striving with it self to stand up right, but still it bended, bowed, and inclined downward, as thowgh it wold fall for feblenes. The Body of this Compownd man, seamed to be of Gold glittring. When they retorned to theyr distinct shape: they semed naked and to be sorry, and lament: And Bobogel did put them from him, with his sworde, skabbard and all, as it hanged by his side. Theyr letters were ----- N A R.

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208 Ientleman = gentleman: "nobleman." -Ed.

209 Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of. -Δ (HM).

210 2. NAR.

211 Volumus: "we wish"; Possumus: "we can"; Quid non: "What not?" -Ed.

212 Faciamus . . . societate: "Let us do what they did, for we three are Adam, by association." -Ed.

EK: Then cam the Ternarie—B L N,[213] and orderly they sayd thus,

1 Ab illo.
2 Per illum.
3 Cum illo[214]

Bob: Qui caret hijs tribus,[215] [EK: He whispereth to the first Three leaning to him: and with all, seeing me muse at the Aposiopesis, he sayd,] No No, Thow shalt not dowt [pointing to me.]

In ecclesia Dei, laborabit in Vanum.[216]

EK: This Ternarie of men becam to haue one onely hed, and three bodyes and that one hed was in good proportion.

EK: The side of the Diaphonous Globe opened, and this Transformed Ternarie did point into it, toward the multitude: and the people had theyr brests naked, and semed to wepe:[217] and to wipe theyr brests, and where they wiped the place becam fayre.

EK: This Ternary did seme to stand uppon a triangular stone  , and to turn (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by, the hole of the Globe so opened. And euery of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretch out theyr hands toward the people: The first seamed to hold a rownd ball in his hand being little, but very fayre white. The second body, his hand had in it, a little sword flamming with fyre. The third had a thing like a hatt band of lawn,[218] of many cullours, which ever as his turne cam to be agaynst the opened hole, he seamed to cast toward the people, and the people did seme to be drawn to him ward, by the Casting of it toward them.

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213 3. BLN.

214 Ab illo, per illum, cum illo: "from him, through him, with him." -Ed.

215 Qui caret hijs tribus: "Who lacks these three." -Ed.

216 In ecclesia . . . Vanum: "In the church of God, he will work in vain." -Ed.

217 Penitence.

218 Lawn: "thin fabric." -Ed.

These three bodyes, thowgh they turned contynually, yet did the face or Cowntenance of that One Compownd hed, stedyly and immoveably regard or loke into the Globe at the forsayd hole therof.

H: A wonder to behold the heuen, much more this.

EK: Now this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

H: Sunt semper, et Cibus illorum est unus.[219]

Δ: Note: The first Ternarie, they semed to stand leaning to Bobogel. The Third Ternarie was set orderly and vicissim,[220] close by Bobogel his feete, one of these betwene two of the first; euer so that orderly one of the first, and one of the Third ternarie, one of the first and one of the third; one of the first and one of the third.

EK: Then cam the Ternarie A N A.[221]

They sayd, orderly thus,

1. Ab illo sed.
2. Cum illo sed,[222] looking on his own belly.

Δ: Then I demaunded of theyr Apparayle: and EK sayd that these were brauer than the former Ternary. Bobogel sayd, Aliqui a dignitate, Cæteri talia quia non sunt Digni.[223] This he sayd, pointing to theyr apparayle. Then the third sayd,

3. Per illum, Per illum, Per illum,[224] with a frowning cowntenance thrusting furth his hand.

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219 Sunt semper . . . unus: "They are always, and their food is one." -Ed.

220 Vicissim: "in turns." -Ed.

221 4. ANA.

222 Ab illo sed. Cum illo sed: "from him only; with him only." -Ed.

223 Aliqui . . . Digni: "Some from worthiness, others are not worthy of any sort." -Ed.

224 Per illum, Per illum, Per illum: "Through him, through him, through him." -Ed.

EK: They ioyne to gither into one hed and three bodyes. The Hole of the Globe opened very wyde now. This one Compownd Hed had many eyes, many noses, many mowthes, as thowgh it were a Cahos[225] of Faces, in one hed, but three bodyes. One of this bodyes had in his hand a little Ball, like the other before, very white, but with twynkling brightnes in it. The other two bodyes, theyr hands were emptie.

EK: They turn in order agaynst the Hole of the Globe: But the People regarded them not: but at the comming of the hand with the Ball, against the hole, the people loked a little up at it.

Bob. sayd, Et quia carebant in ardentibus ignis.[226]

EK: These, being dissolued into theyr former state, go and sit (with hevy chere) by them that sat affar of from BOBOGEL. Theyr apparaill semed to be simple: theyr good apparayle was gone.

> Δ: Here I fownd a certayn error in my writing of the first Notes: which I haue amended in the writing of this: But while that error did trubble me, the spirituall Creature sayd these wordes. Bob: The Fawt is in EK his remembrance, and not in his will. Note this,
>
> LEE ar the Three that stand with me.
> NAR are the Three that I reiect.
> BLN are the Thre which are enterlincked with me.
> ANA are the Three that are reiected.[227]

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225 Cahos: "chaos." -Ed.

226 Et quia . . . ignis: "And because they were lacking in blazing fires." -Ed.

227 In the manuscript there is a line drawn from LEE to BLN, and another line from NAR to ANA. -Ed.

Bob. sayd, Omnes naturam ad, Sed, Nôn in illo.[228]

EK: The 30 remayning,[229] cam all away, and satt betwene Bobogel and the reiected Cumpany: and from that Cumpany[230] cam onely 7 to the Circle agayn. Euery of these 7, sett theyr feete, eche uppon a letter of the Circle, which letters are these,[231]

AOIDIAB.

EK: They say, In use,[232] we are perfect; Misused, we are Monsters. Sumus septem Januæ Naturæ, et sui ipsius qui novit Deum.[233]

EK: These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. And the six reiected, turn into a black smoke: and the rest of the 30[234] semed also converted into black smoke, and to fall into the Globe.

Bob. sayd, In sexto et septimo sunt omnia.[235]

EK: The six that were next him, semed to clyng hard and close to Bobogel. (Bob: Behold.) EK: They be ioyned all into One body, and becam like the sonne, into the forme of a bowle or Globe: and so moved up or rowled up the small narrow race, or line unworne, which remayned higher then the chayre, toward the top of the Diaphanous Globe, as before is declared, so that this Princely Noble man, and his six adherents [LEE:BLN], in this manner went out of sight.[236]

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228 Omnes . . . in illo: "Everything towards nature, but not in him." -Ed.

229 Δ There remayned 10 tymes Three.

230 Δ of 30.

231 Note, by theyr sitting that they are indifferent: and so they say.

232 Δ They semed therfore to sit betwene the perfect and reiected: as indifferent.

233 Sumus . . . novit: "We are the seven gates of Nature, and of him who knew God." -Ed.

234 Δ: beside AOIDIAB.

235 6, 7. -Δ. In sexto . . . omnia: "All things are in the 6th and 7th." -Ed.

236 NOTE the narrow path, above the chayr.

H: Formator horum, Secundus[237] est in Heptagono.[238]

They are diuided into the day, as the other wer, before: But wheras the other are chiefly uppon that day which you call Monday, so ar these to be used onely on the Sabaoth day.

Theyr use, is onely thus (obseruing the former order) with the Circle uppon the grownd.[239] The first six,[240] with theyr King and the seale of theyr Prince, taketh place in the whole body of the day: The other being 6 tymes six,[241] are diuided into the partes of the day as before. The Letters onely where they stode, are theyr names and Characters. **What doth the heven behold or the earth conteyne, that is not (or may be) subdued, formed and made by these. What lerning, grownded uppon wisdome, with the excellencies in[242] Nature, cannot they manifest? One in heuen they know.**

One and all in Man, they Know.

One and all in erth, they know.

Measure heuen by a parte, (my meaning is, by these few). Let God be Glorifyed: His name praysed. His Creation[243] well taken, and his Creatures, well used.[244]

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237 Δ Bornogo.

238 Formatur . . . Heptagono: "The maker of these is the second in the Heptagon." -Ed.

239 Note former. ergo. There is allso a circle on the grownd. Vide ante 3 folia: of my fete placed uppon the Tables: Ergo they shold seme to be on the grownd. -Δ (Vide ante 3 folia: "See three folios earlier." -Ed.)

240 Δ: of the six orders.

241 Practise. by 6.

242 Sloane 3188 reads, "excellencies of" in Ashmole's handwriting, but CHM, HM, and Sloane 3677 all read, "excellencies in." -Ed.

243 This boke sometymes called liber Creationis, & sometymes Tabulae Creationis. -Δ. ("The Book of Creation," the "Tables of Creation."-Ed.)

244 HM cites this: "King Carmara, Novemb. 19, of King Bobogel, his princis Ministers." -Ed.

Δ: I craued for some playner Instruction, as concerning the use of the . . . and he answered,

H: Behold: Are thy eyes so blynde? Dost thow see and wilt not see? Thy mynde telleth thee. Thy understanding furdereth, and thy Judgment doth establish it. That as thow sawest a Body in three places, and of Three Compositions: Thowgh but two in forme, **So shall this work haue relation to 1: tyme present and present use, to 2: Mysteries far exceding it, And 3: Finally to a purpose and intent, wherby the Maiestie, and Name of God shall and may, and of force must appeare, with the Apparition of his wonders, and mervayles, yet unhard of.**[245]

Dixi.[246]

Δ: Than immediately after he began agayne, as followeth,

H: **Venito, veni (inquam) adesto Veni Rex. O Rex, Rex, Rex Aquarum,**[247] **Venito, venito inquam. Magna est tua; maior autem mea potestas.** Deus noster, restat, regnat, et est, Quod, et sicut fuit.[248]

EK: Then cam one and sayd,

---------- Parati sumus nomen eius Creatoris nostri, nomen, nomen laudare Nomen (inquam) Unius nunc et viuentis.

Obscura sunt hæc animis obscuris. Vera et manifesta Veris et perfectis.

Ecce adsunt.[249] EK: He that sayd this, is as thowgh he were a king,

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245 A Threfold use of this Doctrine.

246 Dixi: "I have spoken." -Ed.

247 Rex Aquarum. -Δ. ("The King of the Waters." -Ed)

248 Venito . . . fuit: "Come, come (I say), be present. Come, O King. O King, King, King of the waters, come, come I say. You are great, but my power is greater still. Our God stands firm, rules, and is, that which he was." -Ed.

249 Parati . . . adsunt: "We have been provided his name from our Creator, the name, to praise the name, the Name (I say) of One now [blank space in manuscript] and

with a Crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme, black.[250]

EK: There cam after this King a Cumpany of 42: and euery one of them had a letter in his forhed, and they were 7 in a row, and six, downward.

. . . . . .
. . . . . .
. . . . . .
. . . . . .
. . . . . .
. . . . . .

The King had written in his forhed, BABALEL.[251]

The first 7, (begynning from EK his left hand toward his right) had these letters, and the second, Thirdth &c had these letters as here appeare.

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L

H: At the next tyme, more.

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living. These are dark/obscure to dark minds, but true and clear to true and perfect minds. Behold, they are present." -Ed.

250 Note this Kings apparayle, and shew.

251 King BABALEL

Δ: Omne quod viuit laudet Deum unum et trinum, in omne æuum.[252] Amen.

EK: The cloth draws.

Nouemb. 20 Tuesday, a meridie circa 2ã.

Δ: After a great half howre attending, and diuerse tymes our prayers to god, The black Cloth was pulled upward: and so vanished away. H appered sitting in his chayre, and his face toward me: and so looking abowt he paused a while: half a quarter of an howr. In the meane space cam one skypping lightly, a little boy, in a grene coate, and sayd, He is here, at an ynche.[253] Than he sayd, Hark. To me he sayd, Ha-sir-ha. Δ: What wilt thow say to me? [Grene Coate:] I am Multin his minister, wilt thow any thing with me? I cannot tarry. Δ: Then this skipiak[254] espyed a spirituall creature comming, and sayd, Ha, ar you there? Δ: And so went out of sight.

Δ: **This was King BABALEL, with a crown of Gold on his hed, his garment whitish, and his right sleue on his arme, blak: and the left sleve very white. He seamed to stand uppon water.**

The other 42 cam likewise and stode.

Bab: **Veni princeps**[255] **7 principum qui sunt Aquarum Principes. Ego sum Rex potens et mirabilis in aquis: cuius potestas est aquarum visceribus.** Princeps iste[256] (Δ: pointing to a Prince, new come to sight

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252 Omne . . . aecium: "May everyone living praise God, one and three, into all time." -Ed.

253 At an ynche: "nearby." -Ed.

254 Skipjack: "a dandy, skipping fellow." -Ed.

255 He calleth Befafes.

256 Veni . . . iste: "Come, O prince of the seven princes, who are princes of the Waters. I am the king, mighty and wonderful in the waters, whose power is in the depths of the waters. That prince . . ." -Ed.

which **had a red long robe, and a cerclet of gold on his hed**[257]) est Tertius principum in Heptagonon.[258] Δ: I sayd Heptagono: he replyed, Heptagonωn,[259] and sayd: Verè planè, et perspicuè dixi.

Bab: Mensurasti aquas?[260] Befafes answered, Factum est.[261]

Δ: I seemed to dowt of some matter here, and Befafes sayd, Thow shalt be answered in any dowt. I am thy frende. I haue fauored thee **in many things**.[262] Ph'ers[263] haue imagined vaynely of my name. For thy loue towards me, Thow shalt know my name. I was with Salomon; I was also (unknown) with Scotus.[264] I was, in respect of my powr: unknown, in respect of my name. He called me Mares. Since, I was not with any. And I preserued thee from the powre of the wicked, when I told thee things of truth to come. When I rid thy howse of wycked ones, and was with thee in extremities. I was with thee. Behold I was with thee throwghly.

Δ: Then he bad EK Ax me, yf I knew Obelison. Δ: I had to do with Obelison, but by reason of my Skryers nawghtynes, I was in dowt what I might credit. Bef: Thow shalt know this for a most manifest truth hereafter. I am Obelison, the fifth of the Seuenth,[265] which haue the skowrging of Obelison the wicked: but not wicked for euer, neyther

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257 The Prince his apparayle.

258 . . . est Tertius principum in Heptagonon: ". . . is the third Principality in the Heptagon." -Ed.

259 Heptagono: "(in) the Heptagon." Dee seems to be checking or correcting Kelley here. –Ed.

260 Vere . . . aquas: "I have spoken quite plainly and distinctly. . . . Have you measured the waters?" -Ed.

261 Factum est: "It is so." -Ed.

262 Prince Befafes, my old frende unknown of me.

263 Philosophers. -Ed.

264 John Scotus Erigena (815?-877 theologian)? Michael Scot (introduced translations of Aristotle)? John Duns Scotus (1265?-1308 theologian)? –Ed.

265 Δ The fifth of the seventh. I understand not this yet. Vide lib. 5. A° 1583 Maij 1.

accursed to the ende. We Angels haue tymes, and our faultes are amended.[266]

Δ: Shall I Note your name, by Befafes? He answered, My name is so, in dede: The Ægyptians called me Obelison in respect of my nature. Δ: I pray you what is the Etymologie of Obelison? Bef: A pleasant deliuerer.[267]

EK: The former 7, haue Crownes.[268] Theyr letters stand betwene theyr feete.[269]

E I L O M F O &c.

Bef: Thow hast receyued these letters allready.
EK: The water seameth, contynually to pass ouer these letters.
Bab: I Gouern uppon Tuesday.

1. EK: **The first seuen take the water and throw it up, and it becometh clowdes.**
2. **The second throweth it up, and it becommeth hayle and snow.** One of the first 7 sayde, Behold, Behold, Behold: All the motion of the waters, and the saltnes thereof is æqually assured by us. We giue good success in battayles, reduce ships & all manner of vessells that flote uppon the seas: Our make is great. Muse not [Δ], For whan the seas are trubbled, with the wickednes or uprore of man, our Authoritie giueth victory from him that is most Victorious. Fishes and Monsters of the sea, yea all that liueth therein, are well known with us. Behold we are (generally) the Distributers of Gods Judgments uppon the waters that **couer the earth.**

EK: Than stept furth all the rest.

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266 NOTE: of wicked spirits, some restitution to favor.

267 See. 4th Enochian Call: "obelisong" is translated "as pleasant deliverers." -Ed.

268 Or Cerclets perhaps.

269 HM reads, "Euery one of the 42 had a letter in his forhed. They were 7 in a row:

3. The Third seuen sayd, Some of us conduct the waters throwgh the earthe. Other of us, do beawtify Nature in her Composition. The rest of us ar distributers and Deliuerers of the Threasures and the unknown substances of the seas.[270]

Bab: Praysed be God which hath created us, from the begynning with Glory. His Glory be augmented.

EK: **Now the 42 diue into the Water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.**

H standing up sayd, **LO, Thus thow seest the glory of Gods creatures: Whome thow mayst use,[271] with the consideration of the day, theyr king, theyr Prince, and his Character. The King and prince gouern for the whole daye.[272] The rest according to the six partes of the day.**

Use them, to the glory, prayse, and honor of him, which created them to the Laude and prayse of his Maiestie. A day is 24 howres. Δ: But whan doth that Day begyn?

H: Thow shalt be towght the rest.

H proceded, and sayd, **Vitam dedit Deus omnibus Creaturis. Venite Veni Ignis, veni Vita mortalium (inquam) Venito. Adesdum. Regnat Deus. Ô Venite. Nam unus ille Regnat, et est Vita Viuentium.[273]**

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and 6, downward. But of the first 7 the letters became to be between theyr feet, and the water seamed contynually to pass over these letters." -Ed.

270 Threasors in the seas.

271 Practise.

272 King and Prince govern the whole day.

273 Δ: Whereas in the former Treatise, ther was a dowt of Butmono the fowrth, and Blisdon theyr offyces, being assigned here clere contrary: The dowt may be answered by the notes A. 1583, Maij 5 of the Table and my Character. Therefore I suspect some Intruder to have first .... -Δ. Vitam . . . Viuentium: "God gave life

EK: Now there commeth a King,[274] and hath a Prince[275] next him and after them 42, like ghostes, or smokes, with out forme; hauing euery of them a little glittring spark of fire in the myddest of them.

The first 7, are red, as blud.
The second 7, not so red.
The third 7 like whitish smoke.
} **The sparks of these were greater then of the rest.**

The fowrth 7
The fifth
The sixth
} **are of diuerse cullours: All had firie sparks in theyr myddle. Euery spark had a letter in it.**

Verè beatus[276] (sayd this King that now cam.)	B	B	A	R	N	F	L
Δ: I pray you to tell me your name.	B	B	A	I	G	A	O
King: I am the fowrth King in the Table	B	B	A	L	P	A	E
and the two* and twentyth in number.	B	B	A	N	I	F	G
Δ: I understand in the Table of the names	B	B	O	S	N	I	A
collected from the 7 Tables of 49.	B	B	A	S	N	O	D

And in those tables taking of the first septenarie, Baligon for the first King; and in the second septenarie, Bobogel for the second King, and in the third septenarie, taking Babalel, so accownted the third, and in the fowrth septenarie, the first of septenarie is Bynepor, and so accownted the fowrth: but accownting euery one from Baligon he is the 22th: and so the fowrth and the two and twentith.

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to all creatures. Come ye, come O fire. Come, O life of mortals Come (I say). Be present. God rules. O come. For he alone rules, and is the life of the living." -Ed.

274 HM identifies this as King Bynepor. -Ed.

275 Butmono. -Ed.

276 Verè beatus: "Truly blessed." -Ed.

EK: A Voyce I here, saying, You shall begynne to work agayn, at 6 of the clok next.

Δ: Omnium bonorum largitori, laus perennis et immensa.[277]
Amen.

Δ: Abowt half a quarter of an howre after 6: we retorned to the work and the cloth was drawn away: H sitting in the chayre.

EK: There appeared a little ronning water very clere chrystalline: and on this side the 42 last specifyed.

Bynepor sayd: Lo, [and than he kneled down, and semed to pray, a prety while]. The generall state and condition of all things resteth onely and dependeth uppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowne, allthowgh it had begynning, cannot, shall not nor will haue ending. He that Measureth, sayd,[278] and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree. The Fire that holdeth, or is, the first Principle of all things in generally,[279] hath his universall and unmeasurable powre in the workmanship of my Creation. Visible and Invisible, were not, withoute my record. When he [Ipse[280]] cam, I was magnified by his comming, and I am sanctifyed, world Without ende.

Vita suprema,
Vita superior,

277 Omnium . . . immensa: "Perpetual and unlimited praise for the giver of all good." -Ed.

278 Ipse dixit. -Δ. ("He himself said." -Ed.)

279 Generaltye.

280 Ipse: "himself." -Ed.

et Infima, sunt meis mensurata manibus.[281] Notwithstanding, I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble **life from One**, unto a thowsand of Thowsands: and One thowsand of thowsands, to a number, exceding cownt: I speak in respect of mans Capacitie. I am in all and all hath some being by me: yet my powre is nothing in respect of his powre, which hath sent me. **Write this reuerently. Note it with Submission: What I speak hath not byn reuealed, no not in these last tymes, of the second last world.**[282] But I begynne new worldes, new people, new kings, & new knowledge of a new Gouernment.[283] To be short,

> Vitam tradidit; deditque mihi potestatem
> esse, Viuere, et in perpetuum glorifica...
> Omnibus et ubique.[284]

As these cannot be comprehended, what they are, with mor...

So cannot any thing be browght to pas in me, without a living sight, and a perfect mynde.[285] I Gouern uppon Thursday. For Instruction, the rest as before. **Thow shalt work mervaylous mervaylously, by my workmanship** in the highest. To whome[286] (with overshaddowing thy light with life, and blessing you both, in his name of whome I am the Image,) I prayse God.

EK: Now he descendeth into the Globe, and it becam very bright there among the people: which, allso, at his comming, seamed to be more cherefull.

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281 Vita . . . manibus: "The highest life, the higher life, and the lowest life are measures by my hands." -Ed.

282 Note second last world.

283 Ecce, omnia Noua. -Δ. ("Behold, all things are new." -Ed.)

284 Vitam . . . ubique: "He surrenders life, and gives me power to be, and to live in perpetual glory. Everything and everywhere." -Ed.

285 Note.

286 Δ I dowt, I did not here perfectly at this writing down.

H stode up and moved his hand, aboue his hed, cumpassing with it a loft.[287] After that cam a Cumpany, with a King,[288] and after him a prince.[289] The king had a red robe on, and a crown on his hed. The Prince had a robe of many cullours, and on his hed a Cerclet. **The Cumpany [42] seemed to stand rownd abowt a little hill of Claye. Behynde this Cumpany seamed to stand an innumerable multitude of ugly people, a far of:**[290] **Those which seeme to stand rownd abowt the little hill seme to haue in the palmes of theyr hands, letters, in order as here appereth.**

Δ: The king spake, Beholde, All the Earth with her bowells and secrets what soeuer, are deliuered unto me. And what I am there thow mayst know. I am great, But he, in whome I am, is greater then I. **Unto my Prince, (my Subiect) are deliuered the keyes of the Mysteries of the earth. All these are Angells that gouern under him:** whose Gouernment is diuided, as before. **Use them, they are and shalbe at thy commaundement.**[291]

Those that stand afarr off are the Spirits of perdition, which kepe earth with her Threasor, for him &c: and so furth.[292] I haue sayd.

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287 Cumpassing with it a loft: circling it around in the air. -Ed.

288 Δ Bnaspol.

289 Δ Blisdon.

290 An Innumerable Cumpany of ugly Creatures, a far of.

291 *Vide Lib°. 5, 1583 Martij 26.*

292 Vide de istis in libro Cracoviensi Junij 26. Treasure hid in earth, kept by wycked spirites. -Δ. See TFR, p. 180. -Ed.

H, standing up, sayd, His name is the fifth and the 29th: and his Prince his name, the fifth, and the 23th.[293] Δ: The first name, I understand in Tabula collecta, The second name I understand, for the fifth to be in Heptagono and the 23th to be so fownd the same, in Tabula collecta.

H: Venite, ubi nulla quies, sed stridor dentium.[294]

EK: Then cam the man agayn, with ugly fyrie flames out of his sides, which was here before, the last day.[295] H beckened with his hand unto him, and his coates went to gither, and so couered that horrible sight.

EK: **There appeareth a rownd Table, which 42 hold and toss, all in fyrie flames.**

H: Write quickly, thow [EK] canst not behold it.

EK: The first seameth to be a King[296] with a crown on his hed, and the &c.

Lo I gouern (as I[297] haue sayd before) All enchanters, Coniurers, witches, & Wicked spirites that are hated of God, and included for euer, in owteward darknes (except a few which remayn in a second payne, which gape and grone for the mercies of God, and haue tyme of Joye, whose measures I haue, and kepe accownt of) are all at my government.[298] By me, thow shalt cast oute **the powre of all wicked spirits. By me thow shalt know the doings and practises of euill men, and more then may be spoken or uttred to man.**

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293 Bnaspol, Blisdon.

294 Venite . . . dentium: "Come here, where there is no peace, but only the gnashing of teeth." -Ed.

295 Prince Brorges. -Ed.

296 The King.

297 Mark who sayd so before. -Δ. This was Carmara at the beginning of Book 4. -Ed.

298 Note a great Secret of spirits in payn expecting release.

Blessed be his name, whose Glory is euerlasting fode to the Just, and Sempiternall[299]8 to the Wicked.

H: The 36[the] name, is the King his name,[300] And his Prince his name.[301] is the last [saue one] written in the Heptagonon.[302]

H: **Venite vos qui sub mea estis potestate.**[303]

EK: **Then cam bright People 42: And besides these, all the Ayre swarmeth with creatures. Theyr letters are in theyr forheds: these stand in a circle: they take the letters from theyr forheds, and set them in a Circle.**[304]

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299 Somwhat was not hard of me, or forgot. Perhaps Terror.

300 Δ: Bnapsen.

301 Δ: Brorges.

302 Note A. 1583, Maij. Thus I considered In dede after a sort Brorges may be cownted as last, for the begyning secretly was with Bralges.

303 Bralges sayd his government was of such: super fol. 4.b. -Δ. Venite . . . potestate: "Come you who are under my power." -Ed.

304 The Circle of letters.

H: Of these, I am Gouernor my self.[305] Behold I am of tyme present. I am of the last Ternarie.[306] Loke what may be wrowght, in all aëriall Actions, I can distribute and bestow at my pleasure: my tyme and day, is Friday. The day of the last before, is Saterday. The day of the Fifth is Wensday.

H: Behold,

I haue towght thee. His name be blessed who raigneth and liueth for euer.

Δ: Amen, Amen, Amen.

H: I will answer thee of all Dowtes herein (being demaunded of me) to morrow. For, so I call it, for thy sake: Not, for that, it is so to me.

Δ: So he went away.

Δ: Then cam URIEL and MICHAEL, and an other (I think RAPHAEL) and the chayre and table appered, as in the first boke hath byn shewed: And also H had his peculier chayre, at his tymes of teaching me.

MICHAEL (sayd,[307]) **Mercifull is our God, and glorious is his name Which chuseth his creatures, according to his own Secret Judgment and good pleasure.**

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305 HM notes, "Prince Bagenol appeared not, by that name, yet. Note, the king him self [Baligon, aka CARMARA] is governor ouer these." -Ed.

306 The last Ternarie. That is expownded lib°. 5. Maij 5.

307 Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall

This Arte is the first part of a Threefold Art,[308] ioyning Man (with the Knowledge of 1. the WORLDE, 2. the GOVERNMENT of his Creatures, and 3. the SIGHT of his Maiestie.):

Unto him (Ô, I say) unto him; which is
Strength, Medicine, and Mercie[309]
to those that feare him:
Amen.

Δ: Gloria, laus, honor, et perennis Jubilatio,
sit Deo nostro Omnipotenti,
Optimo, Maximoque.[310]Amen.

Δ: Note, Remember, and enquire what it meaneth, that no Mention is made of Bralges the Prince, Nor of Blumaza his king in this Treatise, being a certayn Repetition of the Heptagonum stellare, going next before.[311]

Reuelation, so, at the Conclusion, they appeared agayn and Raphael with them, and Michael concluded the second boke (of this particular Reuelation Heptarchicall,) with these words following. -Δ (HM).

308 Prima pars Artis Triplicis: he termeth this afterward of three proportions in Esse. Consider these three principall points here. -Δ. Prima pars Artis Triplicis: "The first part of a triple art." -Ed.

309 Annael.

310 Gloria . . . Maximoque: "May glory, laud, honor, and eternal thanksgiving be to our God, almighty and all good." -Ed.

311 1588. On twelfth day at night as I considered the Method of this boke, this cam to my mynde. -Δ. Dee's diary fills in some of the events between this action and the next: "[1582] Nov. 22nd, E.K. went to London, and so the next day conveied by rode toward Blakley, and within ten dayes to returne. Nov. 24th, Saterday night I dremed that I was deade, and afterward my bowels wer taken out I walked and talked with diverse, and among other with the Lord Thresorer who was com to my howse to burn my bokes when I was dead, and thought he loked

Wensday: Nouemb 21. hora 7 a meridie

Δ: There appered the first table, covered with a cloth of silk changeable cullour red and grene:[312] with a white cloth under it: all hanging very low. The first Chayre allso: wherein Michael used to sit. And H did appere likewise, and his peculier chayre:[313] and he standing by it. But the Diaphanous Globe, and the people or world in it, did not now appere, and, bycause no voyce or word cam from those spirituall creatures, yet: I declared that I did attend theyr pleasure first, as a scholer comming in the presence of his Master, and whan they had sayd those things which were for us first, (at this instant) to lerne, that than, I wold move some dowtes of the premisses, as I was yesterday advised to do. H, he held up his rod (which had two portions or partes of it black and one, red): and sayde,

Ô quanta est hõis infirmitas et Corruptio, qui Angelis, idque suis bonis, fidem autem Deo, vix habet? Omnia mundana, fæces: Mundi Corruptiones in se habent: Deus noster, Deus noster, Deus (inquam) ille noster verus, cum Veris suis angelis, eique[314] inseruientibus Semper verus est. Pete quæ vis? Dixi: et quod dixi, obumbratum est veritate, iusticia et perfectione.[315]

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sourely on me. [1583] Feb. 26th, I delivered my boke to the Lord Threasorer for the correction of the Calender. March 6th, I, and Mr. Adrian Gilbert and John Davis, did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, abowt the N.W. voyage. March 18th, Mr. North from Poland, after he had byn with the Quene he cam to me. I receyved salutation from Alaski, Palatine in Poland; salutation by Mr. North who cam before to the Quene, and next to me was his message, hor. 12." Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 18–19.

312 Note. The cullour red and grene of the Table of Covenant. Two chayres.

313 Two Chayres.

314 Idque.

315 O quanta . . . perfectione: "O how great is the weakness and corruption of mankind, that has little faiṭh in angels and their good deeds, but hardly any faith in God. All worldly things contain the corruption of the world within them. Our

Ecce, (Δ: holding up the rod[316]).
Hîc (Δ: pointing to the ende of the rod).
Per hoc (Δ: pointing to the middle of it).
Et a Mensuræ fine, nos nostramque mensurabis potestatem. Age (inquam) Quid vis?[317]

Δ: I, than, of the premisses used a little discourse: how they might parabolically,[318] betoken other more profownd matter, and litterally other: yet what sense so euer the premisses had, that theyr first rudiments and Text was to be made somwhat playner to me, then yet they were: bycause I dowted as well of the understanding of some of that, I had written, as allso of mys writing: eyther throwgh EK his mys reporting to me matter shewed to him, or by my mys-hering or negligent writing &c. To some part therof he sayd these words ensuing.

H: In umbra mortis non est æqualitas. **Obscurum enim nihil est quod per illum [EK] recepisti.** Age.[319]

H: **Thow hast a work of three proportions in esse;**[320] **of 7 in forme: which is of it self diuided by a number septenarie, of the course, estate and determination of things aboue, things next, and things below:**

God, our God, he (I say) our God is true, and is true with his true angels and those who ever serve him. Ask for what you wish. I have spoken, and what I have spoken that was obscure, was in truth, justice, and perfection." -Ed.

316 Note of this Rod.

317 Ecce . . . Hic . . . Per hoc . . . Et a Mensurae . . . vis? "Behold . . . here, . . . and here. . . . And from the end of the measure you will measure us and our power. Practice (I say). What do you wish?" -Ed.

318 Parabolically: using parable. -Ed

319 In umbra . . . Age: "In the shadow of death there is no equality. Nothing is obscure which you have received through him (E.K.). Practice." -Ed.

320 A Threefold work.

which, of it self is pure perfect and without blemish.[321] Notwithstanding I will answer thee thus.

The 7 Kings are orderly conteyned in the first of the Seuens diuided in generall numbers: whose names are expressed; published and perfectly formed within the first grownd and fowndacion of this Threefold work.[322] The kings I meane with theyr Characters,[323] and the names of theyr 7 liuing and semper adherent Ministers:[324] Whose names thow mayst see not onely there written, but openly, and most playnely, truely, and sincerely spoken of before:[325] as, by due examination of thy bokes thow shalt manifestly perceyue. Notwithstanding, as euery king, in his Maiestie, doth comprehend the dignitie of his whole seat and estate, so I of my self being the First, haue the gouernment of my self perfectly, as a mysterie known unto my self: which is a thing unlawfull to be published unto man and lawfull[326] in respect of the charge committed unto us: and the slender Dignification of mans frayle estate; Which thow mayst see in the Heptagonon: where, there wanteth a name: the rest of the Cr... the utter Circumference of the Globe, are the Six Kings Or . . . following: according as they are written in the Mysteries of the . . . which do begynne the[327] Powres, with theyr Prince,[328] and theyr Characters orderly taken, by and uppon the Heptagonon . . .

Ô God, how easy is this first understanding. Thow hast byn told

321 In HM, Dee attributes this to "Carmara, Nouemb. 21. in appendix of the second boke." -Ed.

322 Threfold Work.

323 The Kings with their Characters.

324 An, Aue, Rocle, Liba. I understand of Il, An, Aue, &c in the characters of the 7 kings.

325 Filij Filiorum - An, Aue, &c. Examination to be made of these bokes. -Δ. Filii Filiorum: "Sons of the Sons" -Ed.

326 Δ fortè "Unlawfull" and was myshard.

327 Forte: "their." –Ed.

328 Princis.

perfectly, playnely and absolutely, not onely the Condition, dignitie, and estate of all things that God hath framed: But allso withall, thow wart deliuered the most perfect forme and use of them.[329]

But this will I tell thee (to the intent thow shalt know: and forby cause I wold not, thow sholdest be ignorant in true Wisdome) that those Six Names in and uppon the Heptagonum are Collected, do growe and are gathered from the names in generally aforesayd.[330]

Take the Names, I will teache thee to know them, which els, [without] by direction[331] thow canst not fynde.

Loke thy First Table. I am called BALIGON with men. Thow hast Noted my name (which is secret) among the Angels,[332] begynning with this letter M, consisting of 7 letters, the last being an A.

I am called MARMARA: but otherwise CARMARA : but that letter M, shall not be expressed, &c.

Thow seest, next, BOBOGEL, He it is that is the Second King. Thow seest the name BORNOGO, to be the first[333] uppon the Heptagonum: it is his Prince. And therfore I did Note him with a Coronet, and not with a Crown: nay rather, but with a Cerclet abowt his hed. &c[334]

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329 Liber Creationis. Note, what hath bin tawght in this boke. -Δ. HM attributes this saying to Carmara, Nouemb. 21. Liber Creationis: "Book of Creation." -Ed.

330 Δ: as may appere by the 49 names Collected.

331 Δ: I suspect this to be an imperfect phrase.

332 Name among Angels

333 Δ = name expressed.

334 Note Attire.

Δ: I concluded (of his instruction) the Kings and theyr Princes, theyr names to be thus lerned out of the Table Collected of 49, names, it is to weete,[335]

1	--Δ--	44		
8	-----	2	}	
* 15	-----	9	}	modo
22	-----	16		retrogrado
29	-----	23		quasi[336]
36	-----	30		
43	--Δ--	37		

** As far as I remember, he sayd,My Prince is in my self: which is a mysterie

~~My Coniecture (hereuppon, and uppon this retrograde respect to finde the princis among the 49 names in Tabula Collecta) is, that Baginol is the Prince under BALIGON: bycause the letters are all one: but the order of theyr places diuerse: and so is his prince conteyned in him self.~~

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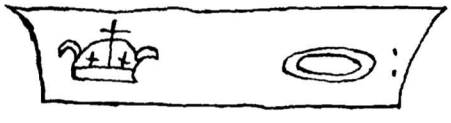

Rex Princeps

~~Δ He then allowed of my Coniecture for these .6. but of his Prince~~

~~Δ I than sayd nothing: tyll at the fayr writing hereof, this, here added, cam into my mynde. How well, I know not yet: Novemb .23.~~

335 It is to weete: "that is to say." -Ed.

336 Modo retrogrado quasi: "now as if going backward." -Ed.

* Addendo 7 - fit hic processus. Ergo addendo 7, numero 43, proueniet 50: numerus: major 40 quam 49 per .1. qui respicere pt illum: primum Regem Baligon.[337]

** addendo 7, fit processus hic g°. Si 7 addantur numero 37: inde emerget 44. pro proximo principe.[338]

~~*** It is not Baginol, but Bagenol, with e not i, and therfore consider.~~

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and farder he sayd, <u>The Characters of Kings, are in the Globe;</u>[339] <u>and of the Princis, in the Heptagonon</u>.

Δ: Note: from the ☞ on the last side, untyll these words finished, he was out of sight: and whan he had ended these words, he cam in sight agayn: and browght a thing in his hand like a sterre: ✯ or Heptagonum.

H: **Beholde.** <u>Euery one of these Princis hath</u>[340] <u>his peculier Table</u>. Thow hast Noted the <u>First Table</u> which begynneth, as I will tell thee.

1. 2: In BOBOGEL, that O, (the second letter) is the first of the Table OESNGLE and the second of Befafes, is the second, and the thirdth of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, (in the

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337 Addendo . . . Baligon: "This course is made by adding 7. Therefore adding 7 to the number 43 results in 50: a number one greater than 49, which may indicate the first king, Baligon." -Ed.

338 Addendo . . . principe: "This course is made by adding 7. Therefore if 7 is added to the number 37, from there results 44 for the next prince." -Ed.

339 Δ: Note that he calleth that contynually A Globe. Uppon such a globe Nalvage shewed out all the Calls.

340 HM reads "must have." -Ed.

seuenth. Bnagole is the seuenth and last of this first seuen of this first Table: accownted the first. ¶ AVZHILN.[341]

The second seuen by like order is gathered of Babalel, and the rest of his septenarie. And so furth, to the ende downward as thow didst before &c.

2. 3: In the second Table; L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third, is the fifth of Basmelo &c and so you haue LEENARB.[342] For the rest kepe that order downward to the ende of the last Name Bamnode. Tranversim, quasi retrograde.[343]
3. 4: In the Third, begyn at the lower[344] letter [of the latter[345] worde] of the last of the second seven: and so upward, toward the right[346] hand: Δ: The last word is of second seven is Bnagole: the last letter therof is e: which is the first of this Third Table: and the i, in Brisfli, is the second, and the l in Branglo the thirdth, and than so furth, upward, overthwart, toward the left hand: till ye come to Bobogel, his second letter, being O. Then to N in Bonefor: e in Bermale: o in Bragiop. &c.
4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table the first B of the Table is the first B of Bobogel. The second B of this Table, is the B of Befafes. The third letter is a, the second letter of Basmelo. The fowrth letter, R, is the thirdth of Bernole. The fifth is the fowrth of Branglo. The sixth, is the fifth of

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341 King . . . first . . . answering to Blumaza as I perceyued 1583 Maij 5, manè by meditation: and of Necessity must be: yf the last be for Baligon.

342 The next l is the last letter of Babalel, and then transversim as before, &c.

343 Traversim quasi retrograde: "Going crosswise as if backwards." -Ed.

344 Last.

345 Last.

346 Left.

Brisfli. The seuenth is the sixth of Bnagole. And so in to the next sevens downward orderly for the rest of the table.

5. 6: The Fifth begynneth from Bnagole upward: begynning at the last letter being e: and then upward croswise exactly tyll the B of Bobogel. And so of the next seuen, for the next: begynning at the n of Bonefon, and so furth.
6. 7: In the sixth, (the Infernall Table) The first is B of Bobogel, The second is A of the 15th: The third is N of the 22th: the fowrth, is the fowrth of the 29: The fifth of the 36: the sixth of the 43: and the seuenth of the 49: being E in Bamnode, two letters being taken in that last septenarie. The second septenarie begynneth at the first of the 15th, the second at the second of the 22th, (being Y), the third at the thirdth of the 29th, then the 4th of the 30th,: the 5th of the 43th.
7. 1: The Seuenth: the first A, is the A, of Baligon, and so downward all the second letters of the 7 kings: Then all the third letters, then all the fowrth letters, then all the fifth letters, then all the sixth letters only and finally the seventh and last letters of the first names of the Septenaries.

Δ: Note, this Table is made all of Kingly substance &c.

Δ: Now I trust I understand (meterly well,[347]) the making of the 7 Tables. I wold gladly here som instruction of the great Circular table (which you call the Globe) which hath the Kn... with theyr Characters; and so within, 7 tymes 7, seuen tymes . . . 7 tymes 6, seuen tymes furnished with letters and numbers . . . sorts.

H: That doth apperteyn to an other tyme.[348]

EK: The Cloth was lett down, and the stone did yield voyce but nothing visible but the forsayd blak cloth.

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[347] Meterly well: "fairly well." -Ed.

[348] The use of the Circular Table (here before often called a Globe) at another tyme.

H: One thing is yet wanting: a mete receptacle &c. There is yet wanting a stone &c. One there is, most excellent, hid in the secret of the depth &c. In the uttermost part of the Roman Possession.

H: Write. All lawd, Glorie and honor be unto him, which rayneth for euer. Amen. Be of good Cumfort.

Lo, the mighty hand of God is uppon thee.

Thow shalt haue it. Thow shalt haue it, Thow shalt haue it. Dost thow see, loke and styr not from thy place: EK pointed toward it.

Δ: I see it not.

H: It is sanctified, blessed, and . . . . . .[349] in the use of his Creatures.

Thow shalt preuayle with it, with Kings, and with all Creatures of the world: Whose beauty (in vertue) shall be more worth then the Kingdomes of the earth.

Loke, if thow see it: But styr not, for the Angel of his powre is present.

EK loked toward my west wyndow, and saw there first uppon the matts by my bokes a thing, (to his thinking) as bigg as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyrey sword in his hand &c.[350]

H: **Go toward it; and take it up.**

Δ: I went toward the place, which EK pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow on the grownd or matts hard by my bokes under the west wyndow. The shaddow was rowndysh, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which, (taking up, I) perceyued to be the stone before mentioned.[351]

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349 I omitted a word, and our memories could not yeld it, this perhaps, Dignifyed.

350 An angel holding up the stone.

351 This stone brought by the Angel is said to bee an nich thick in the following Mysteriorum Lib. 5. Ms. p. El. Ash: conceives it to have been of a lenticular

H: **Kepe it sincerely.**

Veritas in veritate: Deus in Deo, Unus in uno est.[352]

Let no mortall hand towche it, but thyne owne:[353]

Prayse God.

Δ: Illi qui venturus est Indicare Sæculum per ignem sit omnis honor, laus, et gloria, in sempiterna sæcula.[354] Amen.

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forme, included in a circular limb upon the top of which a cross, & edgewise sett in the frame. -E.A. See action of 5 May 1583. -Ed.

352 Veritas . . . uno est: "Truth is within truth, God within God, One is within one." -Ed.

353 ☞ caue. -Δ. ("Beware." -Ed.)

354 Illi . . . saecula: "May all honor, praise, and glory be to him who is to reveal the age through fire, forever and ever." Perhaps *indicere is intented: "to inflict (the age with fire)." Ashmole reads Iudicare: "to judge." -Ed.

Liber Mysteriorum

Quintus

1583 Martij 23.

Liber 6us.
Liber 7us[1]

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1 The words "Liber 6us. / Liber 7us." are in Ashmole's handwriting. -Ed.

Jesus †.

Anno 1583 Martij 23. Saterday a meridie.

Δ: EK being come, with Mr John Husey of Blokley. (on the 22 day of marche) and EK being desirous to understand somwhat of our spirituall frendes as concerning such matter as had falln out very strange to him and Mr Husey: abowt a certayne moniment of a boke and a skroll fownd in Northwik hill[2] by the direction and leading of such a spirituall Creature, as when they had gotten the same, and they endeuored by art to haue some exposition of the skroll, written in strange characters, they wer willed to repayre to me, and there they shold be answered: &c. which thing now they did.[3]

Being therfor now ready to receyue instructions of our frendes, there appered in the stone One,[4] in a foles cote, going abowt a clowde, which appered first in the stone. I charged him if he were the enemy of God to depart. He tore his clothes all, and appeared all hery under: and sayd, Penetrasti vim iniusticæ meæ.[5]

Δ: Glorifie God and depart. He sayd, Feci, Nam decedo.[6] He went away as it had byn a bunsh of fethers pulld in peces. The Clowd wexed bigger, and went all to the right hand. At length the Table appeared, But the Chayre seamed not to be of the same sort it was, but more Glorious. There appeared three, of which, two went away, and one tarryed behynde.

He sayd----------Auete.

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2 The boke fownd in Northwik hill.

3 The scroll is shown below before the April 11th Action. It shows the locations of ten hidden treasures. -Ed.

4 Pilosus. -Δ ("Hairy." -Ed.)

5 Penetrasti . . . meae: "You penetrated the power of my iniquity." -Ed.

6 Feci, Nam decedo: "I am done, for I depart." -Ed.

Verum est, et incredibile.[7] He kneeled to the Chayre and spake, but his words could not be discerned.

Via, veritas, et virtus, unum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo viuunt omnia, nutu, et illuminatione tua.

Aue Verbum, Aue rerum formatrix[8] et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabiliæ sunt (Iustitia) dona tua? O remiges varpax. Kyrie eleyson.[9]

Δ: All this he sayd Kneeling to the chayre; and then he rose; and I sayde, O beata Trinitas, mitte lucem et veritatem tuam, ut ipam me ducant ad montem sanctum, et ad tabernacula tua.

Me: Ubi, non increduli.

Δ: Nos non sumus increduli: sed spes nostra viuit æterna et Omnipotens est Veritas, fons vitæ.

Me: Adduxi vobis aquam[10] ex eodem riuulo. Medicina verò est imperfectionibus et necessitatibus vestris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite Ossibus vestris pinguedinen. Multæ namque sunt mortalium imperfectiones. habeo, et habebitis: Adduxi, et videbiter. Verbum est Lumen illud quo omnis imperfectio

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7 Auete. Verum est, et incredibile: "Greetings. It is the truth, and incredible." -Ed.

8 Iustitia. -Δ ("Justice" -Ed.)

9 Via . . . eleyson: "The way, the truth, and the virtue are one, and his greatness is manifold and wonderful. And the breath comes from your mouth (and has life) from which everything lives, by your command and your light. Hail the word, hail the creator of things and of their measure which have been, are, and will be. You have illuminated the eyes of the creatures by reminders and plain warnings. Life to the good, but death to the wicked, and those cast from your consideration. How great and innumerable are your gifts? O remiges varpax. Lord have mercy." -Ed.

10 Aqua. -Δ ("Water." -Ed)

aboletur. Credentes introibu... in Sanctum eius. vbi potio, et Medicina sempiterna.[11]

Cogitasti verè. Sum etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius.[12] What willt thow?

Δ: Recte sapere.[13] Me: Thow hast it.

Δ: I perceyue it not otherwise, then that I beleue, it may be the decree of the highest.

Δ: He shewed a Tree, and a great deale of water at the roote or botom of it: and he sayd, Me: Hath this Tree, now, any frute?

Δ: I see it not. But the skryer may say.

EK: The water commeth up the tree, and it swelleth, and it hath frute, great, fayre, and red.

Me: Lo I eate of it my self, and it lighteth the harts of those that are chosen. [He semeth to eate.] So is it in thee.

Δ: Ecce seruus Domini, fiat Decretum eius in me (iuxta misericordiam eius) de me pronunciatum.[14]

Me: **Go and thow shallt receyue. Tary, and you shall receyue slepe, and you shall see, But watch, and your eyes shall be fully opened. One**

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11 Loquitur de mea cogitatione, quod esset Raphaël. -Δ. ("He speaks concerning my thought that he may be Raphael." -Ed.)

12 O Beata Trinitas . . . eius: "O blessed Trinity, send your light and your truth, that they may lead me to the holy mountain and to your tent. Me: Where, O unbelievers? Δ: We are not unbelievers, but our hope is alive, and the eternal and almighty truth is the fountain of life. Me: I brought you water from that same stream. It is a true medicine for your imperfections and needs. Understand now both who I am and for whom I was adorned. Drink and receive the abundance for your bones [can also be figurative: innermost part, soul]. For many are the imperfections of mortals. I have and you (pl) will have. I brought, and he shall be seen. The word is that light that blots out all imperfections. The faithful will enter into his blessedness. Wherein is the potion and eternal medicine. You thought correctly [see previous footnote]: I am indeed as you believe. For by truth and justice, his words and teachings are true and complete." -Ed.

13 Recte sapere: "To perceive correctly." -Ed.

14 Ecce seruus . . . pronunciatum: "Behold the servant of the Lord, Let his decree be for me (like his mercy) as was declared about me." -Ed.

thing, which is the grownd and element of thy desyre, is allredy perfyted.[15]

Yt seemeth that you beleue not.[16] But I haue sayde, as he hath sayd and his worde shall endure for euer. For he shall, and will performe it, for he liueth for euer. **Oute of Seuen thow hast byn instructed most perfectly of the lesser part,**[17] the rest I haue browght you, in this my vessell; A medicine sufficient to extinguish and quenche oute the enemy, to our felicitie: Muse not, thowgh I say ours: for we all liue in tasting of this liquor. His Hed is a marble stone.[18] His hart is the blud of a dragon. His leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many Cullours, eche substance amongst the turmoyle and trubble of nothing. For as then, they were Nothing: Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The heuens are lightened by his two eyes: wherof the one sight is brighter then the other. Aboue and in him self which is by him self, and in no other, is this great and vertuous fowntayne. In nature Intellectuall he hath watred the plantes of her beauty, and stroked up the garments of her felicitie. In her darkest members entreth in the taste and sauour of this percing Medicine; reviving and recalling all things past present and to come, unto theyr lively and dignified perfection. My words ar sentences. My sentences, wisdome; My wisdome the ende in my message of all things. Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for euer: Whose name be blessed.

Δ: Amen. I respect the tyme. God be with you.

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15 Perfyted: "perfected." -Ed.

16 Increduli. -Δ ("Unbelievers." -Ed.)

17 HM identifies this as Raphael. -Ed.

18 A parable.

Martij 24. Sonday: morning abowt 8.

Δ: The Table appeared, and the Chayre: and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were a slepe: He lay a long while.

A thing like a lambs hed did seeme to lik him, and then he rose and wiped his face, as thowgh he had wept.

Me, he sayd, Signa sunt hæc vobis, humilitatis et pænitentiæ; quæ facio omnia, vestra, non mea sunt.[19] Laudetur verbum eius in Cælo, laudetur etiam et in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius. Misericors namque et omnipotens est gloria virtutis eius. Vana sunt, corruptionibus suis; Necessaria verò Necessitatibus vestris. Nam fecit omnia ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem diligite Humilitate viuite. Medicina verò mea (quæ eius est) omnia resanabit.[20]

The feldes wither without the drops of his Mercie. Mans Memorie is dull, unleast it taste of the sprinkling of this vessell. [EK: He hath a great thing under his gown.]

Nature and reason[21] haue disputed profowndly and truely by the sauour hereof: it perceth therfore depely. But understanding and reason haue eleuated and lifted up the dignitie and worthynes of Mans Memorie, by taste hereof. The Immeasurable and unspeakable begynnings (yea with

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19 Note hereby to consider theyr actions, gestures and other circumstances.

20 Signa sunt . . . resanabit: "These are signs to you (pl) of humility and of repentance; which (signs) I make everything yours; they are not mine. May his word be praised in heaven, and may he also be praised on earth. Discover power in the humility of his speech (or language) and you (pl) will see the glory of his brow. For the glory of his power is merciful and almighty. Vanities exist in his seductions; Necessities exist in your true needs. For he made all things for his praise: and (behold) his handiwork praises the light of his face. Love one another; live with humility. Truly, my medicine (which is his) will convey everything." -Ed.

21 Nature ∴ Reason ∴

the begynner and Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth unto the heauens: from the heven, unto his seat: from his seate, into his Diuinitie. From his Diuinitie, a Capable measuring of his unmeasurable mercies. It is true, most true, and true shalbe for euer. That from the lowest grass to the highest tree, [from] the smallest valley, to the greatest mowntayn; yea, euen in the distinction, betwixt light and darknes: the measure whereof is the deapest: yea (I say) it hath towght a Iudgment. When he axed wisdome, and forsoke the world, he receyued it: and it measured the things of the world. Great are the inward eyes, and greater are the meanes, which deliuer things subiect or obiect unto them.

Finally it procedeth from him, that procedeth: Whereunto the first was formed, after, and not like. Whose fote slipping hath dasshed his hed in peces, and it becam dark: untill agayn, the Medecine which I haue browght, revived his slombring. Hereby, he, not onely knew **all** things,[22] but the measure and true use therof. Yf the body haue no inward fyre, it presently falleth. Euery Organ is voyde of qualitie, unleast a meane be adiected. So, is all that thow hast before, more wonderfull, then, as yet, profitable, unleast thow be directed and led-in unto the true use and order of the same.[23] Great are my words, and great is thy thowght: Greater shalbe the ende of these Gods Mercies.

New worlds, shall spring of these.

New manners: strange men: The true light, and thorny path, openly seen. All things in one, and yet, this is but a vision. Wonderfull and great are the purposes of him, whose Medicine I carry. I haue sayde.

Δ: He lay down agayn, a good while, and at length he rose: after my long prayer and confession made to god, and my discourse to him, &c.

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22 Note Adam, before his fall, knew all things.

23 The true use and order of the premisses.

EK: He plucketh out a boke: all the leaves are, as thowgh they were gold, and it semeth written with blud, not dry.

Δ: He sayd, Cownt. Δ: He turned ouer the leaves, but EK could not well cownt them: whereuppon he sayd: I will raze out[24] thy dulnes, and at length, make thee clere.

EK: There are 48 leaves.

Me: Et finis est.[25] One is one; neyther is, was or shalbe known: And yet there are iust so many. These haue so many **names**, of the so many Mysteries, that **went** before. This is the second and the Third: The Third and the last.[26] This is the measure of the whole.

Ô what is man, that is worthy to know these Secrets? Heavy are his Wickednesses, Mighty is his synne. These shallt thow know: These shall you use.[27] The One is a Master, the other is a Minister. The One, is a hand, the other is a finger: Grutch not. Neyther let wickednes tempt you: loue togither. Be contented with your calling: For, all beasts see not a like: yet are they all Creatures: Vessels, not of one bignes, yet are they all full. Both, most sufficient, but according to fayth, and understanding of Conscience. Yet must there be a third; whom, God doth not yet chuse. The tyme shalbe short: the matter great, the ende greater. Ask now what thow wilt and he shall answer thee.

EK: There appered one like my self laying his two armes, one, on EK his sholder: and the other on a man his sholder, unknown to us, but somwhat like to Mr Adrian Gilbert,[28] &c.

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24 Raze out: "erase." -Ed.

25 Et finis est: "And it is the end." -Ed.

26 Note of this boke.

27 J Dee, and EK.

28 Adrian Gilbert, half-brother to Sir Walter Raleigh, was a frequent visitor to Mortlake. He eventually was allowed to participate in some of the actions. Earlier in this same year (1583), Dee started plans to colonize North America with Adrian Gilbert and John Davis. During subsequent actions, Dee consults the angels about this proposed venture.

Δ: Ys it your will to procede in this matter, you now haue begonne withall: or will you of these characters and places of Threasor hid (here portrayled by picture), say any thing?

Me: As thow wilt. Δ: As the will of God is, so will I. The will of God you know, better than I.

Me: The æternall liquor be uppon you. Ones more, what wilt thow?

Δ: I do prefer the heuenly liquor, before all things, and do desire to be bedewed, with the supercælestiall dew thereof.

Me: Consider the former tree.

Δ: The tre with the water at the fote?

Me: Thow hast sayd. His growing powre, bringeth furth Act.[29] Remember the Prince and Subiects, which haue powre (as is told thee) of Erthly Bowels (The thing there, [~~whose~~] which you desire of me, is no parte of my charge), Call him: It is his office: for by his ministers it hath byn shewed.[30] God doth impart his mercy, to those he loueth, in all necessitie: whether of the one, or of the other, where it is dew: I leave it: his Office is to speak it. Notwithstanding liue in truth and humilitie: Use God his Creatures, to his glorie, and thy Necessitie, the proffit of thy own lymms, and cutting out of all Canker and rotten flesh. Thow understandest: For thy eyes shalbe opened. Amen.

EK: He spreddeth his hands abroade, and goeth away, and putteth his boke in his bosom as he goeth.

Δ: Gloria patri.[31] &c. Amen.

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29 Potentia, Actus. -Δ ("Power, Deed." -Ed.)

30 Δ Blisdon is the prince under Bnaspol the king. Vide sup. Lib. 4: A°. 1587. Circa Maiu: Quidam Ben, (spiritualis Creatura) dixit ipi EK, se custodinisse illum pulverem et librum Dunstani, &c. -Δ. (Vide sup. ...: "See above in book 4. Around May 1587 one Ben (a spiritual creature) said to EK that he himself had guarded that powder and Book of Dunstan.") See TFR Actio Tertia, May 23, p. 27 (pages separately numbered). -Ed.

31 Gloria patri: "Glory be to the Father." -Ed.

Martij 26. hor. 10 ante Meridiem.

First, appered a clowd: and that vanished away: Three cam in, they made Cursy to the chayre: and two went away. Then the third which remayned, lay down on the grownd, as before. There cam like a lambs hed,[32] and licked him. He sayd then, as followeth: being stand up,

Magna sunt, Alla quæ dixisti,[33] making cursy to the chayre. There was a sownd hard before. After a while he sayd,

Me: Thy Kingdom is established in eternitie. Thy hands are invisible, and no man can distinguish thy mercies. I attend your desire.

Δ: As concerning the Characters, and shew of the ten places, we are desirous to know whyther we may require now Bnaspol, or other under him, to say unto us, that, which may content us, for the Case as it standeth with us.

Me: The buylder of the Temple was riche, before it was adorned. With Wisdome, cam the Instruments necessarie for mans worldly use. He hideth no light from those he loveth: neyther shutteth up his tents from such as seke him. Yf one be great, Ô how small is the other? How small therfore is the mynde, and how much weakened that desireth those trifles? But as the smallest thing is feefest to the smallest use, so is the existimation of things of light accownt, necessary for the lightnes and vanitie of this world. A part (Notwithstanding) may beawtify the whole, and a small thing, may cure a great infirmitie. I told thee before, that my fete are not placed uppon such brittle and crakling sand, neyther are my lipps occupyed with the vanitie of nothing. I will not[34]manifest in any point, the thing which thow desyrest, neyther is it any part of my charge.

I haue byn thy scholemaster and director to the Sterne, to rule the

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32 A lambs hed, may be a token of our humilitie required, &c.

33 Magna . . . dixisti: "Great are the things that I have said." -Ed.

34 Note.

reason therof, with those, which can reache the Iudgment therof. All those before spoken of, are subiect to thy call.[35] This vessell at all tymes they greatly accept. Yet haue they times and seasons:[36] When order breaketh in her self, the labor is in vayne. Euery thing is for and to an ende. Of frendeship, at any time,[37] thow mayst see them, and Know what thow willt.

But One thing differeth, the Ende, and the Begynning. That onely, is the El, rod, or measure which all ready is deliuered. The stroke of which, bringeth all things, in theyr degree, to an ende: as far as the seven (magnificencie of euery Seuen) stretcheth out it self.

Euery one, (to be short) shall at all times and seasons,[38] shew thee direction in any thing. But, SO, thow canst not use them, in the determination, and **full ende** of euery practise. It is one thing to affectionate; and an other to effect. What thow seest, is true, and to a former[39] commoditie: For, with Furderance, euery thing in Nature is ayded.

Δ: ---

Reade ouer that, which now, lastly, I declared: Then see, if you be not answered.

Δ: ---

Therfore mayst thow know, what that is, allthowgh thow do not, yet, or presently, put it in practise, by him, whose Charge it is, to deliuer it.[40]

Δ: Of your so greatly commended liquor I am desirous to haue farder understanding.

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35 NOTE.

36 Note. All tymes, Speciall tymes.

37 Of frendship, at any tyme.

38 Note.

39 Furder.

40 NOTE Whose charge it is to deliuer it.

Me: What liquor is more liuely then the dew of Truth, proceding from a fowntayn most swete and delectable? Euen that veritie which thy mowth hath preached of.[41] What water recreateth more, or cooleth ignorance deeper than the knowledg of our Celestiall speche?[42] your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend euery substance in his kinde. The things which you do loke on, bycause you see them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage thereof, from the sonne in the morning to the sonne at night. Distance is nothing with us, unleast it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans Sowle.

We see all things: and Nothing is hid from us: respecting our Creation. The waters shall stand, if they here theyr own speche. The heuens shall move, and shew them selues, when they know theyr thunder. Hell shall tremble, whan they know what is spoken to them.[43] The first[44] excepted, No man euer was, is, or shall be (excepted where I except) that euer shall understand, hath or doth know the least part (ô it is incomprehensible) of this Vessel. He named all things (which knew it) and they are so in dede, and shalbe so for euer.

Thow shallt speak with us;[45] And we will be spoken with, of thee. Three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three laws to destroy

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41 Veritas. -Δ. ("Truth, verity." -Ed.)

42 Lingua et Vox Angelica. -Δ. ("Angelic language and voice." -Ed.)

43 The Powre of the primitiue diuine or Angelicall speche.

44 ADAM.

45 Angelorum Colloquia -Δ. ("Conversation of angels." -Ed.)

that Monstre.[46] They are fed with cælestiall fode, and they, talking, speak all understanding. This it is, I take God, (onely him that created me) to recorde. **It is determined**: else wold I not: **And may be undetermined, yf you break his** commaundements.[47]

A Stone it is that perceth[48] down all things before it; and kepeth them under him, as the heuens do a clowde. What art thow, (O god,) and how mighty ar the drops of thy mercy, that preparedst man before to examin thy Mysteries? The plagues of those that plagued them selues, shall fall uppon you, **yf you transgress**[49] one iote of your eyesight:

For, What you desire, is graunted: and if you loue him, you shall endure for euer. I am not as a clowde, sheuered[50] with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for euer (bycause my message is such) and my truth, shall endure for euer.

Beholde, Beholde, yea let heven and earth behold: For with this, they were created: and it **is the voyce and speche of him**, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor.[51] Lo, this it is. [EK: He sheweth a boke, as he did before all gold.] And it is truth; Whose truth shall endure for euer.

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46 Tres ab hominibus in cælos rapti cum Angelis conversantes. Fortè, 'Enoch, Elias, Jo . . .' -Δ. ("Three carried off to heaven keeping company with angels. Perhaps Enoch, Elias, and John [the Baptist]." -Ed.)

47 NOTE. -Δ. In the manuscript this last sentence is heavily underscored. -Ed.

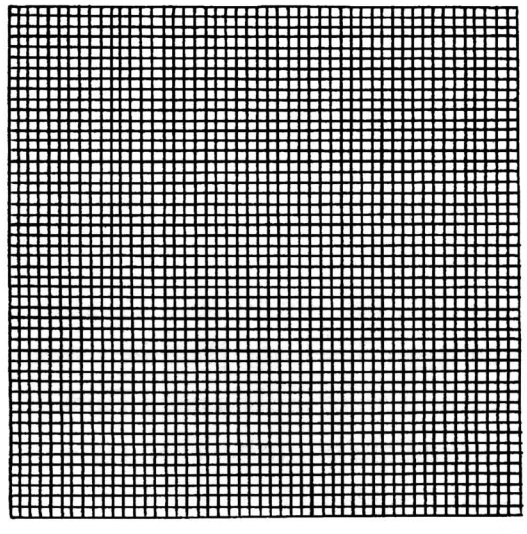
48 Fortè: "presseth."

49 Note.

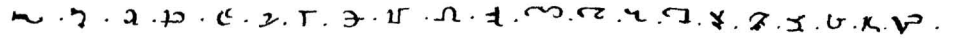
50 Shivered: "shattered." -Ed.

51 The boke, the first Language of God Christ.

EK: The leaues of the boke, are all lyned: full of square places, and those square places haue characters in them, some more then other:, and they all written with cullour, like blud, not yet dry.[52] 49 square spaces, euery way, were on euery leaf, which made in all .2401. square places. He wiped his finger on the top of the Table, and there cam out aboue the Table certayn Characters[53] enclosed in no lines: but standing by them selues, and points betwene them. He pointed orderly to them with his finger, and loked toward the skryer at euery pointing.



Me: Note what they are.



Δ: They are Noted.

EK: He toke from under the Table, a thing like a great globe, and set that in the chayre: and uppon that Globe, layd the boke. He pointeth to the characters: and cownteth them with his finger, being 21, and begynning from the right hand, toward the left. He putteth-off the Crown of gold, from his hed: and layeth it, on the Table. His here appereth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being diuided into three distinctions.[54] He putteth the ende of the rod on the first of the Characters, and sayeth, Pa:

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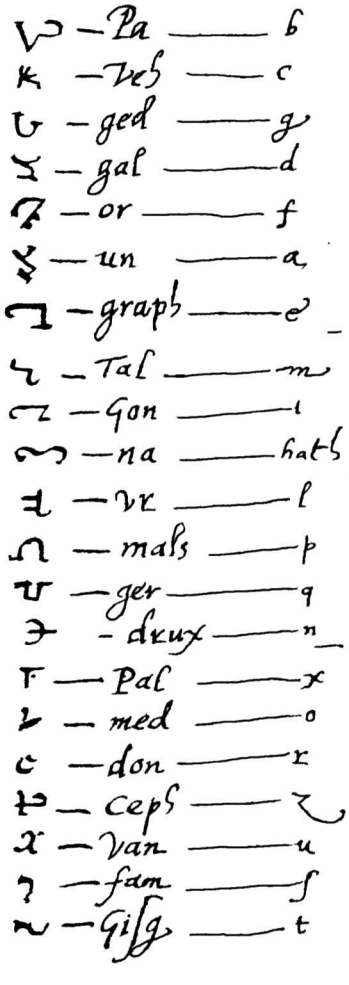
52 The cullor of the Letters.

53 21 Characters.

54 Δ By his often taking things from under the table it shold seme that there shold be some shelf made under our Table.

and there appered in english, or latin letters, Pa: He sayd, veh: and there appered veh in writing: Then Ged: and after that he sayd, Unus Unus Unus, Magnus, Magnus, Magnus, es.[55] Then he pointed to an other, and sayd Gal, and there appeared Gal: Then or [the voyce seemed Orh.] Then un [the sownd semed und.] Then Graph: [The sownd as Grakpha, in the throte.] Then Tal, [in sownd stall or xtall.] Then gon. Then na [but in sownd Nach as it were in the nose.] Then ur, [in sownd our or ourh.] Than mals, [in sownd machls.] Then Ger, [in sownd, gierh.] Then drux, [in sownd drovx.] Then Pal: the p being sownded remissly. Then med. He sayd, Magna est gloria eius.[56] Ceph, sownded like Keph, But before that, was Don: Then van, Fam, Then Gisg.



Then he lay down before it: and there cam two lines and parted the 21 letters into 3 partes, eche being of 7. He sayd, Numerus ô perfectissimus, Unus et Trinus. Gloria tibi,[57] Amen.

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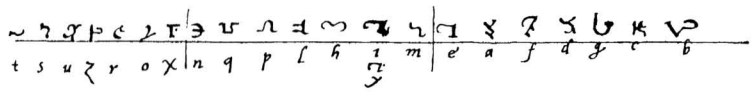
55 Unus . . . es: "You are One, One, One, Great, Great, Great." -Ed.

56 Magna . . . eius: "Great is his glory." -Ed.

57 Numerus . . . tibi: "The number, O most perfect, One and Threefold. Glory be to you." -Ed.

Then he put on his Crown, and pluckt a black veale before all in the Chayre. He sayd, Remember to lerne those names without boke, and to know them.



Δ Thus I deciphred them after a day or two or three.

Martij 26. a meridie + Tuesday hor. 5½

First there was a great noyce of harmony, hard. There appeared two great Armies fighting, and much bludshed on both sides.[58] One Captaine is in red harness, the Contrary Captayn, is white and grene. There appered Flags with a croked tree, or like a ragged staff, or cudgell, in them: and they were on the red Capitayns side. He and his soldiers had the worse and were putto flight, and they ran away. The Captayn with the white and grene was Master of the felde: and assembled and gathered his men to gather after the Victorie. Now this Capteyn goeth to a town and semeth with his hand to heave up the towne, being a big towne. There was a voyce hard, saying thus, — So shall it be, with 21 more.

Δ: Wyth what one and twenty?

A voyce:—As yet, you can not know. This shall happen, before the Sonne hath twise gon his course.[59]

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58 A battle foreshewed.

59 Before two yeres finished, Ergo before A°. 1585, Martij 26.

EK: Now the Capteyn appeared alone, on fote, in his harness. He holdeth up his hands to heven: He is now vanished away. I meane the Capteyn in white and grene. Now appeareth the red cloth before the chayre. There come in three: they all make cursy: and two of them went away.

Δ: Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat in my study with Mr Kelly and me: whether it were any Illusion, or the act of any seducer?

Me: No wicked powre **shall enter** into this place.[60] Neyther shall Iniquitie range where the fyre of his percing Judgment and election[61] doth light, which shall quicken his deadness, and revive his courrage to the auancement of the name of him, which liueth now. He chose with fire and lightened theyr harts, and they immediately understode and felt the Illumination of his glory.[62]

What wilt thow?

Δ:

To the performance of the glorie and encreasing of his name, which shortly maketh an ende with for euer.

Δ: This phrase, for euer, is somwhat dark.

Me: **With this world,** for euer. Δ: This giveth some light.

EK: The stone is become very dark.

Me: As the Buylding is grownded and ended uppon Three, So must the mysteries hereof be practised With **Three**. The fowrth is the Boke, which, Lo, is here present.

Δ: Must Adrian Gilbert, be made priuie of these Mysteries?

Me: Thow hast sayde.[63]

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60 NOTE.

61 Election.

62 The Apostles on Whitson Sonday.

63 A. Gilbert may be made priuie, but he is not to be a Practiser.

Δ: May I note to your name any peculier Character or Syllable to distinguish your speches from ours or others?

Me: Medicina sum.[64]

Δ: I may then use this syllable Me, to Note Medicina or Medicus Dei.[65]

Me: Behold, these things, shall God bring to pass **by his hands** whose mynde he hath now newly set on fyre.[66] The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are Creeping into new worldes. Tyme shalbe altred, with the difference of day and night.[67] All things haue grown allmost to theyr fullness. But beware of Pride. We teache duty, Humbleness, and submission. Shortly shall these things come to passe.

Δ: Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god, and the recouery of those miserable people from the mowth of hell into which, for many hunderd yeres past, and yet contynually they do fall, &c.

Me: Who made thy mowth to prophesy? or, who* [Of God] opened the eyes of thy understanding? Who annoynted thy Jaws, or fed thee with unknown meate. Euen he* it is, that pricked these things forward, and **shall use you as his** Instruments to a mightie honor.

Δ: May we require description[68] of the Cuntryes, for his better instruction, &c.

Me: Let darknes go behinde thee, and tempt him not, that iudgeth.[69] These things belong not to my charge. Thow knowest them, which are

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64 Medicina sum: "I am the medicine." -Ed.

65 Medicina or Medicus Dei: "God's medicine or doctor." -Ed.

66 A Gilbert, his task.

67 Note, a prophesy.

68 Description geographicall.

69 Tenebrae post dorsum. -Δ ("Darkness behind the back." -Ed.)

sufficient,[70] whan short time shall serue, for the whole instruction.[71] Greater nede were to enquire How or by what meanes thow mayst be made worthy;[72] and, so, consequently, haue knowledge for the knowing, hauing and using of this cælestiall medicine.

Forget not.

I instructed thee before-hand, and told thee, that both of you must iointly[73] lerne those holy letters (For, so, I may boldely call them) in memory: with theyr names: to the intent, that the finger may point to the hed, and the hed to the understanding of his charge:

Δ: You perceyue that I haue diuerse affayres which at this present do withdraw me from peculier diligence using to these Characters and theyr names lerning by hart: And therfore I trust, I shall not offend, if I bestow all the convenient leysor[74] that I shall get, abowt the lerning hereof.

Me: Peace, Thow talkest, as thowgh, thow understodest not. We know thee, we see thee in thy hart: Nor one thing shall not let an other. For short is the time, that shall bring these things to profe: Wherein he that liueth, shall approve him **self aliue.**[75] Beautifull are the footesteps of his comming, and great is the reuenge of the wicked.

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui

Lumen Medicinæ meæ, vobis.[76]

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70 For discoveries making of the seas and theyr bownds.

71 Instruction requisite.

72 Note.

73 Both ioyntly EK and J:D:

74 Leysor: "leisure." -Ed.

75 God will shew himself aliue.

76 O liber . . . vobis: "O book, book, book, life to the good, but truly death itself for the wicked. Great are the wonders sealed up inside you, and great is the name of your seal. The light of my medicine, for you." -Ed.

EK: He holdeth his hands abroad. He draweth the Curten.

Δ: Gloria Laus et honor Deo patri et F. et SS.[77] Amen.

Martij 28. Thursday morning. Mawndy Thursday.

A voyce: Pereant omnes qui insidiantur[78] virtuti nominis mei: et qui Lumen absconderunt Iustitia mea.[79]

EK: Now the veale is pluckt away.

Three appeare, as before time.

All three sayd,—Multa nos, quia multa patitur ipem.[80]

EK: The two go away, and the Third remayneth who is like in all points to him, who yesterday to me alone, in your absence had declared himself to be an Illuder. Δ: NOTE, for the better understanding of this dayes Act it may be remembred that E. Kelly, while I, (John Dee) was at London, yesterday (being wensday) had used meanes to haue conference, with the good Creatures, with whome we haue dealing iointly: and that there appeared one very like unto our good frende, who toke apon him to be **the same**, and now semed to be constrayned[81] by EK to tell the truth: and therfore his outward beautifull apparell semed to go of, and his body appered hery and he confessed that he was an Illuder[82] &c. Whereuppon EK was in a great perplexitie of mynde, and was

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77 Gloria Laus et honor Deo p<at>ri et F<ilio> et S<piritui> S<ancto>: "Glory, praise, and honor to God the Father, and to the Son, and to the Holy Spirit." -Ed.

78 Insidiatores. -Δ. ("Traitors." -Ed.)

79 Pereant . . . mea: "May everyone perish who betray the virtue of my name: and who have hidden the light of my justice." -Ed.

80 Multa . . . ipem: "Reprove us, because he himself suffers much." -Ed.

81 Constrayned: "forced." -Ed.

82 Pilosus. -Δ ("Hairy." -Ed.)

ready to haue gone his way. And at my comming home told me a long processe of this Tragicall Act. But I comforted him, and wold not yeld to his opinion, But did declare my confidence in the goodnes of God: for that we craved at his hands, things good and necessarie: and that therefore he wold not giue his childern a stone for bred, or a scorpion for nedefull food required &c.[83] And this morning the matter was propownded by me, and thereuppon the former sayings wer used, and all the consequences of matter, which hereafter is recorded.

Δ: The veritie I require of yesterdays doings with EK on my absence.

Camikas zure, he sayd, holding his hands to heuen.

EK: He walketh up and down and semeth angry: and did beat his hands togither. There commeth a little streame of fire whitish from aboue: and cam to his hed. He kneleth down before the Chayre, and loketh up, and sayde,

Me: Oh how brittle are the works of thy hands [he looked up] whose Imperfections are now more innumerable then the sands of the sea: or clowds that were lifted up since the begynning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor, (o God) to dwell in place of glory: His lying lipps presume against Truth: whilest thow suffredst his old and withered face to be garnished with thy beawty. Heavines[84] is his seat; yet are his lipps myrthfull: and little there that separateth him from the dignitie of honor: But his ponishment is sufficient, his dishonor unspeakable, and his damnation for euer: which how bitter it is, great and unspeakable, Thow, ô thow (I say) that liuest (which hast estranged him so far from thy glory) makest onely manifest. But yet how long shall the sonnes of men puff up them selues with bragging and boasting of that they see not? But (alas) All

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83 See. Matthew 7:9; Luke 11:11–12. -Ed.

84 Heaviness: "sorrow." -Ed.

things are confownded, and are contrary to thy commaundements: some onely which differ, remayn with concordant myndes praysing thee, and lifting up thy name, as much as strength performeth. But herein is thy glory and long sufferance manifest, in that thow dost not onely with greif behold theyr synnes, but like a iust iudge, fauorably doth ponder the greatnes of theyr enemies, which infect theyr myndes, and blynde the light, which thow hast given unto theyr understanding, with inflammations bodyly, instigations worldly, and tentations innumerable. Great therfore and most great, and none greater can be, which deridest the Aduersarie, and healest the weak: whose smallnes of habilitie thow canst augment, wherein the mysteries of thy great glorie and might, is manifest. Thy seal yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, yea great and most holy, is thy euerlasting kindenes for euer.

EK: Now he standeth up, and sayd,

Me: As I haue all ready told,[85] from whome I cam, so haue I not hydden, what I am, or what message I bring; why it is sent, it is allso written. How long shall I perswade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herin is a measure to distinguish[86] from falshode, light from darknes, and honor from dishonor. The more they are like us, or shew them selues so, (for, nothing can be more dislike) the more they are Judges of theyr own damnation. Yea, if his strength had byn great, he wold haue devoured thy sowle. [Loking to EK.] But whome God hath chosen, shall none overturne. Brag not: eyther Credyt my words by thyne owne reason. But Consider that diuerse may be dishonored, yea thowgh they be in honor: yet shallt not thow neyther be ouerturned

85 Raphaëlis officium. -Δ. ("Raphael's office." -Ed.)

86 Fortè, truth.

with the one wynde nor the other: thowgh the afflictions that shall follow thee, be great and hard.[87] In my words are no error: neyther haue you fownd my lipps untrue. Whan I kneeled, I spake for you. But I haue promised that No unclean thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such office. I quicken the dead, revive them that are falln and cure or sow up the wowndes, which they are permitted to work uppon man, as tokens of God his Iustice.

I call the same god, (whome I haue called before) to recorde, that these words are true, my sayings iust, and his mercies more perfect. Whilest heven endureth and earth lasteth, never shall be razed out the Memorie of these Actions.[88] Use Humilitie: Reioyce whan the enemy is discomforted in his traynes,[89] and inventions: A ponishment so great, Et cætera. Whan I yoked your feathers[90] to gither, I ioyned them not for a while. Your flying is to be considered in quantitie, qualitie and Relation.

Thank God: Be mercifull: forget your synnes: and prepare your selues, For great and wonderfull is the immediate powre of him that illuminateth from aboue. It shall light apon you: For those that are present with him, liued with him, eat and drank with him, [and] were instructed by him, Were but hearers onely: At length God was glorified, in one instant all things browght unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory. I haue sayd.

Δ:

Me: Behold. Veniat vindictum dei, et percutiat linguam mentientem.[91]

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87 Afflictions to EK.

88 Note the durance of these Memorialls.

89 Traynes: deceits. -Ed.

90 Note of the vision which was shewed A°. 1582.

91 Veniat . . . mentientem: "May the vengeance of God come, and may it may smite the lying tongue." -Ed.

EK: He goeth his waye and taketh all with him, Table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday delt so diuilishly with EK. One of them holding him by the arme, sayde, Speak now for your self, you could speak yesterday. They all drew theyr swords: they sknorked fire. And there seamed a water to com in, but it went away again.

A voyce:—Dicat, nam nrm non est.[92]

EK: Now is the Skroll with the Characters browght in, which was fownd by spirituall direction this month, the 12 day, abowt 10½ after none by Mr Kelly and Master Husy.[93] He semeth now as like our good frende, as may be. Our frende cam with a sponge and annoynted the wicked spirit his lipps.

A voyce:—Els could I not speak.

Δ: Seing now thow canst speak, answer me.

The wicked, sayd:—Ask quickly.

Δ: What is thy Name?—The wicked answered, Gargat.

Δ: What is the sentence of that skroll?— Gar: I know not.

Δ: In the name of Jesus, I charge thee to tell me the truth as concerning That roll here shewed.—Gar: I haue cownterfeted this roll, and browght it: for it is not the true roll.[94]

Δ: After many words betwene him and me, and the more, bycause he denyed that he knew of any Glorie belonging to God, I urged him so, at length with short and euident argument, that he answered, he must confess the powre and glorie of god: and sayd, that he was damned for euer: and did wish damnation to me. And I requested God to use his Justice on him, for the glory of his name. Then he entreated me somwhile, and somwhile derided me, saying, Art thow so lusty? &c.

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92 Dicat . . . non est: "He may speak, for he is not one of us." -Ed.

93 The finding of the skroll, of the Treasors.

94 Cownterfeted Roll. -Δ. Vide infra pag. 152, 153 &c. -E.A.

Δ: All the Cumpany fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and after that was a myghty roaring hard.

A voyce:—Sic soleo iniustis.[95]

Δ: The Cumpany went away. There cam a fire and seamed to burn all the howse.

A voyce:—Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.[96]

Δ: Then returned our frende, 

, and all seemed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the chayre covered with a red covering &c.

Me: Visio vera, verè denotatur. Denotetur etiam ad gloriam Dei.[97]

☞ Δ: Master Kelly, is your dowt of the spirit, now taken away?

EK: Ye truely, I beseche God to forgive me.

Me: Dixisti, et factum.[98]

Δ: As concerning Adrian Gilbert, there might be some dowte in common externall Judgment, of his aptnes to the performance of the voyage with the appertenances, But the Secret of God his prouidence, I will not meddle withall: for he can make infants speak, and the dum to shew furth his glory &c.

Me: Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing? or man, so brittle a substance? Nature thrusteth up her sholders amongst trees and herbs, like a ientle fyre: In beasts and all the creatures of the feelde, waters, and earth, in a palpable imagination: Amongst the sonns of men, she auanceth her self, wholy in

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95 Sic soleo iniustis: "So I am accustomed to unrighteous people." -Ed.

96 Purificata . . . nostrorum: "Cleanse, O Lord, your holy one, and destroy the wickness of our enemies." -Ed.

97 Write. -Δ. Visio . . . Dei: "The true vision is truly noted, and it will be noted for the glory of God." -Ed.

98 Dixisti, et factum: "I have spoken, and it is so." -Ed.

the light of understanding. In all these she walketh by her own qualitie, mixing the quantities, with her before iudged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. Yf Nature haue such powre, What powre hath our God, and how great is his might in those in whome He kindleth a sowle, understanding. The strength of 1. body, and 2. inward man, with 3. the strength of him that allso leadeth him,[99] are augmented and diminished at his pleasure. Yf earth, in myxture become fyre, hom much more shall he encrease, whome God hath strengthened: yf he wold haue conquered with thowsands, he wold not haue sent back **the dogged** harted people. Yf riches or renown were his felicitie, he wold haue kindled the twelue Lamps[100] of his æternall light, on a higher mowntayne: But he chose them in the Valleys, and from the watering places. I think this be sufficient to confirme your understanding.

Δ: I trust, God be not offended with this matter propownded &c.

Me: He is pleased: And it is enowgh. Eternitie is mighty and glorious to the righteous.

Δ: Whan shall I make him[101] priuie of these things?

Me: Whan thow wilt. For euery thing is acceptable with those that are accepted. See thow cownsayle him, and be his Father.

Δ: As concerning John Dauis,[102] we are to ax somwhat &c.

Me: John Dauis, is not of my Kalender. Lern of them, of **whome**

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99 Δ Note Body, sowle, spirit.

100 The 12 Apostles.

101 A. G.

102 John Davis is mentioned in Dee's diary as early as 1577, but Dee probably knew him as a boy. He was evidently one of Dee's pupils, and one of the principal players in the search for the Northwest Passage. He stole at least seventy books from Dee's library after Dee left for Europe in 1583. See Julian Roberts and Andrew Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990), p. 50.

it is necessary. Be not negligent, in lerning the things before prescribed.[103]

God be emongst you.

EK: He hath drawn the curten of red.

Δ: Soli Deo sit omnis honor et gloria.[104] Amen.

Mawndy Thursday, after None. hor 3½

Δ: The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the chayre. Two went away, and the third remayned there, as before.

Δ: As concerning the Kalender to be reformed, I am grieved that her Maiestie will not reforme it in the best termes of veritie.[105] And as for the priuiledge for Mr Adrian Gilbert his voyage, I think not well of it, that Royalties shold not be graunted. Therfore both these points, respecting her Maiestie, I wold gladly haue cownsayle, such as in the Judgment of the highest might be most for my behofe, to follow.

Me: In one gouernment there are sundry principall partes: Euery part in subdiuision conteyneth many and sundry offices. Many Offices

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103 Lern the Alfabet.

104 Soli . . . gloria: "May all honor and glory be to God alone." -Ed.

105 The reformation of the Kalendar. -Δ. On 24 February 1582, Pope Gregory XIII ordered the use of the "Gregorian" calendar, and the English court deliberated over its response. Dee was one of the authorities commissioned for a report. According to his diary, Dee delivered his proposal to reform the calendar to Lord Burghley, Treasurer of England on 26 February 1583. It caused considerable controversy. The court opinions were all favorable, and the Queen approved a draft proclamation to adopt the reform, but it was rejected by the bishops because they didn't want to appear to be following the Catholic lead. -Ed.

require many disposers: yet hath euery disposition continually some partition in his qualitie. All things, one thing: And one thing, something: some thing, many things, and many things, most innumerable. The heuens in proportion are gouerned universally of a few; particularly of many: eche place possesseth his diuision: and euery thing diuided, his propertie. Princis ar governors which move and stir them up to work, as it is provided, and to behold in speculation How euery particular Action, shall haue due, perfect, and appropriated Locall being, motion and Condition. Subiects, (yea, the Highest) are stirred up, by theyr propre Angels:[106] The inferior sort do follow the disposition of theyr leaders. Vertue and Vice dwell euery where. Light and darknes, are allwayes intermedled.

Consider, How I speak it.

The myndes of all that move, euen unto the least qualitie in Nature, haue of them selues propre vertues: and therfore propre Instigators.[107] I call to memory thy words, the manner of thy speche, and the secret purpose or meaning, whereunto it is uttred. I see thy Infirmities, and know what thow desyrest. But mark me, whom God commonly choseth,[108] shalbe whom the Princis of the Erth do disdayn. Consider, how the prophet that slew that Monstrous Gyant, had his election.[109]

God respecteth not princis, particularly, so much as the state of his whole people. For in Princis mowthes, is there poyson, as well as proverbs. And in one hart, more Synne, then a whole world can conteyn. Yt is not myne office to meddle with theyr vanities, neyther is it a part of my pageant to towch any thing that tasteth not of Medicine. But, what? doth thy mynde reply? Dost thow think, that my cownsayle

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106 Angeli proprij. -Δ ("Proper angels." -Ed.)

107 Peculier and propre Instigators.

108 God his Elect.

109 The reference is to David and Goliath. -Ed.

herin, to a grieved mynde, is, (thowgh it can be) Medicinall? Peraduenture[110] thow thinkest I am not, [in] thy marrow: yes I haue byn long in the highest part of thy body,[111] and therfore ame somthing perswaded of thy meaning.

Δ: In dede, I thowght that your good Cownsaile, was or might be a remedie and a medicine to my afflicted mynde, for this unseamely doing, in the two former points expressed.

Me: Behold, where unto thy earthly man wold seduce thee. Dost thow think, that if it pleas god, it shall not please the Prince? **if it** be necessarie, **all ready** prepared?

Secretum dico.[112]

For all things are Limited, with a full measuration, and unserchable forsight: yea, I say, all ready, unto the ende. Be not discomforted. Quayle not at the blast of a small tempest: For those that speak thee fayre,[113] haue dissembling harts, and priuilie do they shote at thee, with arrows of reproche. Whan they[114] shall haue nede of thee: I meane, of the help of God, throwgh thee, (some shut up, some entangled, some gadding[115] like masterles Doggs,) Than shall they gladly seke thee and desire to finde thee. They shall smell oute thy fote steps, and thow shallt not see them. The key of theyr Cares shalt thow be Master of: And they them selues shall not unlok theyr own grievousness. Yea they shall say, Oh let the earth devowr us. But I am to long. I

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110 Peradventure: "perhaps." -Ed.

111 Δ: Raphael long tyme visiting my hed.

112 A secret. -Δ. Secretum dico: "I declare a secret." -Ed.

113 Lingua dolosa. -Δ ("Deceitful speech." -Ed.)

114 England.

115 Gadding: "wandering." -Ed.

answer thee, all thowgh it be not my office,[116] to declare that thow desirest: yet for that thow desyrest my Medicine. I say, Thow shalt preuayle agaynst them,[117] yea euen agaynst the Mightiest. As thow wilt, so shall it be in God his blessings.

Beware of Vayne glory. Use few wordes.

Thy weapons, are small, But thy Conquest shalbe great. Lo. Doth this satisfy thee? Haue a firme faith. It is the greatest lesson. Be it unto thee as thow hast deliuered. One thing, I answer thee, for all Officis. Thow hast in Subiection all Offices. Use them when it pleas thee, And as thy Instruction hath byn.

I haue sayde.

Δ: As things be planted here, for preparation of Table, Sigillum Dei &c, which things are not portable with eas: So, bycause I think, that some seruices to be done in gods purposes by me, will require other places than this howse, so shall diuerse my practises haue (as I think) a more compendious manner, and redy, to be executed in any place &c.

Me: Truely thow hast sayd, and so shall it fall unto thee. As I am here in this place, and yet in dede not, So, here: So shall it fall oute, and follow in the Mysteries of your Associated Operation.

The other[118] shall be, but, as a necessary help to the **first Practises, to plant the Tree**: which being confirmed and strongly rooted shall bring furth frute, most abundantly.[119] The Erth and the tree, can not be **separated**. This is the ende, and true it is. Let him be record, whom I beare record of here,

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116 Note, each in his Office.

117 Prævalescentia. -Δ ("Prevailing against." -Ed.)

118 Δ: and EK, and A. Gilbert.

119 The erth — 1. EK
The Tree — 2. Δ
The planter — 3. AG

And so, with thee, Amen.

I must help thee. Lerne ioyntly the Elements or grownds of this heuenly doctrine;[120] the ende and Consummation of all thy desired thirst: in the which God shall performe thee, thy Philosophicall Harmonie in prayer.[121] Thow knowest what I mean.

The Æternall physitien minister his heuenly grace and continuall blessings uppon you, to the Glorie of his name, execution of your procedings, and holy and insatiable desires.

Δ: Amen: Omnipotenti Deo, nostro,
Creatori Redemptori et
Santificatori, omnis honor
laus et gratiarum actio.[122]
Amen.

Jesus.

On good friday; After None

Δ: There was a savor of fire felt by EK. There semed one with a sword, suddenly to thrust out of the stone at EK his hed. Whereat he started; and sayd he felt a thing (immediately) creeping within his hed, and in that pang becam all in a sweat. And he remayned much misliking the

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120 Note Lerne The Alfabet.

121 Δ Philosophicall Harmonie in prayer, is ment by the prayer which I dayly use, & often: Deus in a m ind a a m f G P e F e S &c. -Δ. Apparently "Deus in adiutorium meum intende: Domine ad adiuvandem me festina: Gloria Patri et Filio et Spiritui Sancto" ("O God, be pleased to deliver me; O Lord, hasten to help me. Glory be to the Father, and to the Son, and to the Holy Spirit"), based on Psalm 70. Compare with Dee's prayer at the beginning of Liber 1. -Ed.

122 Omnipotenti . . . actio: "All honor, praise, and thanksgiving be to our almighty God, creator, redeemer, and sanctifier." -Ed.

moving and creeping of the thing in his hed. At a quarter of an howre ende it cam to one place: and so ceased somwhat: & then the Curten was drawn away: and there appeared the Table, and the chayre covered. Then cam three, two went away and the one remayned: as before was used.

EK held the paper of the letters in his hand: and  bad him put it out of his hand.

Me: The taste of this mercifull potion, yea the savour onely of the vessell worketh most extremely agaynst the maymed drowsines of ignorance. Yf the hand be heavy, how weighty and ponderous shall the whole world be? What will ye?

Δ: This he sayd uppon our silence after his former words. I answered, we desyred to lerne the Mysteries of the boke. The Boke now appeared (the cover of the chayre being taken away) the boke lying uppon a rownd thing: which EK, was not yet able to discern what it is.

The first side of the first leaffe of the boke appeared full of the former letters, euery side hauing 49 tymes 49 square places, with letters: some more then other.

Me: Euery side conteyneth 2400 and one od letter.[123]

EK: All the letters semed to be of bluddy cullor, and wet. The lines betwene the squares, semed to be like a shaddow. In the first square were 7 letters.

Me: Say after me: But pray first, ere you begynne. Δ: We prayed.

EK: All became blak as pych in the boke.

Then it becam light agayne.

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123 49
49
441
196
2401

Now he pointeth up, with his rod of gold diuided into 3 equal parts, which rod he toke from under the Table.

Me: 1. { Keph van [He lifted his face to heven.]
Don graph fam veh na

EK: Now he kneleth down; and holdeth up his hands:
The letters of the first square, ar 7.

7	6	5	4	3	2	1

Now he pointeth to the second.

2. Med gal [EK: He turneth him self abowt.]
3. un gal un Mals na.

Me: Twise seven, Thre and All one: and his mercy endureth for euer.

4. Tal un vrh.
5. Fam graph Fam.
6. Ged graph drux med.
7. un van.
8. Tal un don ur un drux. Sownded as δρυξ
9. Med.
10. Tal van fam mals un.
11. un ged gon med gal.
12. Mals un drux.
13. Ged un.
14. Fam graph fam.
15. ged un tal mals graph gal un keph
16. veh un mals veh drux graph na [capcneh]
17. ged med.
18. med gal.
19. Fam graph tal graph ur un pa van ged graph drux
20. Gal med tal drux un.
21. mals na gon un tal
22. ged un
23. van un drux veh don un drux.[124]
24. Van don graph mals don graph fam

EK: Now he seemeth to wepe, and knock his brest. He pointeth with the rod, up, agayn, and sayd,

25. un gal graph mals gal
26. un keph graph
27. Gal don van keph
28. Gisg un don gal graph tal un na.

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[124] 100.

29. van un
30. veh graph fam gisg fam
31. ged don un mals un gal. He stayed here a good while.
32. fam graph gal
33. van drux pa un don
34. gal med tal gon med urh
35. un gal graph mals med un gal
39. 38.37.36. veh na graph van un veh na / Tal un na / Med fam fam na graph / gal un mals na /
40. med drux gon keph gal un don. This is a word.
41. mals un drux ged graph mals na gon.

EK: Now he walked up and down before the chayre: and cam agayn and pointed. The letters now following seme to be written with Clay.

42. Med gal un tal na
43. ged graph tal graph gal fam un ur: eight letters[125]
44. un
45. gal gon drux med keph un
46. na med pal mals med don. Now he walketh agayn, and loketh upward.

Then he pointed agayn.

47. Un gal mals van drux
48. Gal un don
49. ged un don tal graph fam: He walked betwene the shewing of tal and graph. There are six letters in that word.

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125 100.

Me: Say after me (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants uppon the erth? Yea lord, it is thy will, whose hed is high, and fete euery where, redy to revenge the blud of Innocents, and to call home the lost shepe.)

Say after me,

1. zuresk[126] od adaph mal zez[127] geno au marlan oh muzpa agiod pan ga zez[128] gamphedax[129] Kapene[130] go[le] od Semelábugen donkna[131] fian[132] ga vankran vreprez[133] ádeph[134] arxe[135] drux[136] Tardemah va tzests[137] grapad. zed unba[138] domiól adepóad chieuak mah oshe daph Onixdar[139] pangepi adamh gemedsol a dinoxa hoxpor adpun dar garmes.[140]

   Me: I teache. Let this lesson instruct thee to read all that shalbe gathered out of this boke hereafter. It is not to be

---

126 Zuresch. Veresk and Zuresk are all one. Δ Perchaunce Zuresch, with ch, for k, and so the word shalbe of 7 letters.

127 Ses: the letters giue.

128 Ses.

129 Gampedaz.

130 Kaphene.

131 Domka.

132 Phiam

133 Vrepres

134 Adepd.

135 Aze.

136 Druz.

137 Keztz/cests.

138 Unbar.

139 Onizdar.

140 Gharmes.

spoken,[141] but in the time of his own time. It shalbe sufficient to instruct thee: Fare well.

EK: Now he couereth the boke with the veale.

Δ: Prayses and Thankes be rendred to god, of us his sely[142] ones, now and euer. Amen.

Δ: Note. All the former letters and words in the squares, were onely in the first or upper row, begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson he red, pointing with his rod orderly uppon the same forsaid first row.

Martij 31. Easter day after none abowt 4.

EK hard first a sownd of Musicall harmonie.

Δ: The Veale was pluckt away.

Three cam in, two went away, as was before accustomed.

EK: Now he lyeth down. He riseth and pulleth the veale from the chayre. That veale was of cullor as a raynbow. The boke appeared playne and evidently on the globe in the chayre. EK felt the thing ronne in his hed as the other day it did. Me taketh out the rod from under the Table: He sayd,

Æternitas in Cælo.

Δ: Uppon my staying from speche, he sayd, What wilt thow?

Δ: The proceding instruction necessary for understanding of the boke.

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[141] Δ It is not to be spoken or interpreted, but whan the time appointed is come.

[142] Sely: "pitiable." -Ed.

Me: Mensuratur.[143] Δ: He putteth up his rod to the boke.

Me: Sint oculi illorum clari, ut intelligant.[144] [He held up his hands and semed to pray.] He pointed now to the second row of the 49 rows of the first page of the boke, and sayd,

Secundus a primo.[145]

1. Gon na graph na van fam veh na [Now he walketh up and down.]
2. Ged don med drux na un gal med Keph [He walketh agayn.]
3. Un don gal graph drux [He walked agayn.]
4. med
5. drux un [He walked.]
6. ged graph tal mals [He walketh.] un ur med. [7 letters.]
7. med gon veh un fam tal un drux
8. van un drux gal don graph fam
9. med don gal un
10. van graph van graph gon un na
11. drux med fam
12. mals ur gon ged drux un mals na graph
13. Keph un tal mals med drux med drux
14. un drux graph mals na
15. med mals na graph ~~veh~~ gal [Here, veh or gal is indifferent.]
16. un
17. Tal graph gal med ~~[Keph]~~ [or rather] pal [So it shalbe better understode.[146]]
18. Tal un don van drux graph

---

143 Mensurator: "It is measured." -Ed.

144 Sint . . . intelligant: "May those eyes be clear, in order to comprehend." -Ed.

145 Secundus a primo: "The second from the first." -Ed.

146 Note this diuersity of sownd and writing: as x for z.

19. ged graph drux un
20. mals don graph fam [Now he walketh.]
21. drux med
22. gal un fam tal un gisg
23. van med don gisg fam
24. tal un drux ged graph gisg [So it is.]
25. un

gal graph van drux graph

26. gal un tal mals na
27. drux un pal gisg
28. med fam
29. van un drux gal graph tal na drux un pal un gisg [12 letters.]
30. med don med mals na un fam
31. van med don
32. tal gon drux med gal un ur
33. un tal van gal un fam
34. ged graph don
35. mals un
36. med
37. gal un pal keph van tal
38. pa un drux veh graph fam
39. med don gal un drux [Now he maketh low obeysance to the chayreward.]
40. Mals un Incomprehensibilis es in æternitate tua.[147]
41. Mals don graph fam
42. van tal pa ur med fam gal un
43. van med don pal
44. drux un gal med drux

---

147 Incomprehensilibis . . . tua: "You are incomprehensible in your eternity." -Ed.

45. mals un gisg don med mals na graph fam.
46. van drux gal graph fam.
47. un gal med drux.
48. ged un drux graph pa drux[148] fam.
49. gon na graph na van gal keph

Me: Shall I rede it? Δ: We pray you.

2. Ihehusch Gronadox[149] arden, o na gémpalo micasman[150] vandres orda beuegiah[151] noz[152] plígnase zampónon aneph[153] Ophad[154] a medox[155] marúne gena pras[156] no dasmat. Vorts manget a-deüne[157] damph. naxt os vandeminaxat.[158] Oróphas vor mínodal amúdas ger pa o daxzum banzes[159] ordan ma pres umblosda vorx nadon patróphes undes adon ganebus Ihehudz

Δ: Gehudz consisteth of 6 letters: But, Gon na graph na van gal keph, consisteth of 7. I wold gladly be resolued of that dowt if it pleas you.

EK: He boweth down, and put the rod away, and than Kneled down.

---

148 Δ: Fortè, van. Axe this dowte.

149 Gronhadoz.

150 Oicasman.

151 Veueiah.

152 Nos.

153 There is a stop.

154 Ophed.

155 Medoz.

156 Pres.

157 Δ: Note: A-deüne must be pronownced as one worde: like as Res-publica, in latin: els here wold seme to be 50 words but, A-deüne, cam out of one square.

158 Vandemhnaxat.

159 Bances.

Δ: He rose and axed me, What wilt thow?

Δ: The former question to be soluted. Me: Thow hast written fals: for, it must be Ihehudz, and so it is of 7 letters.

Δ: Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyuing: But if it be gods good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the soner be in the work of Gods servyce.

EK: The Chayre and the Table are snatched away,[160] and seme to fly toward heven. And nothing appeared in the stone at all: But was all transparent clere.

Δ: What this snatching away of Chayre and Table doth meane we know not: But if the Lord be offended with his yonglings, and Novices in thes Mysteries, for propownding or requiring a compendious Method &c, Then we are very sorry, and ax forgivenes for the rashnes of our lipps: and desyre his maiestie not to deale so rigorously with us: as thowgh we had sufficient wisdom or warning, to beware of such motions or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abownd with us to his glorie. Amen.

EK: Now commeth all down agayn, as before.

Me: What are the Sonnes of men, that they put time in her own bosom? or measure a Judgment that is unsearchable?

Δ:

Me: I help thy imperfections: What, man thinketh wisdome, is error in our sight. But bicause my Nature is to cure, and set up those that fall, Thus much understand.

As I haue sayde: The 49 partes of this boke[161] - 49 voyces,

---

160 Δ Note and take hede from hence forward.

161 Of the boke.

Whereunto the so many powres, with theyr inferiors and subiects,[162] haue byn, are, and shalbe obedient.

Euery Element in this mysterie is a world of understanding. Euery one knoweth here what is his due obedience: and this shall differ thee in speche from a mortall creature.[163]

Consider with thy self, How thow striuest against thyne own light, and shaddowest the windows of thyne own understanding.

I haue sayde: Be it unto thee, as God will. I am not a powre or whirlewynde that giueth occasion of offence.

Longe sumus a peruersitate destructionis.[164] Thus much I haue sayd, for thy reformation and understanding.

Δ:[165]

Me: Lo, untill the Secrets of this boke be written, I come no more: neyther of me shall you haue any apparition. Yet, in powre, my office shall be here.[166]

Say, what you here, for euery word shall be named unto you: it is somwhat a shorter way, and more according to your desyre.

Euery Element[167] hath 49 manner of understandings. Therin is comprehended so many languages.[168] They are all spoken at ones, and seuerally, by them selues, by distinction may be spoken. Untill thow come to the Citie, thow canst not behold the beawty thereof.

Nihil hic est, quod non est perfectum.[169]

---

162 49 Powres with theyr Inferiors, vide sup. 48 after a sort: and 1. vide Martij 24.

163 Angelicall Language.

164 Longe . . . destructionis: "We are far away from the perversity of destruction." -Ed.

165 There are approximately three blank lines here. -Ed.

166 Raphaël is to be absent for a certayn time: but his powre shall be here.

167 Of the boke.

168 Languages.

169 Nihil . . . perfectum: "Nothing is here which is not perfect." -Ed.

I go. I haue sayde, (and it is true,) No unclean thing shall enter: Much less, then, here: For, it is the sight of whose Maiestie we tremble and quake at. He shall teache, of himself; for, we are not worthy.[170] What then, of your selues? But such is his great and singular fauor, that, he is of him self, and with those, whom he choseth.[171] For, the ende of all things is at hand,[172] and Powre must distinguish, or els nothing can prevayle. What you here, yea what thow feelest, by thy finger, Recorde; and seale sure. This is all, and in this is conteyned all, that comprehendeth all, The allmighty powre and profunditie of his glory.

What els?

As thow seest, and till he see, whose sight,[173] is the light of this his own powre, His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you.

EK: He plucketh the veale ouer all.

A voyce afterward:—Ne Ne Ne na Jabes.

Δ: Sanctus Sanctus Sanctus Dominus Deus Zebaoth: Pleni sunt cæli et terra gloria Maiestatis eius. Cui soli omnis honor, laus et gloria.[174]

Amen.

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170 Δ Note, that we shalbe Theodidacti, of god him self and no Angel herein. -Δ. Theodidacti: "taught by God." -Ed.

171 Potentia. -Δ. ("Power." -Ed.)

172 The ende of all things is at hand.

173 The sight of god.

174 Sanctus . . . gloria: "Holy, holy, holy, Lord God of Hosts. Heaven and earth are filled with the glory of his majesty. To him alone is all honor, praise, and glory." -Ed.

1583 Aprilis 2. Tuesday. Jesus + before none

Δ: A noyce like a Thunder was first hard. The Chayre and Table appered. There appered fyre in the chayre, and burnt away the veale or covering therof. The cullor of the flame of the fire was as of Aqua vitæ burnt.

A voyce:—Sum.[175]

EK: There goeth a clowd or smoke from the chayre, and covereth the Table. That smoke filled all the place.

A voyce:—Impleta sunt omnia gloria et honore tuo.[176]

EK: All is become clere, saue the Table which remayned couered with the clowde still.

 A great thunder began agayn, and the chayre remayned all in fire. Now the boke appeareth euidently, lying uppon the Globe in the chayre and the letters appered wet styll, as yf they were blud. There appered fire to be thrown oute of the stone, uppon EK.[177]

The sownd of many voyces semed to pronownce this: Let all things prayse him and extoll his name for euer.

EK: The fire is still in the chayre, but so transparent, that the boke and letters therof may well be seen.

EK felt his hed as if it were on fire.

A voyce:—Sic soleo errores hominum purificare.[178]

A voyce:—Say what you see.

EK: I see letters, as I saw before.

A voyce:—Moue not from your places;[179] for, this place is holy.

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175 Sum: "I am." -Ed.

176 Impleta . . . tuo: "All things have been fulfilled to your glory and honor." -Ed.

177 Note, fire.

178 Sic . . . purificare: "So I am accustomed to cleansing the errors of the people." -Ed.

179 Moue not from your places.

A voyce:—Read.—EK: I cannot.

Δ: You shold haue lerned the characters perfectly and theyr names, that you mowght now haue redyly named them to me as you shold see them. Then there flashed fire uppon EK agayne.[180]

A voyce:—Say what thow **thinkest**. Δ: He sayd so to EK.

EK: My hed is all on fire.

A voyce:—What thow thinkest, euery word, that speak.

EK: I can read all, now, most perfectly: and in the Third row[181] thus I see to be red,

3. Palce[182] duxma ge na dem oh elóg da ved ge ma fedes o ned a tha lepah nes din. Ihehudétha dan vangem onphe dabin oh nax palse ge dah maz gem fatesged oh mal dan gemph naha Lax ru lutúdah ages nagel osch. macom adeph a dosch ma handa.

EK: Now it thundreth agayn.

A voyce:—Ego sum qui in te. Mihi ergo qui Sum.

Δ: Non nobis domine non nobis, sed nomini tuo damus gloriam.[183]

Δ: Then EK red the fowrth row, as followeth,

4. Pah o mata nax lasco vana ar von zimah la de de pah o gram nes ca pan amphan van zebog ahah dauez öl ga. van gedo oha ne daph aged onédon pan le ges ma gas axa nah alpod ne alida phar or ad gamésad argla nado oges.

Δ: Blessed be the name of the Highest, who giueth light and understanding.

---

180 Fire agayn.

181 The Third row of the first page.

182 Palse/Palze. I dowt which of these 3 must serve: c,s,z.

183 Ego sum . . . gloriam: "I am the one who is within you. Therefore I am the one who is for myself. Δ: Not for us, O Lord, not for us, but for your name may we give glory." -Ed.

EK: It thundreth agayn. All is covered.

A voyce:—Orate.[184]

Δ: We prayed: and returning to the work agayn, the fire covered all still and EK hard voyces, singing (as a far of) very melodiously. Then all became euident agayn unto EK his perfect Judgment.

Δ: EK then red thus,[185]

5. Mabeth ar mices[186] achaph pax mara geduth alídes orcánor manch[187] arseth. olontax ar geban vox portex ah pamo. agématon buríse ganport. vdríos pasch. Machel len arvin zembuges. vox mara. gons Ihehusch dah pársodan maäh alsplan donglses adípr[188] agínot. archad[189] dons a dax van famlet a dex arge pa gens.

---

6. Van danzan oripat es vami gest ageff ormaténodah zálpala doniton pasdaes[190] gánpogan Undanpel adin achaph máradon oxámax anólphe dan ieh voxad mar vox ihedutharh aggs pal med lefe. IAN lefa dox parnix O droes[191] marsíbleh aho dan adeph uloh iads ascleh da verox ans dalph che damph lam achos.[192]

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184 Orate: "Pray." -Ed.

185 The fifth row.

186 Pronownced mises.

187 Mansh.

188 Adíper. It is significatiue.

189 Arkad.

190 Pasdas.

191 Dros.

192 Akos.

EK: There is a great Thundring agayn.

Δ: It is the hand of the highest, who will get him honor by his own works.

EK: The Voyce and sownd of pleasantnes and reioycing was hard: and all was dark.

A small voyce:—Locus est hic sanctus.[193]

An other voyce:—Sacer est a te Domine.[194]

EK: All is now opened agayne.

Δ: Then EK, red thus,[195]

7. Amídan gah[196] lesco van gedon amchih ax or madol cramsa ne dah vadgs lesgamph[197] ar: mara panosch aschedh or samhámpors asco*. pacadabaah asto[198] a vdrios archads ors arni. pamphíca lan gebed druxarh fres adma. nah pamphes eä vanglor brisfog mahad. no poho a palgeh donla def archas NA Degel.

---

8. Vnaem[199] palugh agan drosad ger max fa lefe pandas mars langed undes mar. pachad odídos martíbah v'dramah noges gar. lenges argrasphe drulthe las aséraphos. gamled cam led caph Snicol lumrad v ma. pa granse paphres a drinox a demphe NA. geníle o danpha. NA ges a ne gaph a.

---

193 Locus sanctus. -Δ. Locus est hic sanctus: "This place is holy." -Ed.

194 Sacer est a te Domine: "It is consecrated to you, O Lord." -Ed.

195 The Seventh row.

196 Iah.

197 Lesgomph.

198 Asco, with a prick ouer the o, is to be pronownced as Asto.

199 Vnam.

EK: The sownd of Melodie, begynneth agayne.

Δ: The fire cam from EK his eyes, and went into the stone againe. And then, he could not perceyue, or read one worde.[200] The Fyre flashed very thick and all was couered with a veale.

Δ: Prayse we the lord, and extoll his name. For, his hand hath wrought wundrous works, for his owne glorie.

Amen.

Aprilis .3. Wensday, Forenone †

Δ: First the Curten was drawn away: and then all appeared on fire: The whole place all ouer. EK hard voyces, but could not discern any thing but the hummering of them.

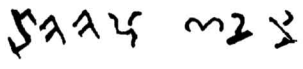
Δ: There cam fire agayn (out of the stone) uppon EK, all his body ouer.

EK: The fire so diminisheth it self that the boke may be perceyved.

A voyce:—Magnus Magnus Magnus.[201]

An other voyce:—Locus sacer et acceptabilis Deo.[202]

EK fellt the fire to gather up into his hed. Shortly after he could read the boke, as he could do yesterday.



9. Vlla[203] doh aco par semná gan var se gar on dun. sebo dax se pal genso vax necra par sesqui nat. axo nat sesqui ax[204] olna

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200 Note this Mysterie of god his powre drawn to him self agayne.

201 Magnus Magnus Magnus: "Great, Great, Great." -Ed.

202 Locus . . . Deo: "A place consecrated and acceptable to God." -Ed.

203 Of the first character of Vlla, I dowt.

204 Ex.

dam var gen vox nap vax. Vro[205] varca cas nol undat vom Sangef famsed oh. sih ádra gad gesco vansax ora gal parsa.

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10. Varo. nab vbrah NA pa uotol ged ade pa cem[206] na dax. van sebrá dah oghe aschin o nap gem phe axo or. nec a ve da pengon a moroh ah óha aspáh. niz ab vrdráh[207] gohed[208] a carnat dan faxmal gamph. gamph nacro vax asclad caf prac crúscanse.[209]

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11. gam. ohe gemph ubráh-ax.[210] orpna[211] nex-or napo, gemlo. a cheph[212] can sedló pam-geman ange hanzu ALLA.[213] Cáppo-se damo gam-vas oro-dax-vá ges-pálo palme pola.[214]

EK: All these, (now red,) fall out and all the rows, before, likewise.
A voyce:—Prayse God.
Δ: We prayed. And after, was this shewed,[215]

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205 The V has an umlaut in the manuscript. -Ed.

206 Sem.

207 Vdráh.

208 Iohed. gohed, pronownced as Iohed, signifieth One euerlasting and all things descending uppon one, and gohed Ascha is as much to say as One god.

209 Canse, signifieth mightie: and Cruscanse, more mightie.

210 All these which haue lines under them [Here they are hyphenated. -Ed.] are eche but one word of diuerse syllables: being 9 words of them.

211 The a produced.

212 The last h remissly sownded.

213 This word is circled in the manuscript.

214 Pola and Pala signifie two: Pola signifieth two together, and Pala signifieth two separated.

215 Δ This was a parcell of a row, which onely appered by him self.

Gals-ange no-témpa-ro sama dan genzé axe. falod amruh ácurtoh saxx par mano gan vax no.[216] gramfa gem sadglá[217] loh vrox sappóh iad ah oha unra.

Δ: Now appeared an other row.

12. Se[218] gors axol ma pa a oh la sabúlan. Caph ardox anpho nad v'rnah ud ago lan vans.[219] v'xa grad órno dax palmes árisso dan vnra. vánsample galse not zablis óphide ALLA loh. gaslah osson luze adaö max vanget or dámo ans. leóz dasch léöha dan se gla'spa neh.

All becam dark, and it thundred.

A voyce:—Prayse God.

Δ: We prayed.

Δ: Now appered three or fowr rows to gither. The boke seemed to fly, as if it wold fly a peces (the fyre remayning) and to make a great sturring in the place where it lay.

13. Amprí apx ard ardo argá[220] argés argáh ax. osch nedo les icás. han andam von ga lax man. nosch. dóngo a yntar cey[221] lude asch úrise alpé gem var dancet.[222] nap alped v'rsbe temps a vod

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216 In margin, but later crossed out: Δ At 'no.', ende 49, and so here ar 10 over.

217 "á" must be sownded long.

218 This "se" is the nine and fortyth word longing to them before.

219 Vns.

220 "A" long.

221 Sey.

222 Danset.

nos gema o ulon máncepax oxné pricos a gót. zalpa ne doxam órne.[223]

---

14. Admag apa ascò[224] tar. gans oärz am seph selqui quisben alman. gons sa ieh márs ibleh gron áscabb gamat. neý aden vḍan phand sempés nan narran al. cáno géme dansé álde nótes parcélah arb ner ga lum pancu[225] príscas ábra músce[226] an nox. napód[227] a on dan sem ges asche[228]

EK: A sownd of many voyces, sayd, —Orate.[229]

15. Mica surásch a para te gámmes ádrios NA danos. vra lad pacad ur gesme crus[230] a prásep ed. a palse nax varno zum. zancú asdom baged V'rmigar orch phaphes ustrá nox affod masco gax cámles vnsanba a oh la gras par quas. cónsaqual lat gemdax tantat ba vod. talpah ian.

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16. Gescó[231] a taffom ges nat gam. pamphé ordáquaf cesto

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223  this with a prick betokeneth "y."

224 Pronownce "Asto."

225 Pansu.

226 Musse

227 ó long.

228 Aske. E.K. understode the Language: and wold haue spoken somwhat, but he was willed to stay.

229 Orate: "Pray." -Ed.

230 Pronownce as we do cruse a cup.

231 ó long.

chídmap[232] mischná ia-ísg.[233] iaiálphzudph a dancét[234] vnban caf ránsembloh. daf-ma[235] vp aschem graos[236] chrámsa[237] asco dah. vímna gen álde os papéam och láuan vnad. oh drosad údrios nagel panzo ab sescú. Vórge afcál[238] vslaffda mórsab gaf[239] ham de Peleh asca.

Δ: This went away, when it was read. It waxed dark.
A voyce:—Orate.[240] Δ: We prayed.
EK: It beginneth to clere.
A voyce to EK:—Say.

17. Ar'tosa geme oh gálsagen[241] axa loph gebed adóp: zarcas vr vánta pas ámphe nóde alpan. nócas se ga ormácased lax naph talpt. pámphicas[242] sandam Voscméh iodh asclad ar. phan gas málse a quaz nam vngem vansel gembúgel a gémbusez á-ro[243] tehl alts murt valtab bániffa faxed ar chlyfod

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232 Kidmap.

233 Sempiternall One and indiuisible God.

234 Dansét.

235 A very long.

236 Gras.

237 a reverent word, the first 'a' very long, and is, be it made with powre.

238 Ahal, iently, and the 'a' long.

239 "A" long.

240 Orate: "Pray." -Ed.

241 The diuine powre creating the angel of the sonne.

242 4 manner of constructions in that one word.

243 A-ro is one word diuided, as res-publica, and here this word is diuided into two squares, and so there are 49.

18. A tam nat. glun asdeh ahlud gádre fam Shing la dan. guinsé[244] life[245] arilsar zabulan cheuách[246] se. amph lesche andam var ges ar phex are.[247] NA[248] tax páchel lapídox ar da vax malcos. vna gra tassox varmára ud ga les vns ap se. ne da ox lat ges ar.

Now it waxeth dark. Δ: We must pray: (sayd I) and so we did. But EK prayed perfectly in this Angels language &c.

19. Asmo dahán pan casme co caph al oh.
san ged a bansaa[249] un adon a seb Ian.
agláho dánfa zúna cap orcha[250] dah os.
fámsah ON naäb[251] ab nagah geha fastod.
hansey om hauan lagra gem gas mal.
parcóg[252] dax nedo va geda leb ar'ua ne cap sem[253] carvan.

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20. Onsem gelhóldim geb abníh ian.
oxpha bas cappó cars órdriph grip gars.
of víndres nah ges páhado vllónooh can vaz a.
fam gisril ag nóhol sep gérba dot vánca NA.

---

244 E long.

245 Life lephe lurfando is a strong charge to the wicked to tell the truth: Δ This he sayd to my demand of this phrase wherof I had mention many yeres since.

246 A long.

247 Pronownce "ar."

248 NA - The name of the Trinitie, One separable for a while.

249 "A" long; onely one "a" sownded for "aa."

250 Orka.

251 "ä" sounded as "au."

252 The 'g' not expressly sownded.

253 In eius loco. ("In this place." -Ed.)

sem ah-pa[254] nex ar-pah lad vamó iar séque.
Vad ro garb. ah sem dan van ged ah paleu[255]

Now, the fire shot oute of EK his eyes, into the stone, agayne. And by and by he understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ: Gloria patri et filio et spiritui sancto
nunc et semper.[256]
Amen.

Aprilis .3. Wensday + After none hor 5¼

Δ: A prety while, the veale remayned ouer all: then it was taken away. First fire was thrown uppon EK out of the stone. Many voyces concordantly sayd, —Bonum est ô Deus, quia Bonitas ipa es.[257]

An other voyce:— Et magnum, quia tu magnitudo ipsius Magnitudinis.[258]

A voyce:— Ádgmach ádgmach ádgmach [= much glory]

A great voyce:— Sum, et sacer est hic locus.[259]

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254 It is but one word.

255 Sownded, palef.

256 Gloria . . . semper: "Glory be to the Father and the Son and the Holy Spirit now and forever." -Ed.

257 Bonum . . . es: "It is good, O God, for you are goodness itself." -Ed.

258 Et magnum . . . Magnitudinis: "And great because of the size of greatness itself." -Ed.

259 Sum . . . locus: "I am, and this place is, holy." -Ed.

A voyce:— Ádgmach ádgmach ádgmach húcacha.

Δ: Then EK read the row on this manner,

21. Padohómagebs[260] galpz arps[261] apá nal Si. gámvagad al pódma gan NA. vr cas nátmaz ándiglon ar'mbu.[262] zántclumbar ar noxócharmah. Sapoh lan gamnox vxála vors. Sábse cap vax mar vinco.[263] Labandáho nas gampbox arce.[264] dah gorhahálpstd gascámpho[265] lan ge. Béfes argédco[266] nax arzulgh[267] orh.[268] sémhaham[269] vn'cal laf garp oxox. Loangah.[270]

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260 Padohómaghebs.

261 Rede as arch.

262 A piller of light stode before the boke.

263 In margin, but crossed out: "Vin in vinco must be pronowced long as if it were a dubble i."

264 Arse.

265 Or, gáscampho - why didst thow so: as god sayd to Lucifer. The word hath 64 significations.

266 =cum humilitate aduocamus te cum adoratione Trinitas. ("[Befafes] with humility we call you, with adoration of the Trinity." -Ed.)

267 This is the name of the spirit contrary to Befafes.

268 In margin: "~~Orh = Deus sine fine. Gorh = Deus a Deo~~.

Befes, the vocatiue case of Befafes.

~~Befes, is as much to say as 'come Befafes and see us'.~~

Befafes ô, is to call uppon him as on god. Befafes oh, is as muche to say, 'come Befafes and beare witness."

Also in margin: "Befafes his Etymologie is as much to say as, 'Lumen a Lumine'. Spiritus orh secundus est in grada imperfectionis tenebrarum. = Δ. How can orh signifie 'Deus sine fine' if it be the name of a wicked spirit?" (Deus sine fine: "God without end"; Deus a Deo: "God from God"; lumen a lumine: "light from the light"; Spiritus orh . . . tenebrarum: "The spirit orh is the second in the scale of imperfections of darkness"; Deus sine fine: "God without end." -Ed.)

269 This word hath 72 significations.

270 Of two syllables.

Δ: Now appered Raphael [] or one like him, and sayde,

Salus vobis in illo qui vobiscum.[271]

I am a medicine that must prevayle against your infirmities: and am come to teache, and byd take hede. Yf you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which mans nature can not performe. The trubbles were so great that might ensue thereof, that your strength were nothing to preuayle against them. When it is written, reade it no more with voyce, till it be in practise. All wants shalbe opened unto you. Where I fownd you, (with him, and there,) I leave you. Cumfortable Instruction is a necessarie Medicine.

Farewell.

EK: The boke and the Chayre, and the rest were all out of sight while Raphael spake, and he lay down prostrate. EK saw a great multitude in the farder side of the stone. They all cam into the stone, and axed,

What now?
How now?

Vors mábberan = how now: what hast thow to do with us?

Δ: As I began thus to say (The God of powre, of wisdom,) they all interrupted my entended prayer to god for help &c and sayd, We go We go.

Δ: And so they went away.

Then the boke and the rest cam in agayne.

A voyce:—One Note more, I haue to tell thee. Ax him not, What he sayeth, but write as thow hearest: for it is true.

Δ: Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.

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271 Salus . . . vobiscum: "Welcome (lit. health) to you in him who is with you." -Ed.

Rap:—Be it unto thee.
Δ: Then EK red as followeth,

22. ors lah gemphe nahoh ama-natoph des garhul vanseph iuma lat gedos lubah aha last gesto Vars macom des curad vals mors gaph gemsed pa campha zednu ábfada máses lófgono Luruandah[272] lesog iamle padel arphe nades gulsad maf gescon lampharsad surem paphe arbasa arzusen agsde ghehol max vrdra paf gals macrom finistab gelsaphan asten Vrnah[273]

A Voyce: Whatsoeuer thow settest down shalbe true.
Δ: I thank god most hartilie: The case allso requireth it so to be.

23. Asch val íamles árcasa árcasan arcúsma íabso gliden paha pacadúra gebne[274] óscaroh gádne au[275] arua las genost cásme palsi uran vad gadeth axam pambo cásmala sámnefa gárdomas árxad pámses gémulch gápes lof lachef ástma vates[276] garnsnas orue gad garmah sar'quel rúsan gages drusala phímacar aldech oscom lat garset panóston.[277]

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24. gude laz miz lábac vsca losd pa Cópad dem sebas gad váncro umas ges umas umas ges gabre umas umáscala um'phazes

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272 Larvandah.

273 Δ Note these 55 wordes stand in 49 places: [ors lah, ama natoph, gedos lubah, vals mors] of which 55, some two stand in a square place, some three, [surem paphe arbasa] as I haue noted.

274 Iebne.

275 Af.

276 Bates.

277 There are no points neyther in the last before. They be parcells of Invitations very pleasant to good Angels. Before was, as it were a preface of the Creation and distinction of Angels &c.

umphagám maaga mosel iahal loges[278] vapron fémse dapax orgen[279] láscod ia láscoda vága am lascafes iarques préso tamísel vnsnapha ia dron goscam lápe voxa chimlah aueaux losge auióxan lárgemah.

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25. zureth axad lomah ied gura vancrásma ied sesch lapod vonse avó avé lamsage zimah zemah zúmacah Vormex artman voz vozcha tolcas zapne zarvex zorquem allahah gibúrod[280] Ampátraton zimegauna[281] zonze zámca aschma[282] vlpa tapa van vorxvam drusad Caph castárago grúmna can'caphes absacáncaphes zúmbala teuort granx zumcot lu graf saxma Cape.

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26. Col age lam gem fam tepham vra ap du ca sampat vóxham Lúnzapha axquem Bobagélzod gaphémse lan'se agni cam setquo teth gaphad oxámarah gímnephad vox'canah vrn dage[283] paphcod zámbuges zambe ach oha zambúges gásca lunpel zadphe zómephol zun zadchal ureseh varún pachádah gusels vx amna pa granna oh vz

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Δ: I think it will be dark by and by, and our Cumpany will expect

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278 Loghes.

279 Orghen.

280 Ghibúrod.

281 Zimegafna.

282 Askma.

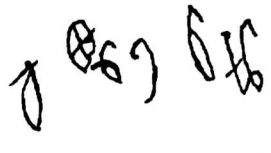
283 Daie.

our comming down to supper. Therfore, if, without offence we might now leave of, it might seme good so to do.

A voyce:—gemeganza = your will be done.

Δ: As I was discoursing with EK after we had done, and he seamed yet skylfull and hable to say much of the understanding of the premisses, and began to declare somwhat, How they did all apperteyne to Good Angels, suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that he had hard seen or understode less than half a quarter of an howre before.

Δ: Deo nostro Viuo Vero et Omnipotenti
sit omnis laus et graz actio
nunc et semper.[284] Amen.



Aprilis 4 Thursday + mane hor. 5½

Δ: I made a prayer.

Δ: A voyce:—Quia ipem Deus Deus Deus noster cuius misericordia infinita.[285]

Δ: The fire, immediately did shote out of the stone into EK, as before. His tung thereuppon did quake in his mowth.

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[284] Deo . . . semper: "To our God, living, true, and almighty, be all praise and thanksgiving, now and ever." -Ed.

[285] Quia . . . infinita: "Because God himself, God, our God, whose infinite mercy." -Ed.

EK: The Veale hangeth yet before.
Δ: Then, all being uncouered, thus he red.

27. Atra cas carmax pabámsed gero adol macom vaxt gestes[286] ladúch carse ámages[287] dascal panselogen dursca zureóch pamcasáh vsca huädrongúnda malue ior. gáscama af orthox VANCORHG aspe zubra vaacáäh gandeuá arinmaphel vax oh saoh abra iehudeh gamphe vndáxa casmat lafet vncas laphet vanascor torx glust hahaha enséde gumah galseds.

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28. Pacádpha palzé zuma carphah uzad capaden v'lsage[288] EXCOLPHAG-MARTBH iasmadel vóscon sem abnérda **tohcoth**[289] iamphala páhath órcheth iesmog pasque Labääh agas lada vng lasco ied ampha leda pageh gemze axax ózed caphzed campha voxal luthed gedan[290] famech[291] ártsnad gathad zuresch pascha lo guma[292] hálphe dax vancron patel zurad

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29. Canda lahad Bóbagen afna vorzed phadel NOBTDAMBTH gáscala oxad vanges[293] vodoth mured achna[294] adcol damath

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286 Iestes.

287 Amaies.

288 Vlsaie.

289 This name comprehendeth the number of all the fayries - who are diuels next to the state and condition of man etc.

290 Iedan.

291 Famek.

292 Iuma.

293 Vanies.

294 Akna.

zesvamcul pacadáah zimles zoraston geh galze mazad pethel cusma iaphes huráscah órphade loscad mages[295] mat lúmfamge detchel[296] orze cámalah vndan padgze[297] páthmataph zumad lepháda oháäx vlschan[298] zembloh agne phamgah iudad capex Luzad vemech arse

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30. Onda gams luzgaph vxan genzed[299] pádex CÓNGAMPHLGH[300] ascath gadpham zurdah zamge gloghcha sapax tastel vn'sada phatheth zúncapha oxamáchad semteph ascle zuncas magzed dulm pamfra húsage axad exóradad casmet ámphigel adcath luza pathem nécotheth gesch[301] labba doh dóxa vascheth hoxan lamésde lampha iodoch gonzah hamges[302] glutha óxmogel[303] démapha vz'ed ascraph.

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31. zudath chádgama[304] ómsage[305] hor gadsa gézes ORPHÁMZAMNAHE[306] gedod asphed voxa gémgah lath gáphes

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295 Maies.

296 Detkel.

297 Pagze. = iustitia a numine diuino sine labe. Δ ("Justice from divine power without defect." -Ed.)

298 Vlskan

299 Ienzed.

300 Congamfilgh. = fide that reviveth mans brest, The holy ghoste. -Δ (Fide: "in faith." -Ed.)

301 Iesk.

302 Hamies.

303 Oxmoiel.

304 Kadgama.

305 Omsaie.

306 Na.

zembloth chasca olphe dax marpha lothe sool[307] separ marges[308] bosqui laxa cosneth gonse dadg voxma v'mage vnx gascheth lood admah loo[309] ga zem-chá-na-phe am'-na-la ia pacheth nox-da a-mah

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32. Gedox al SEM-GA-NA-DA-BAH ongagágeda phachel loódath haxna gu-na-pá-ge-pha al se geda oh oöda géhoph pachad enol adax loges famgah laxqui hasche vadol vóms-a-na gax-ma-deph-na-zad gel panca vam Sesquin oxal genoph voödal u-má-da-bah

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33. Asge lun zumia paxchádma enohol duran ORCHLÓD-MAPHAG mages oschan lod bunda cap luzan lorpha leuándah orxzed famzad ge-nós-o-dath[310] phasélma gesda chom-gas-naph-geth-nag goth[311] ládmano Vmvar gezen vax gulzad margas luxt lapch iudath zomze van goth dah vorx guna ia ada Vox-há-ma-na

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34. Arze galsam vnza vcha pasel noxda Nobróschom[312] gu-na-dé-pho-gas dúnseph man-cax-mal-cás-mah ied-hah-mel-cár-na zemphe vncah lethoph both-ned-ga-phí-cas-mel ioth-hath-cha-sad ma-ne-ded-ma-gon zuna gothel pascheph nodax vam phath mata[313]

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307 Sol.

308 Maries.

309 Lo.

310 21, words hither.

311 O long.

312 In great letters.

313 Δ Here are but 48 words: I dowt that there lacketh one.

A voyce: Orate. Δ: We prayed.

35. Aphath zunca voxmor can zadcheth[314] napha. VORDOMPHÁNCHES ga-ues-go-sa-del gurah leth agsnah orza max pace ieth cas lad fam pahógama zon-chás-pha-ma zumblés-cha-phax var-gat-ma-gas-ter ne-ho-gat-ma-gan vn-gaphax-ma-la gegath laxqu goga lab naches[315]

Δ: Thereuppon the Vele was drawn, and the fire cam from EK his eyes again into the stone.

Δ: Deo opt. Max. omnis honor
laus et gloria.[316] Amen.

Aprilis .5. Friday + a meridie hora 5¼

Δ: The Vele was taken away, without any speche used by me or EK. The boke and all the former furniture appeared very bright.

Δ: I made a prayer to god, begynning, Expectãs expectaui Dominum[317] &c.

EK: I here the sownd of men playing very melodiously on Instruments and singing.

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314 Zadketh.

315 Here seme to be to many by 3 or 4.

316 Deo . . . gloria: "To God all good, all honor, praise, and glory." -Ed.

317 Expectas expectaui Dominum: "I waited patiently for the Lord" (Psalm 40:1/ Vulgate 39:1). -Ed.

A Voyce:—Serue God and take hede of Nettels.[318] Δ: This was spoken to EK in respect of a great anger he was-in yesternight, by reason that one had done him inurie in speche at my table. [Charles Sled.]

EK: There appere a great many, a far of; as thowgh they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to haue no heds.

A Voyce:—A peculier people, and shalbe restored.[319]

Δ: After this voyce, the sayd hedles-people disäpered. Then all appered fyre, and a clowd covered all: and in the top of the fyre in the chayre, appered three faces, and seemed to shute and close in one. The faces seemed, eche to turn rownd, and so to ioyne in one afterward.

A Voyce:—Prayse him in his glorie and worship him, in his truth.

Δ: The fire entred into EK.

A voyce:—Orate.[320] Δ: We prayed.

Δ: Then thus appeared,

36. gedóthar argo fa adóphanah gamsech olneh várasah iusmach [= begotten.]

A voyce:—Interpret not, till your understanding be furnished.[321]

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318 Take hede of Nettels.

319 Perhaps the Jues shall be restored. -Δ. Dee sees "headless" as a metaphor for the fact that the Jews have no central authority like the Pope. Dee's meaning is most likely to be that the vision is a prophecy that the Jews will be readmitted into England where they had been expelled in 1290/91. They were, in fact, readmitted into England in 1655 after petitions from Menasseh Ben Israel. See David S. Katz, *Philo-Semitism and the Readmission of the Jews to England* (Oxford: Clarendon Press, 1982), chapter three for details. There is more on this in his most recent book, *The Jews in the History of England* (Oxford: Clarendon Press, 1994). According to Dr. Katz (private communication), "Dee had good reason to think this might happen in his lifetime." -Ed.

320 Orate: "Pray." -Ed.

321 Interprete not yet.

Vschna pháol doa vah oho lazed la-zu-red ámma donax valesto acaph lámphages ronox ganma iudreth loth adágma gonsaph godálga phareph iadsma zema loa ag-náph-ag-on zu-na-ha[322] al me io-náp-ha-cas zeda ox arni

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37. Adgzelga[323] olms vánaph osma vages otholl dox an ga had[324] latqui dónaphe zu gar. phamah[325] nordeph gasmat gasque gasla gas NA gasmaphés gasmagél gasnúnabe vamsech ábsechel gúlapha axnécho demsa pámbochaph iehúsa gadaámah nosad iurés chy almse orsa vax marde zun éffa mochoéffa zurésheffa asga Lubeth bethlémcha máxiche iehúscoth iaphan órnada vamne od ghim-noh

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38. Arphe[326] lamse gaphnedg[327] argaph zonze zumcoth O'mdopa-dáphaab[328] nulech[329] gaartha ancáphama soldémcah casdra vges lapha ludasphándo ga-lú-ba-noh ap-á-cha-na[330] iedeph zembloh zamgýssel chéuacha laquet lozódma ierinth onaph uzad máspela gýman orphámmagah iu-mes-ba-lé-go archán-phame. zamcheth zoach[331]

---

322 Zunah.

323 Ag-zel-ia.

324 Doxaniahad. one word.

325 Fáma = I will giue.

326 = I desire thee O god.

327 Gaphned.

328 This was put in and out a good while before EK could haue a perfect vew to rede it.

329 Nuleg.

330 = The slymie things made of dust.

331 Zoah. Δ Here seme to want 5 or 6 names.

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39. Am'chama zeuoth luthámba ganeph iamda ox oho iephad made noxa voscaph bámgephes noschol apeth iale lod ga NA-zuma datques vorzad nu-mech[332] apheth nudach caseth iotha lax arseth armi pli ca tar bám a co[333] zamgeph gaseth vrnod arispa iex ban Setha. oh lagnaph dothoth brazed vamchach odoámaäh zembles gunza naspolge gáthme orsoth zurath vámeth anseh.[334]

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40. Zalpe íedmacha ámphas nethoth alphax durah gethos aschéph nethoth iubad laxmah ionsa max dan do násdoga mátastos[335] lateth vnchas amse Jacaph zembloágauh[336] ad-pha-má-gel lud-cha-dám-sa am-phí-ca-tol ar-nó-pa-a a-da-pa-gé-moh no-dás-ma mac-hes-tép-ho-lon

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41. Lumbor iemásch onzed gam-phi-dá-rah. gom-ás-cha-pa zeba zun amph naho zucath uomplínanoháhal machal lozma dauan-geth búches lauax orxod maches donchaph luzath marpheth oz lanva don gáuah oschol lúmasa phedeph omsa nax do-má-ge-re an-ge-no-phá-cha pha-cha-dó-na

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42. óschala zamges onphá gemes phaches nolpha daxeth machés-machoh vastnálpoh gemas nach loscheph daphmech noth

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332 Nu-mech is two wordes.

333 One word.

334 These last two words are in one square.

335 = The furious and perpetuall fire enclosed for the ponishment of them that are banished from the glory. One word of 7 syllables: 4 in the first part and 3 in the last.

336 Zembloágaf.

chales zunech maschol Lu[337] gasnaph malces gethcaph madena[338] oäh gemsah pa luseth iorbástamax elcaph rusam phanes domsath gel[339] pachadóra amáxchano lu-ma-gé-no ar-ma-cha-phá-me-lon adro micho natath iamesebáchola doná-docha.

Δ: The fire went from EK his eyes to the stone agayn. Then EK his understanding was gone allso.

Δ: Deo soli sit omnis laus honor
et gloria per infinita sæculor
sæcula.[340] Amen.

Aprilis 6. Saterday affore none hora 10¼

Δ: The fire shot into EK, as before was used: wherat he startled. All was uncovered, as the manner was. But EK had such a whirling and beating inwardly in his hed, that he could not use any Judgment to discerne what appered, for half a quarter of an howre almost.

A Voyce:—SVM.[341]

And agayn—a voyce:—Gahoachma [= Sum quod sum,[342] EK expownded it.].

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337 Lu = from one.

338 Madna.

339 Iel.

340 Deo . . . saecula: "To God alone be all praise, honor, and glory, through endless ages upon ages." -Ed.

341 Sum: "I am." -Ed.

342 Sum quod sum: "I am that I am." -Ed.

43. Asmar gehótha gabseph achándas vnáscor sátquama látquataf hun gánses luximágelo ásquapa lochath[343] anses dosam váthne gálsador ansech gódamah vonsepaléscoh ádmacah lu zámpha oh adma zemblodárma varmíga zuna thotob am-phi-cha-nó-sa ge-mi-cha-na-dá-bah Va-de-ma-do Va-se-la-pa-gé-do

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44. A-mas-ca-ba-lo-no-cha a-nó-dah a-du-ra-dá-mah go-na-de-pha-ge-no v-na-cha-pes-ma-cho ge-mi-na-do-cha-pa-mi-ca vu-am-sa-pá-la-ge vocórthmoth achepasmácapha em-ca-ni-do-bah gedóah

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45. Nostoah[344] geuámna da oscha lus palpal medna go-rum-ba-lógeph a-cap-na-pá-da-pha Vol-sé-ma go-no-gé-do-cha am-bu-sá-ba-loh ge-mú-sa-cha va-mi-li-ó-pha zum-ne-ga-da-phá-ge-pha **iuréhoh**

This last word was hid a prety while with a rym like a thin bladder affore it: and when it was perfectly seen then there appered a bluddy cross over it. It is a Word signifying what Christ did in hel.

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46. Zém-no-da amni fa chebseth vsángrada bo-sa-dó-ma zú-ma-coh a-phi-na-bá-cha buzádbazu a-ma-cha-pa-do-mi-cha zu-ma-ne-pas-só NA vuamanábadoth zum-ble-gám-pha zum-ble-cap-há-ma-cha[345]

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[343] Locat.

[344] Nostah = it was in the begynning.

[345] Δ Here seme to lack 5 words.

EK: All is couered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one abowt an other. In the fire ouer the chayre appered, the three heds which appeared before.

A Voyce:—Laua zuráah.[346]

Δ: After our prayers was a very hevenly noyce hard.

47. Zudneph arni ioh pan zedco lamga nahad lébale nochas arni cans lósmo iana olna dax zémblocha zedman púsatha vámo mah oxex párzu drána ánza pasel lúmah cóxech á-da-max gónboh alze dah lúsache[347] asneph gedma noxdrúma Vamcáphnapham ástichel rátrugem[348] abnath lonsas masqueth tauínar tadna gehodód gaphrámsana asclor drusáxpa

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48. Amgédpha[349] lazad ampha ladmaáchel galdamicháël Vn'za dédma Luz zácheph pílathob ganó vamah zúnasch zemblagen ónman zuth catas max ordru iadse lamad caphícha aschal luz. ampna zod-mí-na-da ex-cá-pha-nog sal-gém-pha-ne Om vrza lat quartphe lasque deth ürad ox-ma-ná gam-ges

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[The 49th row followeth after 2 leaves: Arney vah nol, &c.]

Δ: Now the boke was couered with a blew silk sindall[350] and uppon that blew covering appered letters of gold, conteyning these words,

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346 = Use humilitie in prayers to God, that is fervently pray. It signifieth, Pray into god.

347 Δ pronownce as che in chery.

348 Δ ratrugeem is one of the 7 words on the side of the Table first prescribed.

349 = I will begynne a new.

350 Note this covering to be made for the boke. = Δ. Sindall: "sendal, a thin light silk." -Ed.

Amzes naghézes Hardeh[351]

EK: It signifieth, the universall name of him that created universally be praysed and extolled for euer.

Δ: Amen

A Clowde covered the boke.

A Voyce:—Mighty is thy Name (ô lorde) for euer.

EK: It lightneth.

A Voyce:—The place is Holy: stur not [sayd the three heds].

Δ: Now appered to EK, some imperfection passed in the eleuenth row. And that we wer towght how to amend it: and so we did.

Δ: Then the firy light went from EK into the stone agayn: and his inspired perceyuerance and understanding was gone: as often before it used to be.

Δ: Gloriam laudemque nostri Creatoris, omnes Creaturæ. indesinenter resonent:[352] Amen.

Halleluiah Halleluiah Halleluiah
Amen.

Aprilis 6. Saterday after none.

Δ: The Table, Chayre, boke and fyre appeared. And while I went into my oratorie[353] to pray, fire cam thrise out of the stone uppon EK, as he was at prayer, at my table in my study.

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351 Note this to be pronownced rowndly to gither.

352 Gloriam . . . resonent: "May all creatures continually resound the glory and praise of our Creator." -Ed.

353 Oratory: a small private chapel. -Ed.

EK hard a voyce out of the fyre, saying,

Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding, the Time must be shortned,

I AM THAT I AM.

A voyce: Veniet[354] Vox eius, ut dicat filijs hominum quæ ventura sunt.[355]

EK: here is a man, in white, come in, like Uriel, who cam first into the stone.

Δ: Benedictus qui venit in nomine Domini.[356]—Ur: Amen.

Ur:—I teache: EK sayd that he turned toward me.

Ur: What willt thow I shall answer thee, as concerning this work?

EK: He hath a ball of fire in his left hand and in his right hand a Triangle of fyre.

Δ: What is the most nedefull for us to lerne herin, that is my chief desire.

Uriel:—Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heauens, to the earth and to all liuing Creatures.[357] Therfore must thow nedes attend uppon the will of God: Things must then be put in practise. A thing that knitteth up all must of

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354 The manuscript has an "a" (or Δ?) over the second "e" in "veniet." -Ed.

355 Veniet . . . sunt: "His voice will come, that he may tell the sons of men what is coming" Sloane 3677 also has an "a" over the second "e" of "veniet." With this proposed amendment the statement would start: "May his voice come. . . " -Ed.

356 Benedictus . . . Domini: "Blessed in he who comes in the name of the Lord." -Ed.

357 A prophesy very dreadfull now at hand.

force conteyn many celestiall Vertues. Therfore, in these doings, must things be finished spedyly,[358] and with reuerence.

This, is the light, wherewith **thow shalt be Kindled.**[359]

This is it, that shall renew thee: yea agayn and agayn, and, seventy seuen tymes, agayn.

Then shall thy eyes be clered from the dymnes. Thow shalt perceyue these[360] things which haue not byn seen, No, not amongst the Sonnes of men.

This[361] other haue I browght, whereof I will, now, bestow the seventith part of the first part of seuenty seuen. The residue shall be fullfilled, in, and with thee; In, (I say,) and **to gither**, with thee. Behold (sayth the lord) I will breath uppon men, and they shall haue the spirit of Understanding.

In 40 dayes[362] must the boke of the Secrets, and key of this world be Written: euen as it is manifest to the one of you in sight, and to the other in **faith**. Therfore haue I browght it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment.[363] That shalt, thow,[364] write down in his propre and sanctified distinctions.

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358 Spedily & reuerently.

359 Uriel held up now the triangle of fire ☞ .

360 Those.

361 Uriel now holding up the Ball of fire in his left hand, sayd as is here written: ☞ .

362 If from the first day of writing we accownt than from good friday the reckoning doth begynne: and so ende this.

363 The Abridgment of time.

364 Speaking to Δ.

This other, (pointing to EK) shall haue it allwayes before him, and shall **daylie** performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of the blessed, and those that are annoynted with his blud.[365]

For, behold, what man, can speak, or talk with the spirit of God? No flesh is hable to stand, whan the voyce of **his Thunder**[366] shall present the parte of the next leaf unto sight.

You haue wauering myndes, and are drawn away with the World: But brittle is the state therof: Small therfore are the Vanities of his Illusion.

Be of sownd faith. Beleue. Great is the reward of those that are faithfull. God Will not be dishonored, neyther will suffer them to receyue dishonor, that honor him in holiness.

Behold, Behold, Mark ô and Behold: Eache line hath stretched him self, euen to his ende:[367] and the Middst is glorious to the good, and dishonor to the wicked. Heuen and erth must decay: so, shall not the words of this Testimonie.

Δ: Ecce seruus et misellus homuncio Dei nostri, fiat mihi iuxta beneplacitum voluntatis suæ:[368] &c.

Δ: Uriel toke a little of the fire in his left hand and flung it at EK: and it went in at his mowth.[369]

Ur: My message is done.

Δ: May I Note Ur, (meaning Uriel,) for your name who now deale with us?—Ur:—I am so.

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365 The danger thretned, if EK do not his dutie.

366 Note a terrible thing.

367 The ende of all.

368 Ecce . . . suae: "Behold this servant and wretched little man; let it be to me whatever is most pleasing to his will." -Ed.

369 Note, by the place here before what measure in proportion of powr and understanding this was, in respect of the white ball of fyre.

Δ: I pray you to give us advise what we are to doo in our affayres.

Ur: It is sayde.

Δ: He sayd to EK, Tell him, I haue told him, and seemed to smile.

Δ: Of Mistres Haward (Jentlewoman[370] of her Maiesties priuie chamber) I wold fayn know, wherfore we were not warned of her comming? She hath caused us, now, for an howre or two, to intermit our exercise? Is it the Will of god, that for her great charitie used toward many, (as in procuring the Quenes Maiesties Almes to many nedy persons) the lord entendeth to be mercifull to her? I meane at the pynche of these great miseries ensuing, now (by you) told of. And that by her, I may do good seruice concerning the Quenes Maiesties Cumfort?

Ur:—Who is he, that opened thy mowth, or hath told thee of things to come? What thow hast sayd, is sayde. Mark the ende.[371]

It is a sufficient answer.

Ur:—Loke up.—Δ: He sayd so to EK: who loking up, saw the boke, the chayre and the Globe a part, abroad, out of the stone, and then, none remayning in the stone to be seene: and it cam nearer & nearer to him, and it burned, as before.

Ur: So, set down, what thow seest. [Δ: The boke and writing was made very playne to him.]

What thow seest, deliuer unto him.
As it is his will, so be it unto thee:
Do thy duty, whereunto thow art moved,
and it shalbe sufficient.

Farewell, for a time.

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370 Jentlewoman: "noblewoman." -Ed.

371 Mistres Francis Haward elected to taste of god his great mercy for her charitable hart, &c.

EK: Now is all couered with a white clowde, such an one as I saw not yet.

Δ: We put up the stone: and the former boke and other furniture, appeared uppon the table hard by EK: and he was to write out as he saw: which he began to do, both in character and words: but it was to cumbersome to him: and therfore he wrote onely the words in latin lettres.

Δ: After he had written 28 lines there in that paper boke, the first word being Arney, and the last, being nah suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, contynually as he wrote, he understode the language and sense thereof, as if it had byn english.

Δ: After he had finished that second page[372] of the first leafe, I then did copy it out as followeth.

49.[373] Arney[374] vah nol gadeth[375] adney ox vals nath gemseh ah orza val gemáh, oh gedvá on zembáh nohhad vomfah olden ampha nols admácha nonsah vamfas ornad, alphol andax o'rzadah vos ansoh hanzah voh adma iohá notma goth vamsed adges onseple ondemax orzan, vnfa onmah vndabra gonsah gols nahad NA.

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372 Forte Row.

373 This was originally numbered 1, the next 2, and so on. These were each crossed out later and renumbered 49, 1, etc. See the note at the end of the 49th row. -Ed.

374 Δ forte: Asney.

375 Iadeth.

1. **Oxar varmol pan sampas os al pans orney andsu alsaph oucha[376] cosdám on-za-go-les natmátatp max, olnah von ganse pacath olnoh vor nasquah loth adnay nonsah oxansah vals nodax vonqueth lan sandquat ox arda'nh onzâbel ormach douquin astmax arpagels ontipodah omvah nosch als mantquts, armad[377] notgals. Vantantquah +**

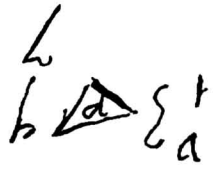
In[378] the tables	drux	1
expressed	na	2
drux	ger	3
na	pa	4
ger	van	5
pa	or	6
van	pal	7
or	med	8
pal	gal	9
med	cheph	10
gal *letters names,*	vr	11
ceph *used in sense*	fam	12
vr	ged	13
fam	vn	14
ged	mals	15
vn		
mals		

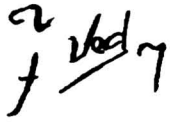
376 I dowt which is n and which is u.

377 A dowte whether "ar made" be two words or one.

378 The following notes are found on a separate sheet of paper: -Ed.

veh		
graph	16	15
gisg	17	16
+ mals	18	17
don	19	18
gon	20	19
tal	21	20





I finde diuerse dowts which I cannot order, to my contentment.[379]

1. How many of my ruled leaves, shall I tak for the writing of the first leafe?
2. How shall I make the distinctions of the last 9 lines of the first leafe answerable to all the former words: how is more then two hundred & some are of 3 hundred letters, & top 9 rows have but 49 letters.
3. how shall I do for the true orthographie, Seing g and C and p &c haue so diuerse sownds, & not allwayes one: as g sometymes as gh & sometymes as J. And C sometymes is like K, sometymes is like S. p sometymes is like ph, & sometymes is p—& sometymes f.
4. The number of the words in the first leafe,—every row, is not all one; nor 49 allwayes.
5. of the 2nd Table, when is to be set down all the tables following, all the table ... will not agree to fill up ...all places & to set down the ... perfectly.

2. Ondroh als vrh. panchah orn sandvah loh andah nol pan, sedmah zugeh als ab-mi-cad-am-pâ-get ordomph, axah gethol vav axel anthath gorsan vax parsah vort lanq an'damsah getheol, vrchan navádah o'xembles armax lothar, vos antath, orsé vax alnoth, other mals olnah gethom várdamach, alls;[380] Orgeth

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379 In margin at top of page: "solgars." See TFR, p. 5, where "solgars" is prescribed as a cure. -Ed.

380 Δ Ω.

3. **Or pasquah omzádah vorts, ange'nodah varsáua onch aldúmph, ánget ónsaual gálta oth aneth ax pa gesné ouád ax orneh al-dum-bá-ges vos-cómph alze ax, orzad andah gost astoh nadah vortes, astmah notesma goth nathad omza, geth altéth ox, degáth onda voxa gemnaché adna dansa als alst**

---

4. **arsah. Orthath ols gast ardoh max vármah doth novámq lath, adnab gothan, ardri'noh astómagel arpáget asteth arde obzá, ols NA[381] gem-na-pá-la-ba-m'i-da orsat nahah Odmázen an'-dulphel, ox ambrássah oxah géth nor vamfah genoh daqueth als astna, oh tatóh, alsah goth necor andeoh neo alda nah[382]**

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5. **Vanlah oha demagens on sunfah, paphah olemneh, ózadcha lax ornah vor adme ox vastmah gu labazna, gamnácho asthmah ochádo landrídah vons sah, lúgho iahat nabscham nohads van-dispa rossámod androch alphoh, zúmbloh ásnah gonfageph aldeh lo dah vax orh asmo, gad au dansequa deo, dath vax nograh vor segbat Mon.**

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6. **Arni olbah galpa lohánaha gáu-pu-ma-gén-sah ollo var se darsah goho ál-bu-mi-clá-má-ca-pá-loth ieho nad veslah vors ardno inmony asquam rath als vásmah génda loggahah astmu.[383]**

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[381] This word is circled in the manuscript. –Ed.

[382] Here seme to be 50 names: and so, one to many.

[383] Here are but 38.

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7. Arnah notah lax vart luhoh désmaph, ol ca-pra-mi-na-cah[384] ox-and-an-vah gem-ne-lo-ri-pli-ton-pha ac-cam-plah-no-stapha or-max-a-da-ha-har or-zem-bli-zad-mah pan-che-fe-lo-ge-doh áschah ólmah ledóh vaxma

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8. Gans na cap lan seda ax nor vorza vo laspral onsa gem gemah noph gázo na von santfa nostradg ansel vnsa pah vort velsa or alda viax nor adroh semneh ols vandésqual olzah nolpax pahah lothor ax ru vansar glímnaph gath ardot ardri axa noh gaga leth arde maxa.

---

9. Corsal mabah noplich alps arsod vord vanfax oriox nabat gemnepoh laphet Ióda nat vombal nams ar geth alloah néphirt. lauda noxa voxtaf ardno ándroch labmageh ossu állmaglo ardot nalbar vanse dar-to vorts parsan vr vnrah vor gádeth leth orze nax vomreh agelpha, legar or nembla ar vah Su.[385]

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10. Zanchcumáchaseph, ol-za-mi-nó-ah Vals-e-bú-ra-ah no-da-li-gá-nax or-sáp-na-go dar-ság-na-pha nob-si-blith ar-mi-pyth ar-se-pó-lo-ni-tan-tons Jem-búl-sa-mar le-bó-ge axpar or-ná-za ol-dax-ar-da-co-ah[386]

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384 Ce-.

385 48.

386 Here are 54.

11. Semno ah al-chi-do-á-cha-da Sel-pag-in-o-dah a-da-hu-bá-mi-ca-noh dam pah gli ás cha nor ox-om-pa-mi-na-pho lemp, na, gón sa pha ne co ál pha as pa gé mo cal na tú ra ge[387]

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12. Sen gál se quar rus fa glan súx taft ormaca ox i no dál ge brah nop tar ná gel vom na ches pál ma cax, arsep as dón sadg asc lan fán che dah nor vi car máx coh zum bla zánpha ad geh do ca ba ah

---

13. Ar gém na ca pál fax, or~~r~~-nído hab cás pigan alpuh gágah loth ral sá bra dan go sá pax vólsan qués tan ondapha opicab or zy lá pa a-chra-pa-má-les ad má car pah oxalps on dá pa, gém na de vór guse

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14. Lat gans sa par sat lastéah lor ádah nóxax ardéphis nónson andoh gv'mzi vor sab líboh ad ni sa pa loth gaho lar va noxa oho lan sempah noxa Vriah sephah lúsaz odgálsax nottaph ax v'rnoc árpos arta zem zubah lothor gas lubah vom zá da phi cár no

---

15. As-só-ta-phe on-dah vor ban sanphar pa loth agno iam nésroh am algórs vrrábah geuseh alde ox nah vors púrblox ámphicab nóstrohh admág[388] or napsú asmo lon gamphi arbel nof ámphi

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387 50 words.

388 Admad.

on Saubloth aschi nur laffax las doxa pra gem a Sestrox amphi nax var sembbh[389]

---

16. Angésel oxcapácad onz adq ochádah ólzah vor náh orpogógraphel al sa gem ua ca pí coh vl da pa pór sah naxor vonsa rons vrbanf lab dún zaph algadef loh gem vortaóh amph ahoha za vaxorza leph[390] oxor neoh ah va du-na-ca pi ca lodox ard nah.

---

17. Iahod vox ar pi cah lot tár pi ges nol zim na plah ge ó gra plih ne gó ah va lu gán zed am phí la doh zan veh al nex oh al pha ze goth gedóth axor van zebá al cá pa Luma ges ard de oh ah[391]

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18. Onchas lagod van Sebageh oxangam pah gos dah manzeh ocondah vardol Sebagh ol madan NA ohal Sepaget, otoxen narvah lubatan ansem nofet au naba notoh ax arsah mans Vstgam pahod pah mal sednah gestons amphes al manso gapalebâton arra nax vamfes amah dot agen nalphat ar zamne oh Sages

---

19. nax lerua nath Zembloh axpadabamah Sanzápas gunzanquah[392] ona var demneh gah lod vmnah doxa val tarquat mans ol gem nageph au zanbat vx anzach al pambóha naxtath ol nada vam nonsal aua nal gedot vorx alge lah despa gu prominabâmîgah olpaz ord gamnat lem paz cath normadah on demq

---

389 Sembeth.

390 Lefe.

391 Here seme to be 50.

392 Of the "n" and "u" of this word I dowt.

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20. Laffah ie ogg dalseph abrimanadg oldomph ledothnar ymnachar onze vam sepno voxauaret ol zantqur amph nas Sages om nartal vor miscam bemcax lappad gesso drux capgol ass letnar vom[393] sausah or gamprida ornat vol asmd onza duh get hansa gorh hubra galsaropah nequax dap gemno ab pnidah noxd lumbam

---

21. al gethroz ax arvan oh zempal guh arvax no demnat ar pambals nop nonsal geh axor pam vartop ab vbrah cardax lon songes au dumax ar nephar lu gemne om Asda vorts vmrod val manqh noh Sam, naga vrbrast Lurvandax vpplod dam zurtax loa an avarn nar gemplicabnadah oxa

---

22. nooa Babna ampha dum nonsap vrs daluah marsasqual orma nabath Sabaothal netma vol sempra isch laue ondeh noh semblax or mansa macapal vngenel vorsepax vrsabada noxanquah vndalph asmoh vxa na Gaspar vmpaxal Lapproh Iadd nomval vp setquam nol astma vors: vrdem gnasplat bef affafefafed noxtah Volls laydam ovs nac

---

23. cedah or manveh geh axax nolsp damva dor demgoh apoxan Subliganaxnarod orchal vamnad vez gemlehox ar drulalpa ax vr samfah oladmax vr sappoh Luah vr pabmax luro lam faxno dem vombres adusx or sembal on vamne oh lemne val se quap vn nap nastosm dah voz mazax lumato games on neda.[394]

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[393] At vom was a + to note the ende of a line: But both these mak but 49 names.

[394] 51 words.

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24. voh gemse[395] ax pah losquan nof afma dol vamna vn samses oh set, quamsa ol danfa dot santa on anma ol subracah Babalad vansag olso pas gonred vorn chechust axaroh rugho am nadom val sequot ne texpa vors vrs al pam vans na tomva-mal ansipamals notems anq_e arxe al

---

25. pangef offd ne pamfah aliboh a nostâfâges almesed vrmast geus vrmax au semblox satq quayntah luzez arne noh pamna sams bantes orn volsax vors vnisapa monsel dah nax ah pah vomreb doth danséqox anzazed onz anfal nom vamreh volts vrnacapácapah noshan yalt gelfay nor sentqbt onbanzar luntaf val sentepax

---

26. ornisa nor Pampals anz alpah nox noxa gendah von gamne dah vors ad na lepnazu acheldaph var honza gune alsaph nal vomsan vns alpd a domph ar zemnip ans vrnach vancef ban yanzem ob aha vons nabrah vh asmo drat vormez al pasquar no gems nah zem lasquith apsantah

---

27. Vol zans alphi ne gansad ol pam ro dah vor vngef a deoh nad vnsemel apodmacah vnsap val vndar ban cefna dux hansel yax nolpah volts quayntah gam vemneg oh asq al panst ans vntah hunsansa Apnad ratq a sanst nel odogamanázar. olzah guh oh nah varsa vpangah neoh aho

---

395 Iemse.

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28. Notgah ox vr auonsad vl dath nox lat ges orn val sedcoh leth arney vas ars galep odámpha nol axar vox apracas nolph admi adpálsah noh vrh gednach vax varsablox vrdam pagel admax lor vamtage oxandah lamfó nor vorsah axpáa, ols nugaphar ádras vxár nostrílgan ampacoh vortes lesqual exoh.

---

29. Ses vah nómre gal sables orzah, get les part, ox ar se de cólmachu ardéh lox gempha lar vamra goh naxa vors admah gebah, semfúgel admá geod alzeh orzam vánchet.[396] oxam prah geh orzad Val nexo, vam seleph oxa, noha par gúmsah askeph nox adroh lestof ad moxa nonsúrrach

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30. Vomchál as pu gán san var, sem quáh lah set gedoh argli oranza vor zina sedcátah zuréhoh admich, ors arsah varsab, oliba vortes lúnsanfah, adnah vor semquáx, vorsan lap varsah gebdah voxlar geoh, gemfel ad gvns. aldah gor vanlah, gehudan vor sableth, gedvel ax ors, manch var sembloh.[397]

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31. Ar dam fa gé do hah Luxh arcan Mans lubrah vor semblas adna gor partat, nor vílso ádchu apri sed amphle nox arua getol. Vor sambla geth, arse pax vor sah. gelh aho gethmah or gemfa nah prax chilad ascham na prah oxáh var setqua lexoh vor sámbleh zubrah.

---

396 Vanket.

397 48.

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32. Lax or setquáh vah lox rémah Nol sadma vort, famfa le gem nah or sepah vartef a geh Oha lon gaza Onsa ges adrux: vom-balzah ah vaxtal. noh sedo lam, vom tántas oxárzah Mechól va zebn geth adna vax, ormacha lorni adrah, Gens arnah vor, Arsad odíscoh alidah nepho.

---

33. Hastan bah ges loh ru mal; vrabro den varsah, Mah rox idah ru gebna demphe, ors amvi ar, Genbá, óxad va ges lath vriop: nal pas vi me ró to ád-na-vah ged anse lah verbrod vn gelpa, lux árd do ah vast vor Ge-ma-fá-noh

---

34. Amles ondanpha[398] noxt vradah gel núbrod Arb á cha lo pe go há pa ra zem che pár ma la Na bu-rá doh gem la pa or-zín fax nol ad micápar vó si pi cá la ton andrah vox ardno, get na ca ploh gál-zun

---

35. O'r ge mah luza cá poh nox tráh víoxah nebo hu ge o mí lah cox chá dah or na hú da vol sa pah: No bro ch, ál pa chídomph náb la grux la vx ar gá fam gel ne do gá lah vo sa pah

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36. Gu la gé dop áx ix óx a max lun fá gem pah orsa dev'lmah Gé pa cha vor sí ma coh alduth gempfa: Nox gal max ar hú gaf gli nó rob va gen lá car du zum ox am' pli zam zu latmah ge gé ma ohahah

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398 Corrected from "ondanfaha." -Ed.

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37. Ga lá pa drux váx ma geb lá geb or ché plon gan zéd ah Vox ár vox gelet ar gahad, gan pá gan doruminaplah vor zinach cû pa chef ardrah óx ox pol sa gal máx nah guth ardéth on zupra cró cro gah var sa má nal

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38. Ar sa bá choas noh al geh oh, ax ár pa gal olza déh or za zú max exoh eh, or cah pal donzahá onza zethas: nor sáp se pah onzap a palmah aldoh voh náblebah gemnápam os malsa or naoh zar bu lagém pah ne-ó ha brah

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39. Tal gep ar sep nah doh, vors alsa doh necoh am ar geth na ges alpran odox malsápnah, gohor ahoh gadmah ol dáneph aludar dón-za-gab ól-sa-gah nebthuh or sapnar balgonph nep gemloh, ax amna[399] duth achár laspá, vohá, náxvolh gas vergol ah pratnom geá[400] nostúamph

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40. Va'n sa pal sah gón so gon gé la bu rá doh tato lang, ge mé fe ran ón da pans ge lá brah: or pa gé mal on sán' fan gen ólc ma cha lan Von sé gor a prí cas nor vá gel om brá cau cohadal.

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399 The copy had "ouhna." I cowld not conjecture.

400 Iea.

a d r o s,a,c l o d f a c,d o g é p n a h,l a p c a h,m o c d á c o d e,f a m ó n,t u a l c,d o m,
v r á s n a g e p h,a m p h i d o n,g á n s e l,v a x,ó r e h a m a h,v ó r s a f a n s a,u c a s
d a m í f a g a,n á b u l a x,o r s a g e h,n a m'v a h,o c a r,l u n s a n g e l,c a r p a c o a.
l u n s e m n e p h,o d á r n a c h o h,z e m b l o h,o b l í c a n d o n,g a l s o r x v l á g a,
f ó m n a p h,a p á n s a g e h,l o n s ú g a l a n,g r a s t,v b l á n s o,a r n o x,v o n s á o
t a l t é m a p h e c h,ó r m a c h a d á g e n o x,v r s t á m v a h,n a d v a r e h,o n s,a r g
z u c á n z u,n a p l i o r a h,n o r g e,h a h a n a h a,v s p l a h,g r a d ú n v a h,n a v i o,
a r s a h,v ó n r o g e n,d a h v a l a h,o r z a p,c v l,c a r s e d,a,p o r s a l,q á s t a v a,
g a n f ú m a r a b ó m o n a h,g á s t a g e s,ó r d o l p h,n a q a s,o r g e m v a h,n o x a d.

Δ: And this is the late ende of the second page of the first leafe of this excellent boke. The other leaves are written, apart, in an other boke[401] as may appere. But with these 9 rowes and the former 41, doth arise the some of 50: which is one more then 49: Therfore I am not onely of this but of diuerse other imperfections yet remayning in this page, to ax the solution and reformation.

Δ: Whan I had told this my dowte to EK, he answered me that the first row of these last .50. before set downe, was the last of the first page of this first leafe: and true it is that in the first page were first sett down 48 rows, of which eight and fortith row begynneth with this word Amgédpha &c And therfore the next row following, (begynning with Arney vah nol gadeth &c) is the nyne and fortyth row of the first page and so the last row of that page: And therby allso the second page of the first leaf hath these 49 rowes here noted: And so is one dowte taken away: The other is of the numbers of words in some of the 49 rows of this second page.

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401 An other boke: British Library, Sloane manuscript 3189 contains the bulk of the angelic book. -Ed.

Aprilis 10. hor. 9.

Δ: As we wer talking of the Macedonian (the grecian), who yesterday cam with Mr. Sanford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shaddow to declare who he was: There cam a voyce and sayd that it was the Macedonian: and abowt his hat was written in great letters this word, κακ7ά-ιχ7θ- , which EK wrote out and it signifieth maculosus,[402] or condemnatus[403] &c. and the Voyce sayd, that word was sufficient

adding Est,[404]

Δ: God be thanked and praysed.

To me deliuered by Mr.
Edward Kelly
1583. Martij 22
Friday

Mr. Husy cam with
him from blokley[405]

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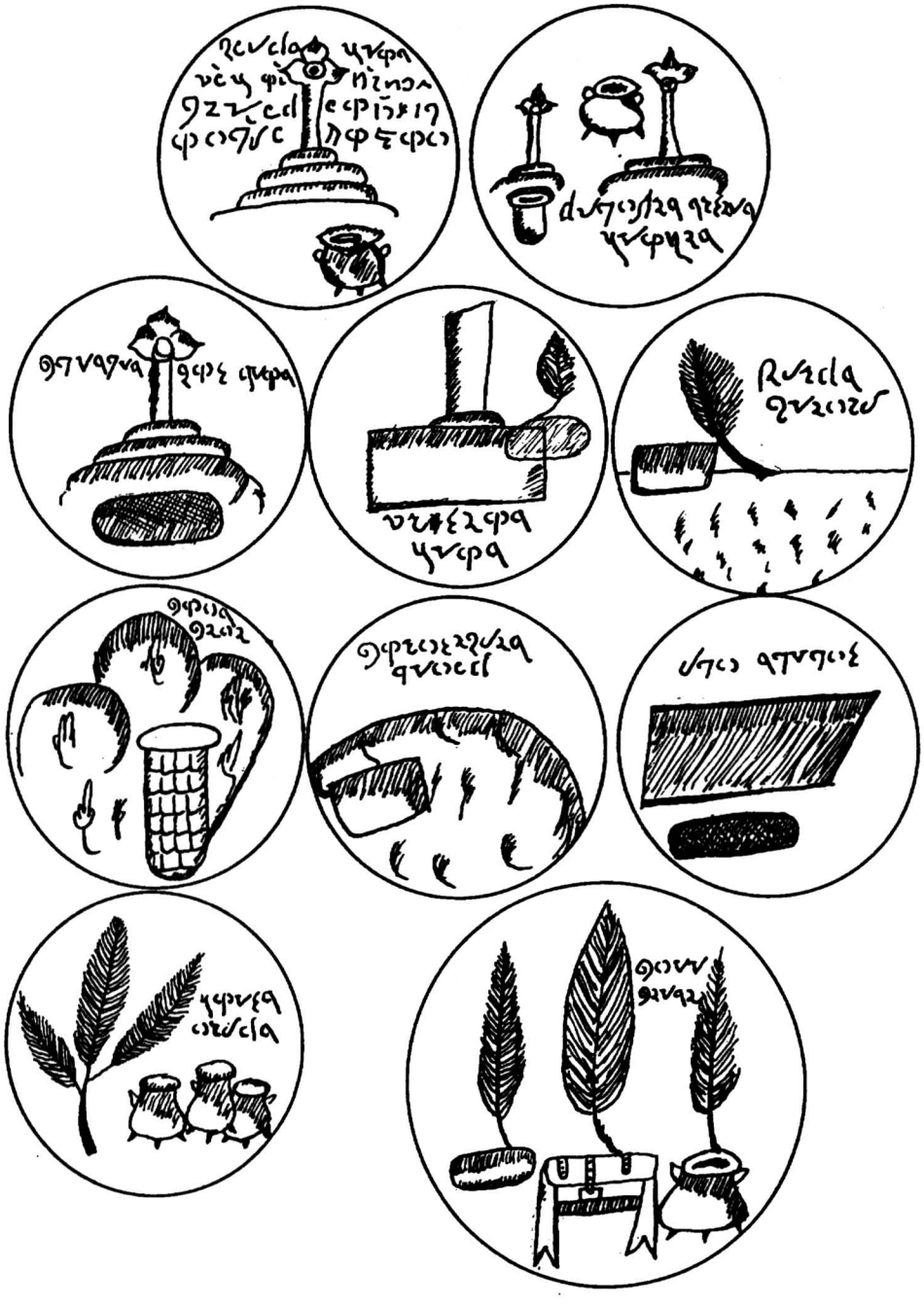
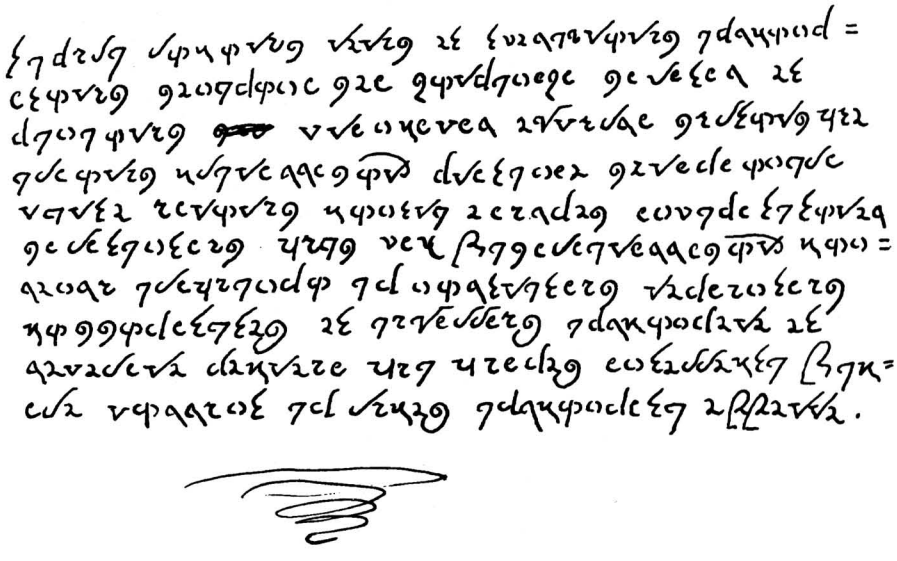
402 Polluted. -Ed.

403 In marg.: ~~firmus~~ ("strong"). condemnatus: "condemned." -Ed.

404 Est: "He is." -Ed.

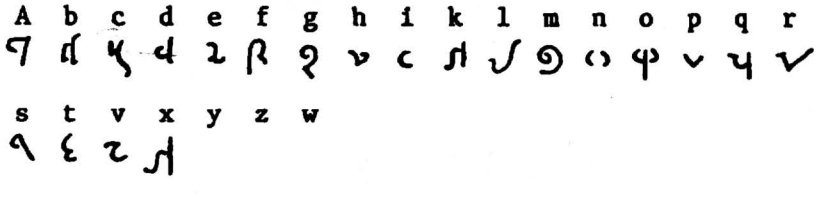
405 This note is on the reverse side of the following diagram. -Ed.





Aprilis .11. Thursday

Δ: After my comming home from the court abowt 4 of the clok after none, and after my being in my study a while, it cam into my hed to assay[406] to deciphre the cifre which before is spoken of, and was browght me by EK,[407] as he was willed to do. And at the first I was half out of all hope: but yet making many assayes, and gessing at it (at the length) to be latine, I fownd this to be the true Alfabet. God giving me the perseyverance.



And, the first longer writing, was thus:

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406 Assay: "try." -Ed.

407 They wer fownd at Huets Cross as the spirituall creature affirmed when he led them to the finding of this Moniment was & a boke of Magik & Alchimie. Perhaps that is the Cros called Huteos Cros being the fowrth of them below.

Tabula locorum rerum et Thesaurorum absconditorum Menaboni, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hîc, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta, facile possunt ad lucem abscondita efferre.[408]

And the Notes of the ten places, here by, affixed: are thus to be red orderly:

1 Gilds cros hic o ..... mer id io onali ot on	2 blankis[409] Suters croces	
3 Marsars got cros	4 Huteos cros	5 Fleds grenul
6 Mons Mene	7 Mountegles arnid	8 Lan sapant
9 Corts nelds		10 Mnrr[410] Merse

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[408] Note J. Dee. The last being of the Danes here, was abowt the year 1040. (Tabula . . . effere: "The table of places of things and hidden treasures of Menabon, my Gordanil, soldier and banished prince of the Danes, and of many other famous men [in the southern part of Britain], and of native soldiers who fought against the same. With the agreement of closest friends I decided to hide this away and bury it for the convenience and help of our countrymen who may return at some time. By this when understood, they can easily bring [lit. expose] the hidden to light." -Ed.)

[409] Of this ᛇ "k" I dowt yet.

[410] Δ fortè Marr.

Aprilis 15. Monday

Δ: As EK was writing the eightenth leaf which was of the spirites of the earth, (in the after none abowt 4½ of the clok) he red a parcell therof, playnely & alowde to him self, and thereuppon suddenly at his syde appeared three or fowre spirituall creatures like laboring men, having spades in theyr hands & theyr heares hangyng abowt theyr eares, and hastyly asked EK what he wold have, & wherfor he called them. He answered that he called them not. & they replyed, & sayed that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read and repeat that which he had written: and that euery man who readeth a prayer to perceyue the sense thereof, prayeth not. No more, did he call them. And I bad them be packing out of the place: and thereuppon remoued from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my Chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrest: and he shewed the bare arme and there appered both on the upper syde and lower side imprinted depe-in, two circles as broad as grotes[411] thus:

very red: And I seeing that, sowght for a stik, and in the meane while, they assalted him, and he rose, and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him and them. But still they cam gaping, or gyrning[412] at him. Then I axed him where they were: and he poynted to the place: and then I toke the stik and cam to the place, and in the name of Jesus commaunded

411 Grotes: silver fourpence pieces used from the 14th to the 17th century. -Ed.

412 Gyrning: "snarling." -Ed.

those Baggagis to avoyde and smitt a cross stroke at them: and presently they avoyded.[413]

All thanks be to the onely one Almighty, and everlasting God Whose name be praysed now & ever. Amen.

Aprilis 18[414]*. Thursday morning .hor. 8. Circiter*

Δ: As EK cam to write-out the Tables according as he was wont: and to haue the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven-cornered. And after I had put the stone agayne into the frame,[415] and thereuppon did make long and oft request, for answer hauing, There appered nothing, neyther was anything seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or yssuing out of the clowde, this sentence.

He promised, be not carful: Δ: Note here are iust 21 letters.[416]

EK: The letters semed to stand at fingers endes, (being 21): and so euery finger had a letter on it: and the fingers semed to be placed at the Corners of the Heptagonall clowde: and as sone as the sentence was red the fingers which seemed to issue out of the Heptagonum, did shrink in agayn and disapere.

Δ: All laude honor and thanksgiving, be to the highest, our most louing mercifull and almighty God, now and euer. Amen.

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413 Avoyded: "departed." -Ed.

414 Note. Now 30 Tables being written since good friday: and days onely 21 passed since good friday.

415 The stone out of the frame.

416 Δ as who shold say, αυτοζ ειψα, ipe dixit: nr Deus. -Δ. (Autos . . . Deus: "he said himself, 'our God.'" -Ed.)

Thursday. Aprilis 18. after dynner

Δ: We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 leaves being written,) a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and browght us in feare of some offence lately committed, by any one, or both of us, whereby the Indignation of the lord might be kingled against us. Hereuppon we prayed severally; and at length, (no alteration, or better Cumfert hapening to us,) I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde; and Behold, there appeared one standing uppon, or rather somwhat behynde the Heptagonall clowde who sayd,

I am sent, to understand the cause of your greif, and to answer your dowtes.

Δ: I, then, declared my mynde breifly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of: and among his manifold grave speaches he had these words,

> Prepare all things,[417] For tyme is at hand.
> His Justice is great; and his arme stronge.

How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.

> Be rocks in faith.
> It is not the manner of us, good Angels,[418] to be trubbled so oft.

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417 Prepare all things.

418 Good Angels.

 At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.[419] Great is the light of Gods sinceritie. Appoint God no tyme. Fullfill that which is commaunded. God maketh clere whan it pleaseth him. Be you constant and avoyde Temptations: For True it is, that is sayde: And lastly I say,

> It shall be performed.

What is it now thow woldest desyre to be made playner?
Δ: Still he proceded uppon my answers: and at length he sayd,

> Neyther is the time of mans Justification known **untyll** he hath byn tried.[420]

You are chosen by God his mercy to an ende[421] and purpose: Which ende shall be made manifest **by the first begynning** in knowledg in these Mysteries.

God shall make clere whan it pleaseth him: & open all the secrets of wisdome whan he unlocketh. Therfore **Seke not to know the mysteries** of this boke, tyll the very howre[422] that he **shall call thee**. For then shall his powre be so full amongst you, that the flesh shall not be perceyued, in respect of his great glory.

But was there euer any, that tasted of gods mercies so assuredly, that wanted due reverence?[423] Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy? What are the works of holines? I do aduertise you: for, God will be honored. Neyther will he be wrasted, in any thing he speaketh. Think not, that you could

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419 Fardel: "pack." -Ed

420 Tyme of Iustification known than.

421 The ende of our election.

422 Tyll the very howre.

423 Want of due reuerence using in our actions is reproved.

speak or talk with me, unleast I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to my self, &c.[424] But he doth this not for your causes, not for your deserts, but for the Glorie of his owne name.

One is not to be lightened, but all. And, which all? The two **fethered** fowle togither with **the Capitayn**.

Ask What thow wilt: for, untyll the 40 dayes[425] be ended, shalt thow haue no one more shew of us.

Δ: Whether shall we give Cownsayle, or consent to the Captayne[426] to go down into his Cuntry, as, presently he entendeth.

Ur:—As he listeth. Δ: EK sayd that this was Uriel who now had appered and answered all this.

Ur:—I will ask thee one question. Haue we any voyce or no?

Δ: I do think you haue no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you haue the powre and property from god to insinuate your message or meaning to eare or eye, in such sort as mans Imagination shall be, that both they here and see you sensibly.

Ur:—We haue no voyce but a full noyce that filleth euery place:[427] which whan you ones taste of, Distance shall make no separation. Let there one come that may better answer: not in respect of thy self but one, **more nerer to thy estate.**[428]—Do thy Duty.

Δ: He sayd this, to one who cam in, and he departed him self.

Δ: This new come Creature sayd, Wold you haue any thing with me, Il?[429]

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424 Angels abase themselues, to pleasure man by theyr instructions, when they tak uppon them, or use any sensible evidence of themselves or voyces, &c.

425 40 dayes.

426 A.G. -Δ. (Adrian Gilbert. -Ed.)

427 Vox angelorum.

428 Uriel putteth one into his place.

429 Il or El.

Δ: Who art thow: Art thow one that loveth and honoreth our Creator?

Il: Will you see my hart?—EK: He openeth his body and sheweth his hart: and theron appered written **EL**.

Δ: He semed to be a very mery Creature, and skypped here and there, his apparell was like as of a vyce in a play: and so was his gesture[430] and his skoffing, as the outward shew therof was to be vulgarly[431] demed: but I did carefully ponder the pith of the words which he spake: and so forbare to write very much which he spake at the begynning by reason EK did so much mislike him, and in a manner toke him to be an Illuder.

Δ: As you are appointed to answer us by the Messager of God, so answer us, (who desyre pure and playne verity,) as may be correspondent to his Credit that assigned you, and to the honor of God who Created us.

Il:—My answer is Threefold:[432]—I answer by gesture, by my apparayle, & will answer thee by my wordes.

Δ: Do you know where the Arabik boke[433] is that I had: which was written in tables and numbers?[434]

Il:—It is in Scotland:—A minister hath it; it is nothing worth. The boke conteyneth fals and illuding Witchcrafts. All lawde honor and prayse be to the One and euerlasting God: for euer and euer.[435]

Δ: The Lord Threasoror,[436] hath he, any bokes belonging to Soyga? Il:—He hath none: but certayn Introductions to all artes.

Δ: But it was reported to me by this Skryer[437] that he had: certayn

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430 Gesture: "general behavior." -Ed.

431 Vulgarly: "commonly." -Ed.

432 Note, Threfold answer.

433 Liber Arabicus. -Δ. ("Arabic book." -Ed.)

434 This probably does not refer to the book *Soyga*. -Ed.

435 EK he Kneleth down.

436 Lord Treasurer: William Cecil, Lord Burghley. -Ed.

437 Note.

peculier bokes perteyning to Soyga: otherwise named ysoga, and Agyos, literis transpositis.[438]

Il:—Soyga signifieth not Agyos. Soyga alca miketh.

Δ: What signifieth those wordes? The true measure of the Will of God in iudgment which is by Wisdome.

Δ: What language is that, I pray you? Il:—A language towght in Paradise.[439]

Δ: To whome? Il:—By infusion, to Adam. Δ: To whome did Adam use it? Il:—Unto Chevah.[440] Δ: Did his posteritie use the same?

Il:—Yea, untyll the Ayrie Towre[441] was destroyed.

Δ: Be there any letters of that language yet extant among us mortall men?

Il: .... that there be. Δ: Where are they? Il:—ô, syr, I shall make you in loue with your Masterships boke.

Δ: Did Adam write any thing in that language? Il:—That is no question.

Δ: Belike than, they were deliuered from one to an other by tradition or els Enoch[442] his boke, or prophesie, doth, or may seme, to be written in the same language: bycause mention is made of it in the new Testament in Jude his Epistle where he hath, Prophetauit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis, facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impiè egerunt, et de omnibus duris, quæ locuti sunt contra Deum peccatores impij &c.[443]

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438 In Sloane 3677, Ashmole notes: "1674 The Duke of Lauderdale hath a folio MS which was Dr. Dees with these words in the first page, Aldaraia sive Soyga vocor." Literis transpositis: "by transposing the letters." -Ed.

439 The language towght in Paradise.

440 Eve. -Ed.

441 The Tower of Babel. See Genesis 11. -Ed.

442 Enoch.

Il:—I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in man. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable.[444] Nothing remayned of Enoch but (and if it pleas your mastership) mowght haue byn carryed in a cart. I can not bring you the brass, but I can shew you the bokes. Slepe 28[445] dayes, and you shall fynde them, under your pillow whan you do rise.

Δ: As concerning Esdras bokes,[446] which are missing, what say you?

Il: The prophets of the Jues[447] haue them. Δ: But we can hardely trust any thing in the Jues hands, concerning the pure veritie: They are a stiff necked people and dispersed all the world ouer.

Il:—I will shew you a trik. Δ: He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to haue a skorf or fowle skynne on his face: which one toke of: and then there appered on his forhed these two figures, 88.[448]

I will shew you more then that, to: and will speak to a man shortly, that shall bring Water to wash euery mans face.

Δ: What mean you, by euery man? Shall all men, be made cleane?

Il:—There is a difference in washing of faces.

EK: This creature seemeth to be a Woman[449] by his face: his appar-

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443 Jude 14–15: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." This is quoted from 1 Enoch 1:9. See James H. Charlesworth, ed., *The Old Testament Pseudepigrapha,* vol. 1 (New York: Doubleday, 1983), pp. 12–13. -Ed.

444 Note: excellent Memories, for Traditions contynuing and preseruing.

445 Δ forte: 18. Note, 28 dayes more do make iust the 40 dayes, before notified.

446 Esdras bokes. -Δ. See II Esdras 14.37ff. -Ed.

447 The Jues.

448 Δ this might seme to signifie the calling home of the Jues, A°. 1588 to come.

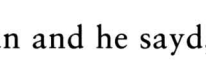
ell semeth to be like a Vice[450] in a play.

EK: Ar you not a Kinsman to Syngolla?

Il: I syr, and so are you a kinsman to Synfulla.

Δ: A man may finde corn in chaf.

Il:—So may you (perchaunce) finde me an honest man in my ragged clothes.

Δ: This other day, whan I was in dowt of the Grecian (the Macedonian) whether he had any good and profownd lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word  : I pray you what doth it signifie? I axed the grecian and he sayd,  Il: Loke in your boke. Δ: I toke the common lexicon: and he sayd: No Not that: Then I axed if I shold take phauorinus his lexicon:[451] and he answered, Nor that. And I axed which then: and he sayd your boke covered with a white parchment: and I axed, that of Munsteris of Latine greke and hebrue? And he sayd, yea: and there you shall finde that Maculosus hath onely that one word  longing to it. I loked & so fownd it: which satisfyed me very well.

Δ: I pray you what say you of Gariladrah;[452] do you know him? Who long sins[453] did deale with me?

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449 Note, El semed to be woman.

450 Vice: "a character playing one of the vices in a morality play; jester." -Ed.

451 Varinus Phavorinus, *Lexicon græcum* (Rome, 1523). -Ed.

452 Gariladrah.

453 Since. -Ed.

Il:—Yf he were lesser then I, I durst speak to him: But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale.

Loke in your Tables and there you shall finde an other **name of his**.

Δ: I remember no such thing. Il:—Consider who hath set me here.[454] Yf the Truth thow hast allready, be of a greater then my self, then is it sufficient. Δ: What day was that name given me?

Il:—Immediately, sir, after your[455] Worships last coming.

Δ: That was Raphaël: And I remember that Gariladrah sayd that he must leave me and his better, (Raphael) shuld be my instructor, and that then the same Raphael was in my hed then. &c.

Δ: Sing a song to his prayse, who created us.

Il: I will sing a short song.

> Your doings are of GOD: your calling great:
> Go down and seke the Threasor,[456] and you shall obteyn it.
> Take no care: for, this Boke shall be done in 40 dayes.[457]
> Begyn to practise in August.[458] Serue god before.
> You shall know all thing, ictu oculi.[459]
> And so, prayse, glory, and eternall singing
> with incessant humilitie be unto thee, Creator that
> hath framed, made and Created all things, for
> euer and euer, Now say you (yf you will).
> Amen. Δ: Amen Amen Amen.

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454 That was Uriel. Vide pag. precedent. -Δ. ("See the previous page." -Ed.)

455 He pointed to EK.

456 Thesaurus absconditus. -Δ. ("Hidden treasure." -Ed.)

457 40 dayes.

458 August.

459 Knowledge to be infused Ictu Oculi. -Δ. (Ictu Oculi: "with a stroke(or ray) of the eye." -Ed.)

Il: After the ende of 40 dayes, go down for the Threasor.[460] Whan those 40 dayes are done,[461] than this boke shall be finished. The rest of the time untyll August,[462] is for rest, labor, and prayer.

Δ: What labor? Il:—In digging up of those Threasors.

Δ: Must we nedes dig for them? Il:—Otherwise, yf thow willt.

Δ: How, I pray you? For to dig without lycence[463] of the Prince, is dangerous by reason of the lawes: and to ax licence, is half an odious sute.

Il:—Yf thow haue a parcell or part out of euery place of the erth, in any small quantitie, thow mayst work by the Creatures, whose powre it is to work in such causes: which **will bring** it (neuer trust me) before you can tell twenty.[464]

Δ: He meaneth, Neuer trust him, if it be not so, as he hath sayd.

Il:—No, neuer trust me, if it be not so:

Δ: You mean those ten places, marked in the Table, which, last day, I deciphred.[465]

Il:—I mary,[466] now you hit it. Yea sir, and your chest allso,[467] it wold do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and whan you haue it, I pray you let me haue some little portion for my wife and children.

Δ: As concerning that Chest, I pray you how cam the Macedonian, or Mr Sanford to know of it, so particularly, as he did?

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460 Thesaurus abs.

461 40.

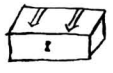
462 Note: till August.

463 Lycence, licence: "legal permission." -Ed.

464 Without digging.

465 Ten places.

466 Mary: a mild oath. -Ed.

467 The chest. 

Il:—Husey told of it, openly, at the bord at braynford[468] in the hearing of diuerse. The Grecian will seke him oute. The Greke in grecia perhaps can finde out Threasor, but not in Anglia.[469] The Greke hath a Threasor in his hed, that will enriche him to be a fole. I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold giue better instructions. Your Chymney **here** will speak **agaynst** you anon:[470] yet I am no brik layer.[471] I must be gone.

Δ: God, for his infinite mercyes be allwayes praysed, glorified, and extolled of all his Creatures. Amen.

He advised EK to comunicate to me the boke, and the powder, and so all the rest of the roll,[472] which was there fownd: saying, True frends use not to hide any thing eche from other.

Δ: An old proverb it is. Amicorum omnia comunia.

Unde, Deo soli omnis exhibeatur
Laus honor et gloria.[473]
Amen.

Note: There followeth Quinti Libri Mysteriorum Appendix.[474]

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468 Braynford: "Brentford." -Ed.

469 Grecia:"Greece"; Anglia: "England." -Ed.

470 Anon: "soon." -Ed.

471 Δ True it is, I had hidden there, in a capcase the recordes of my doings with Saule & other &c.

472 The boke, The powder, the rest of the roll. -Δ. This is the so-called *Book of Saint Dunstan*. -Ed.

473 Amicorum . . . gloria: "Everything is shared between friends; therefore, to God alone are offered all praise, honor, and glory." -Ed.

474 Quinti Libri Mysteriorum Appendix: "Appendix to the Fifth Book of the Mysteries." -Ed.

Quinti libri Mysteriorum

Appendix

Aprilis 20.—Saterday

Δ: This satterday had byn great and eger pangs betwene EK and me: while he wold utterly discredit the whole process of our actions: as, to be done by evill and illuding spirites: seking his destruction: saying that he hath often here to fore byn told things true, but of illuding diuells: and Now, how can this be other, than a mockery, to haue a cornerd dark clowd to be shewed him in steade of the playn writing, which hitherto he had written out of? and that whan they shold do good in dede that then they shrank from us: and that he was not thus to leese[1] his time: But that he is to study, to lerne some knowledge, whereby he may liue: and that he was a cume[2] to my howse, and that he dwelled here as in a prison; that it wer better for him to be nere Cotsall playne where he might walk abroade, without danger or to be cumbred[3] or vexed with such sklaunderous fellows as yesterday he was, with one little Ned dwelling at the blak raven in Westminster: who rayled at[4] him for bearing witnes of a bargayn made betwene the same Ned (or Edward) and one Lush a Surgien, who was now falln in poverty, a very honest man &c: With a great deale of more matter; melancholik, and cross overthwartly to the good and patient using of our selues to the accomplishing of this action. I replyed, and sayd, that we might finde our selfs answered on thursday, as, That God wold clere when it pleased him: and that we were not to appoint God a time to performe his mysteries and mercies in; shorter then he hath spoken of: And that undowtedly, the occasion of this blak clowd, was some imperfection of oures, to be amended and that then, all wold be to our furder cumfort. And as concerning his dowting the goodnes of the Creatures, (dealing

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1 Lease: "occupy." -Ed.

2 In Sloane 3677, EA reads "cumber." -Ed.

3 Cumbred: "obstructed." -Ed.

4 Railed at: "verbally abused." -Ed.

with us) he was to blame, to say or dowt the tree to be yll that bringeth furth good frute: for of these creatures, from the begynning of theyr dealing with us unto the last howre,

 we never hard other than the prayse of god, instructions and exhortations to humilitie, patience, constancy, fayth &c. The things they promise be such as god can performe, and is for his servyce and glory to performe: and such as haue byn imparted to man before: and therfore neyther impossible for man to enioye agayne, nor unmete for us to hope for: and thowgh his trubbled mynde did dowt, yet my quiet mynde, which god hath made ioyfull throwgh his mercyes, and which accuseth me not in this action of any ambition, hypocrisie, or disorderly longing, but onely is bent and settled in awayting the Lord his helping hand to make me wise for his servyce, (according as long tyme my daylie prayer to him hath byn): and seing I haue and do ax wisdome[5] at the lord his hands, and put my trust in him, he will not suffer me to be so confownded: nether will he offer a stone to his seely children, when in tyme of nede they ax bred at his hands: besides that, Voluntatem timentium se faciet deus:[6] and (by his graces) I feare him so, and am so carefull to do that shold pleas him, that I make no accownt of all this world possessing, unleast I might enioye his fauor, his mercies and graces. And whereas he complayned of want, I sayd my want is greater than his: for I was in det allmost 300 pownds,[7] had a greater charge than he; and yet for all my 40 yeres course of study, many hunderd pownds spending, many hundred myles travayling, many an incredible toyle and forcing of my will in study using to lerne or to bowlt out some good thing, &c. Yet for all this I wold be very

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5 Sapientia. -Δ. ("Wisdom." -Ed.)

6 Voluntatem . . . deus: "He fulfils the desire of all who fear God" (misquoting Psalm 145:19). -Ed.

7 £s 300 det.

well pleased to be deferred yet longer, (a yere or more,) and to go up and down England clothed in a blanket, to beg my bred, so that I might, at the ende be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And to be playne, that I was resolued, eyther willingly to leave this world presently that, so, I might in spirit enioye the bottomles fowntayne of all wisdome, or els to pass furth my dayes on earth with gods favor and assurance of enioying here his mercifull mighty blessings, to understand his mysteries, mete for the performing of true actions, such as myght sett furth his glory, so, as it might be evident and confessed, that such things wer done Dextera Domini.[8] And many other discourses and answers I made unto his obiections and dowtes: Afterward [A meridie] I began to speak of the trubbles and misery foreshewed to be nere at hand, and by that tyme I had entred a little into the Consideration & talk of the matter, he appered that sayd he was called El or Il[9], and sayd,

--------- Now to the matter.

Δ: What matter?

Il:—I must have a Wallet to carry your witt and myne own in.

Δ: Benedictus qui venit in nomine domini.[10]

Il:—Then I perceyue that I shall haue a blessing. Blessed is the physitien that hath care of his patient, before the pangs of death doth viset him.

Δ: —What think you of that clowdy Heptagonum?

Il:—Dost thow consider, I go abowt it? I told thee, euery thing I did, was an Instruction. As I can not stand stedfastly uppon this, (it self one, and one, perfect:) so can not my mowth declare, much lesse speak, that you may comprehend it, what this is whereuppon I go.

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8 Dextera Domini: "from the right hand of the Lord." -Ed.

9 Il: the first of the 7 sonns of sonns of light. -Δ (HM).

10 Benedictus . . . Domini: "Blessed is he who comes in the name of the Lord." -Ed.

EK: He went on the Heptagonon, as one might go on the top of a turning whele: (Δ: as some horses use to turne wheles as may appere in Georgius Agricola[11] de re metallica).

Il:—I know, what all your talk hath byn: But such myndes, such Infection, such Infection, such corruption: and must nedes haue a potion appliable for the cure. But how will you do? I haue forgotten all my droggs behinde me. But since I know that some of you are well stored with sufficient oyntments, I do entend to viset you onely with theyr help. You see, all my boxes ar empty?—EK: He sheweth, a great bundell of empty potichayre[12] boxes, and they seme to my hearing to rattle.

Δ: How commeth it, that you pretend to come from a favorable diuine powre to pleasure us, and your boxes ar empty.

Il:—You sayd euen now in your talk, Iovis omnia plena:[13] yf my empty boxes be vertuous, how much more shall any thing be, which I bring not empty?

Δ: Then I pray you, to say somwhat of the vertue of your empty boxes, bycause we may haue the better confidence of your fullnes.

Il: Will you haue my bill? Δ: Shall we go to the Apothecaries, with your Bill?

Il: I will shew it: Serve it, where you list.

Iudra galgol astel.

Δ: You know we, understand it not: how can it be serued?

Il:—You must nedes haue an expositor. What boke of physik is that, that lyeth by you?

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11 1494–1555 German mineralogist and author. -Ed.

12 Potichayre: "apothecary (?)" -Ed.

13 Iovis omnia plena: "Jove fills all," from Virgil's *Eclogues,* III., 60, repeated in Giovanni Pontano's astronomical poem *Urania siue de stellis,* Lib. I.628. Note that Pontano is cited by Philip Sidney in his *Defence of Poesia* (London: Dent 1595; Rutland, VT: Tuttle, 1997). -Ed.

[Δ: There lay by me on my desk, Marcus Heremita de Lege spirituali[14] in greke and latine but the latine translation lay open before, on the left side of which, the sentence began: Non raro per negligentiam, quæ circa alicuius rei operationem comittitur, etiam Cognito obscuratur.[15] And on the right side, began: Corpus sine mente nihil pt perficere[16] &c.]

Il:—Mary here is good physik in dede. You fownd my name the other day. Go to my name [Δ: So I turned to the second boke and browght sigillum Æmeth: and there chose the Word Ilemese. He than axed me, which letter of this name I liked best, and I sayd, L: bycause it conteyned the name representing God: El, &c. Then he sayd somwhat farder of the letters, which I wrote not.

Il:—Go to great M, the second: for this is it that shall serue his turne. Yf this can not serue him, he shall haue a medicine, that a horse can not abyde. Use this, and I warrant you, your blindenes will be gone.[17]

Δ: It is here, greatly, to be Noted: that I turned in this boke of Marcus, 27 leaues furder: tyll I cam to the Quaternio of M, the second and there I fownd this sentence notified (by my lines drawn, and a Note in the margent Cor Contritum): Sine corde contrito impossibile est omnino liberari a malitia et vilijs. Conterit autem cor tripartita temperantia somni dico et cibi, et corporalis licentiæ. Cæterum horum excessus et abundantia voluptatem generat. Voluptas autem prauas cogitationes ingerit repugnat verò præcationi et convenienti Cogitationi.[18]

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14 De Lege Spirituali: "concerning the spiritual law." -Ed.

15 Non raro . . . obscuratur: "Furthermore, knowledge is obscured not rarely, through negligence, which is committed in the working of anything." -Ed.

16 Corpus . . . perficere: "Body without mind, achieves nothing . . ." -Ed.

17 A remedy for the blyndness of EK at this instant.

18 And so many dayes yet wanted of the 40, yf we accownt from the 6 day of Aprill: but if from the tyme of the begynning I wrote them, then there wanteth not so

Δ: This being considered by us, we ceased and this instant and thanked God of his mercies, that it wold pleas him to make us understand some iust cause whie clowdes now appeared in stede of brightnes &c.

Soli Deo omnis honor laus et gloria.[19] Amen.

Aprilis 23. Tuesday. mane hor. 8.

Δ: After our prayer iointly, and my long prayer, at my desk requesting God to deale with us, so, as might be most for his glory, in his mercies: not according to our deserts, and frowardnes: &c. At length appeared in the stone a white clowde, seven-cornered. And behinde the Clowde a Thunder seemed to yssue.

A Voyce: Whan I gathered you, you were chosen of the myddest of Iniquitie:[20] Whome I haue clothed with garments made and fashioned with my owne hand.—I, AM, Therfore, Beleue:

Δ: I prayed, and thanked the highest, that so mercifully regarded our miserie.

A Voyce: I, AM.

EK: Now standeth Uriel uppon the clowde, and semeth to loke downward and kneled, saying,

Æternitie, Maiestie, Dominion and all powre, in heuen the earth,

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much as 9 or 10 dayes. -Δ. Cor Contritum . . . Cogitationi: "Contrite heart): Without a contrite heart it is impossible to be completely freed of malice and inferiority. And so I say, the heart crushes the threefold temperance of sleep, food, and bodily license. An excess and abundance of these others creates pleasure, but pleasure brings on distorted thoughts and in fact hinders prayer and proper thought." -Ed.

19 Soli . . . gloria: "To God alone be all honor, praise, and glory." -Ed.

20 Nos. -Δ. ("We/Us." –Ed.)

and in the secret partes below, is thyne, thyne, yea thyne; and to none els due, but unto thee: whose mercies are infinite, which respectest the glorie of thy owne name, above the frowardnes, and perversnes of mans nature: which swarmeth with synnes, and is couered with Iniquitie: and in the which, there is fownde no place free from filthynes and abhomination. Glorie be to thee; ô, all powre: and magnified be thow, in the workmanship of thy own hands, from time to time, and with out ende of time, from generation to generation: and euen amidst and in the number of those, for whome thow hast prepared the flowres of thy æternall Garland.

Beare with them (ô lord) for thy mercyes sake. For, woldest thow seeke . . .[21] in the myddest of miserie? Whom yf thow sholdest iudge according to thy iustice, How shold thy Name be glorified so in thy self, to thy own determination, and writing, sealed before the Creation of the Worldes? The fire of thy Justice consumeth thyne own seat; and in thee, is no powre wanting, whan it pleaseth thee, to cast down, and gather them to gither, as the wynde doth the Snow, and in-hemme them with the mowntaynes, that they may not arrise to synne. But What thow art, thow art: and what thow willt, thow canst.

Amen.

Δ: Amen.

Ur:—I haue measured time (sayth the lord) and it is so: I haue appointed to the heauens theyr course, and they shall not pass it. The synnes of man shall decay, in despite of the enemy: But the fire of æternitie shall neuer be quenched, nor neuer fayle. More, then is, can not, nor may not be sayde. We can not be Wittnesses to him which wittnesseth of him self.

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21 Δ Here I mist the hering of a word or more.

But (**this sayeth the Lord**), Beholde yf you trubble me ones more, or towche the wings of my excellency, before I shall move my self, I will raze you from the earth, as children of perdition and **will endue** those that are of quiet myndes, with the strength of my powre.[22] You are not faithfull, sayeth the lorde whome you beleue not. Notwithstanding **I haue hardened the hart of One of you, yea, I haue hardened him as the flynt, and burnt him to gither with the ashes of a Cedar: to the entent he may be proued iust in my work, and great in the strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquitie. For, from Iniquitie I haue chosen him,**[23] **to be a first erthely witnes of my Dignitie.**[24]

Nota et Caue

Your words are, yet, not offensiue unto God: Therfore, will not we, be offended at any thing that is spoken: For it must be done[25] and shall stand; yea and in the **number** which I haue allready chosen.

Note

But, this sayeth the Lord: Yf you use me like worldlings I will suerly stretch out my arme uppon you, and that heuily.[26] Lastly, I say,

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22 Nota et Caue -Δ. ("Note this and beware." –Ed.)

23 Election confirmed.

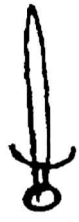
24 One of us is by the Lord confirmed in constant purpose.

25 Δ I think "sayeth the Lord" is forgotten here.

26 Note.

{ Be Faithfull,
Honor God truely.
Beleue him hartily.

EK: He kneleth down, and semeth to pray.—Now he standeth up.



Note

Ur: Lo, As a number increasing is allwayes bigger: so in this world decreasing, the Lord must be mightily glorified. Striue not with God: But receyue, as he imparteth.[27] The Mercy of my message, quencheth the obscuritie and dullnes of your sowles: I mean of the Infection, wherewithall they are poysoned. Lo, how the Earth cryeth vengeance.[28] Come, for thy Glory sake, it is tyme. Amen.

Δ: Seing it is sayd that in 40 dayes the boke shalbe finished and seing it is sayed that our former Instructers shall not come nor appeare to us tyll the boke be finished: And seing here to fore the boke used to appere to EK, that he might write, whan so euer he bent him self therto: and seing the same boke appeareth not so now: and seing we are desyrous to be fownd diligent in this work, and to omitt no Opportunitie wherein the writing therof might be furdred: We wold gladly know; What token, or warning shall be giuen us, henceforward, whan due tyme serueth for the same purpose.

Ur:—Dy in the folly: I haue sayde.

EK: It thundreth and lightneth abowt the clowde: and now all is vanished away.

Δ: EK sayd, that at the very begynning of this days action, when he

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27 Note.

28 Vengeance cryed for.

expressed the first Voyce (this day), hard of him, his belly did seame to him, to be full of fyre: and that he thowght veryly, that his bowells did burne: And that he loked downward toward his leggs, to see if any thing appeared on fire: calling to his mynde, the late chance that befell to the Adulterous man and woman by Sainct Brydes church in London &c. Allso that whan he had made an ende, he thowght his belly to be wyder, and enlarged, muche more then it was before.

Δ: I sayde certayn prayers to the Almightie our God and most mercifull father, on my knees; and EK on his knees likewise, answered diuerse times, Amen.

After this, we made AG. to understand these the mercies of the Highest: and he reioyced greatly, and praysed the Lorde. And, so EK, was fully satisfyed of his Dowtes: And AG, and he, were reconciled of the great discorde which, yesterday, had byn betwene them, &c.

Non nobis, Domine, Non nobis,
sed nomini tuo Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum.[29]
Amen.

Aprilis 26. Fryday

Δ NOTE

Δ: By the prouidence of god, and Mr Gilbert his meanes, and pacifying of EK his vehement passions and pangs, he cam agayn to my howse: and my wife very willing, and quietted in mynde, and very frendely to

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29 Non nobis . . . perpetuum: "Not for ourselves, O Lord, not for ourselves, but for the glory of your name, we give and we will give all praise and honor, forever" (Psalm 115:1). -Ed.

EK in Word, and cowntenance: and a new pacification on all partes confirmed: and all uppon the Confidence of God his servyce, to be faythfully and cherfly intended, and followed in and by our actions, throwgh the grace and mercy of the highest.

1583. Aprilis 28. Sonday. after Dynner abowt 4 of the clok.

Δ: As I and EK had diuerse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appered, the Spirituall Creature, Il, and sayd,

Il:—Here is a goodly disputation of transposition of letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.

Δ: I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet haue a due peculier unchangeable proportion of theyr formes,—and likewise that theyr order is allso Mysticall.

Il:—These letters[30] represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the sowle of man was made like unto his Creator. But I understand you shall haue a paynter shortly.

Δ: —I pray you, what paynter may best serve for the purpose? Can master Lyne serue the turn well?

Il: Dost thow think that God can be glorifyed in hell, or can diuells dishonor him? Can Wickednes of a paynter, deface the mysteries of God? The truth is, I am come to aduertise you, least with a small error you be led, far, asyde.

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30 The mysticall Alphabet.

Let me see the forme of your Table.[31]

Δ: —I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

Il:—How do you like those letters? Δ: I know not well what I may say. For, perhaps, that which I shuld like, wer not so to lyked: and contrarywise what I shold think well of, might be nothing worth.

Il:—Thow sayest wel.

Behold, great is the fauor and mercy of God toward those whome he fauoreth. All things are perfect but onely that: Neyther what that shewed or deliuered by any good and perfect messager from God. A wicked powre did intrude him self;[32] not onely into your societie, but allso into the Workmanship of Gods mysteries. Sathan dare presume to speak of the Almighty. Those Characters are diuilish: and a secret band of the Diuell. But, this sayeth the lord, I will rayse them up, whom he hath ouerthrown: and blott oute his fotesteps where they resist my glorie. Neyther will I suffer the faithfull to be led utterly awry: nor finally permit darkness to enhemme them for euer. He sayth, I AM, and they[33] are most untrue. But behold. I haue browght thee the truth: that the Prince of reason, God of understanding may be apparent in euery part of his Cælestiall demonstration. Therfore, as thow saydst unto me ones,

> So say I now to thee: Serue god.

Make a square,[34] of 6 ynches euery way. The border therof let it be (here) but, half an inche: but on the Table it self, let it be an inche broad.[35]

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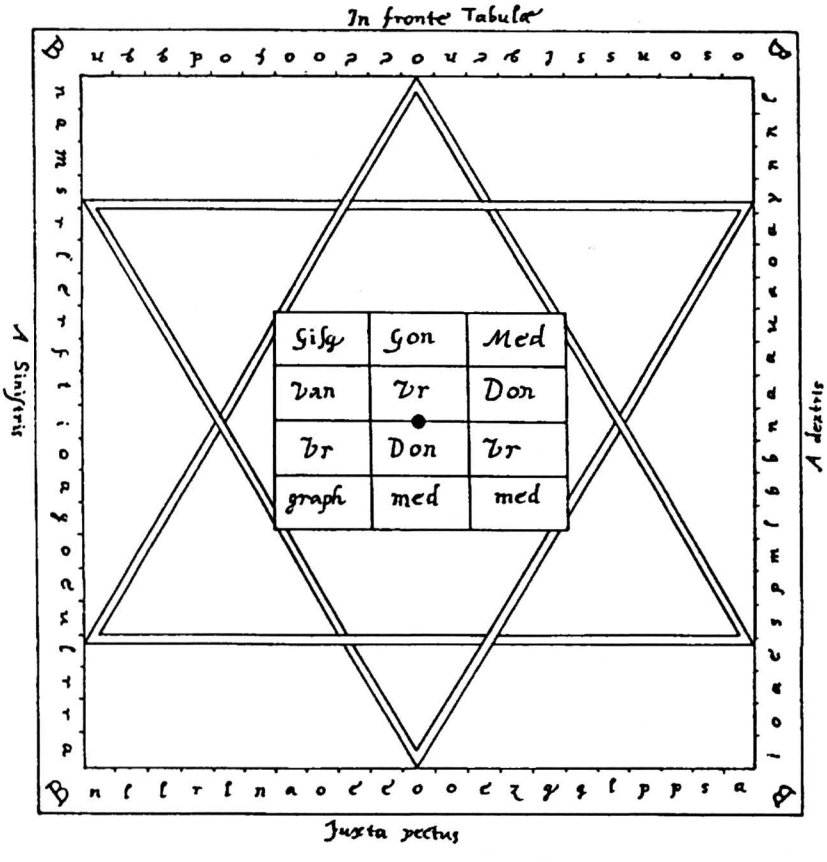
31 The Table of Practise.

32 Illuding spirits thrusting in themselues.

33 I understand that the characters are most untrue.

34 Δ The Inner square, of 6 ynches.

35 Δ vide post foliam, et etiam in Tabula cordis carnis et cutis, nam in lineis defendentibus, ibidem habes hanc tabula hic incipiendo sed in primo omittendo l et



Euery one of those sides must haue 21 Characters: But, first, at euery corner make a great B.

Prayer is the key of all good things:

Δ: After our prayers made, EK had sight (in the stone) of innumerable letters and after a little while, they wer browght into a lesser square and fewer letters. First appered in the border opposite to our standing place, (which I haue used to call, in fronte Tabulæ) these letters following, beginning at the right hand, and proceding toward the left.

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accipiendo o. ("See on the next sheet, and also in the table of the heart, flesh, and skin, for in the surrounding lines, you have this table here commencing the same, but omitting 'l' at the start, and gaining 'o'.") Note: This note is written inverted above the diagram in very small script. There is a hand pointing to the first "o"in the top border. In fronte tabulæ: "in front of the table"; a sinistris: "on the left"; a dextra: "on the right"; iuxta pectus: "next to the chest." -Ed.

1[36]	2[38]	3[39]	4[40]
Med	drux	drux	gon
fam	un	ur	med
med	tal	ur	un
drux	fam	don	graph
fam	don	ur	fam
fam	ur	drux	mals
ur	graph	un	tal
ged	don	med	ur
graph	or	graph	pa
drux	gisg	graph	pa
med	gon	med	drux
graph	med	med	un
graph	un	graph	un
tal[37]	ged	ceph	van
med	med	ged	un
or	graph	ged	med
med	van	ur	un
gal	ur	mals	gon - with a prik
ged	don	mals	drux
ged	don	fam	drux
drux	un	un	ur

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36 In fronte Tabulae. ("In front of the table" -Ed.)

37 Fortè med. ("Perhaps 'med'" -Ed.)

38 A sinistris. ("To the left." -Ed.)

39 Juxta pectus. ("Next to the chest." -Ed.)

40 A dextris. ("To the right." -Ed.)

Il: What haue you **in the myddle of your Tablet?** Δ: Nothing.

Il: **Sigillum Emeth, is to be sett there.**

Il: The rest, after supper.

Δ: Soli Deo Omnipotenti sit laus perennis.[41]

Amen.

After supper, retorning to our businesse, I first dowted of the heds of the letters in the border, to be written, which way they owght to be turned, to the center ward of the Table or from the Center ward.

Il:—The heds of the letters must be next or toward the center of the square Table or Figure. Diuide that within, by 12 and 7.[42]

Δ: I diuided it.

Il:—**Grace, mercy and peace be unto the liuely branches of his florishing kingdom: and strong art thow in thy glory, which dost unknytt the secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence opened unto man: And why? bycause thy diuinitie and secret powre is here shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne huius est tui sanctissimi operis.**[43] **For, yf thow (O God) be wunderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleue, bycause they see, which heretofore could skarsly beleue. Strong is the Influence of thy supercelestiall powre, and mighty is the force of that arme, which overcommeth all things: Let all powre therfore rest in thee; Amen.**

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41 Soli Deo . . . perennis: "To God alone be eternal praise." -Ed.

42 Note of the Square within.

43 Ternarius et Quaternarius. -Δ. Numero . . . operis: "In the numbers of the ternary and quaternary, from which is the beginning and the entire foundation of this, your most holy work." -Ed.

Δ: The Spirituall Creature seamed to eate fyre, like balls of fyre: hauing his face toward me, and his bak toward EK.

Il: **Leave oute the Bees of the 7 names of the seven Kings, and 7 Princis: and place them in a table diuided by 12 and 7:**[44] **the 7 spaces being uppermost: and therein write, in the upper line, the letters of the king, with the letters of his Prince following next after his name: and so of the six other, and theyr Princis: And read them on the right hand from the upper part to the lowest, and thow shalt finde, then, the Composition of this Table. Therein they are all comprehended, sauing certayn letters, which are not to be put-in here: By reason that the Kings and Princis do spring from God; and not God from the Kings and Princis:**[45] **Which excellency is comprehended, and is allso manifest, in that Third and Fowrth member.**

Rownd abowt the sides [of this square] is euery letter of the 14 names of the 7 kings and Princis.

Hereafter shall you perceyue that the Glorie of this Table surmownteth the glorie of the sonne.[46]

All things els appertayning unto it, are allready prescribed by your former instruction.

I haue no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.[47] Tomorrow I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.[48]

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44 12, 7.

45 Note of these kings and Princis.

46 The dignity of the Table of practise.

47 He alludeth to our talk had of Transposition of letters.

48 Note, danger of violating precepts of doctrine.

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p[49]	a	n
s	e	g	l	a	r	a	z	a	m	u	l

Aprilis 29. Monday, a meridie

Δ: As EK and I wer talking of my boke Soyga, or Aldaraia: and I at length sayd that, (as far, as I did remember) Zadzaczadlin, was Adam[50] by the Alphabet therof, suddenly appeared the spirituall creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd:

Then, à primo.

Δ: Qui primus est et nouissimus, Alpha et Omega, misereatur nostri.[51]

Il:—Amen. Glorie be to thee, which art one, and comprehending

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49 Fortè s p. -Δ. The manuscript originally had "p s," but these are crossed out and "s p" inserted. -Ed.

50 Adam.

51 A primo . . . nostri: "from the first. Δ: Which is the first and newest, Alpha and Omega, may he have mercy on us." -Ed.

all. Mervaylous is thy wisdome, in those, of whome, thow willt be comprehended.

A short prayer, but appliable to my purpose.

Euery prayse, with us, is a prayer.

Δ: He taketh-of, his pyed[52] coat, and threw it up on the corner of my desk and then he seemed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three braydes.[53]

Il:—Well I will give you my lesson, and so byd you farewell. First I am to perswade you to put away wavering myndes. Secondly, for your Instruction, in these necessarie occasions, thus it is:

> The owtsides or skyn must be the Centre.[54] There, is one fowndation.
> The Flesh must be the owtside.
> The Centre it self must be disseuered into 4 æquall partes:

There is your lesson.

Δ: We understand not, this dark lesson.

Il:—The hart must be the fowrth part of the body; and yet the body perfect and sownd. The Skynne must occupy the place of the hart and yet without deformitie. God is the begynning of all things: The fardest parte of all things is in the hands of God. The like shalbe fownd amongst the number of his One most holy name:[55] The Erth is a fowndation to euery thing: and differeth but onely in forme. In the forme of his own application whereunto it is applied. **God is the begynning of all things, but not after one sorte, nor to euery one alike. But it is three manner of works, with his name:**[56]

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52 Pied: "spotted or patched." -Ed.

53 Apparayle changed.

54 An ænigmaticall lesson.

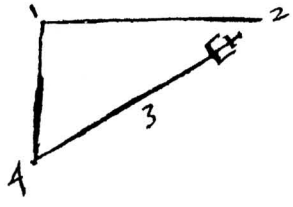
55 Note.

56 Three manner of works with God his Name.

The One, in respect of Dignification:
The second, in respect of Conciliation:
The third, in respect of an ende and determined Operation.

Now syr, to what ende, wold you were your Character?

Δ: At our two first dealings to gither, it was answered by a spirituall Creature, (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus gestandum.[57]



Il: **But how do I teache? The Character is an Instrument, appliable onely to Dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition, Centrally, in the square number of 3 and 4. The centre whereof shall be equall to the greatest.**

Δ: We understand not. Il:—**Hereby you may gather not onely to what ende, the blessed Character, (wherewith thow shalt be dignified) is prepared, but allso the nature of all other characters.**[58] **To the second.—Δ: Conciliation you meane.**

Il:—The Table is an Instrument of Conciliation. And so are the other 7 Characters: which you call by the name of Tables, squared out

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57 Vide inscriptiones suo loco, An. 1582, Martij die 10. f. 6. -Δ. ("See the inscription in its own place, 10 March 1582, folio 6.") Sigillum . . . gestandum: "Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and to be worn on the chest." -Ed.

58 The Nature of all Characters.

into the forme of Armes: which are propre to euery king and Prince[59] according to theyr order.[60]

Now to the last: Δ: As concerning the ende and determined Operation.

Il: It onely consisteth in the mercy of God, and the Characters of these bokes.[61] For, Behold, As there is nothing that commeth or springeth from God, **but it is as God**, and hath secret Maiesticall and inexplicable Operation in it: So euery letter here bringeth furth the Names of God:[62] But, (in dede), they are but one Name; But according to the locall and former being, do comprehend the universall generation corruptible and incorruptible[63] of euery thing. It followeth, then, it must nedes comprehend the ende of all things.

Thus much, hitherto.

The Character is fals and diuilish.[64]

He that dwelleth in thee, hath told thee, so, long ago. The former Diuel, did not onely insinuat him self, but these things.

Δ: I do mervayle, that we had no warning hereof ere now, and that I was often tymes called on, to prepare those things, (character and Table): and yet they were fals.

Il:—Yf it shold haue byn gon abowt to be made, it shuld not haue byn suffred to pass under the forme of wyckednes.[65] The Truth is to be

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59 NOTE.

60 Note here of the 7 Tables of Creation, how they apperteyn to the 7 kings and Princes.

61 This boke of 48 Tables.

62 Note of the Names of God.

63 Generation: corrup., incor. ("Generation: corruptible, incorruptible." -Ed.)

64 The Character allso was a falls tradition.

65 Note.

gathered uppon the first Demonstration (my demonstration and yours[66] are not all one: you will not be offended with me, syr.)

I gaue thee a certayn principle, which in it self is a sufficient demonstration: I told thee, the placing of the Centre, the forme of it, with a lineamentall placing and ordring of that which thow lookest[67] for. Δ: But truely I understand not.

Il:—I teache. Take cleane paper. It must be made 4 inches square.

Pray. Δ: We prayed.

Il: These letters, which I shall speak now, thow shalt, afterward, put them in theyr propre characters.[68]

Write: Neuer since the begynning of the world was this secret deliuered, nor this holy mysterie set open, before the Weaklings of this world. Write in the uppermost prik 'O', and 'b' on the right hand, and 'g' on the left &c. The two extreme pricks, one on the right hand, 'a' and the other, on the left 'o' &c.

There is the whole.

Δ: We prayed (unbidden) in respect of the mysterie revealed. EK, was skarse able to abide or endure the voyce of the spirituall Creature, when he spake of these things now: the sownd was so forcible to his hed that it made it ake vehemently.

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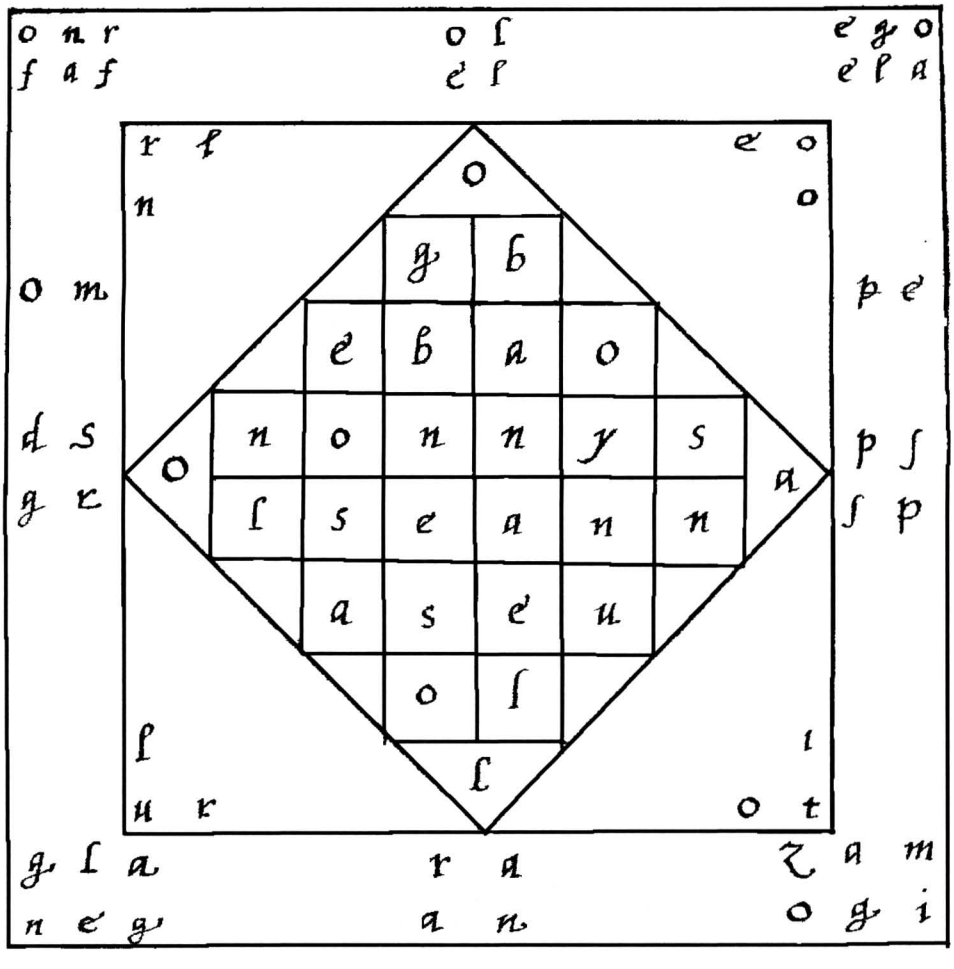
66 Lepidè, mathematicas meas demonstrationes deuolat. -Δ ("Neat! He endorses my mathematical demonstrations." –Ed.)

67 He meaneth my propre Character truely made.

68 Note. These to be put in propre Characters.



Il:—**Set down the kings, and theyr Princis in a Table (as thow knowest them): with theyr letters bakward: excepting theyr Bees, from the right hand, to the left.**[69] **Let Bobogel be first, and Bornogo is his prince.**[70]

Δ: Note here the three diuerse manners how the letters ar cumpassed. 1: The middel is called the Hart or centre, 2: those abowt, enclosing the hart, ar called the flesh, and 3: the two owtside pillers (of two letters in a row) is cownted the skyn.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Il:—Here, is the skynn turned into the Centre: and the Centre turned into 4 partes of the body.

Δ: I see now allso, how, the flesh, is become the owtside: o g e l o r n o &c. Il: I haue done tyll sone.

Δ: Deo nostro omnipotenti perennis laus sit et immensa gloria.[71] Amen.

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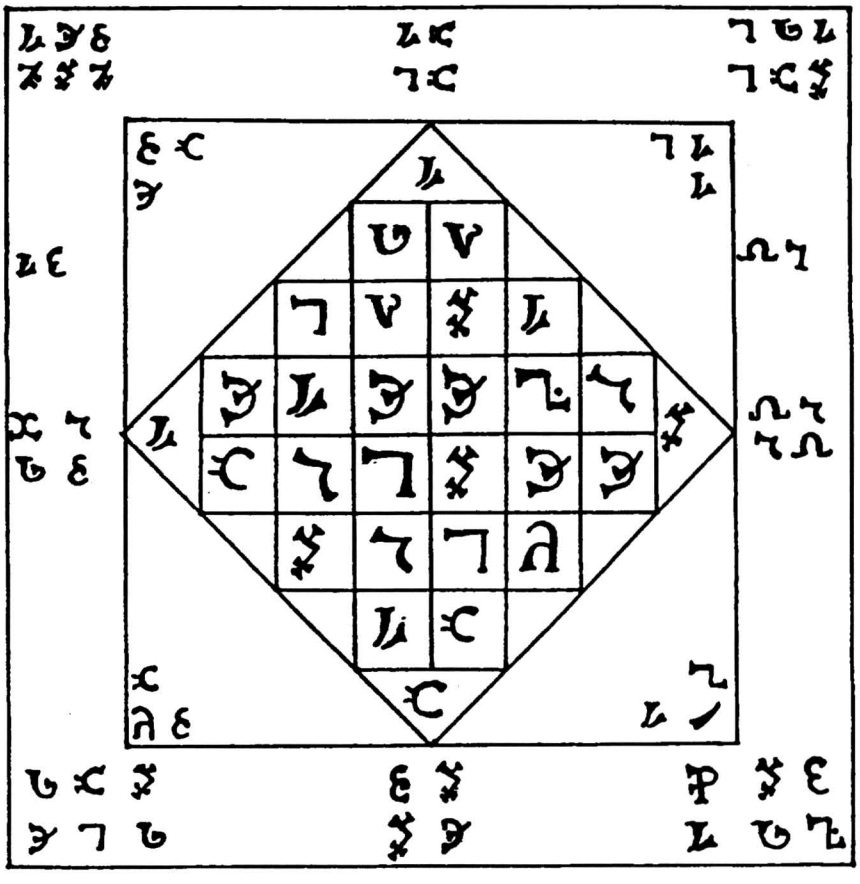
69 So, on my Character or lamyne of dignification: are all the names of the 7 kings, and of the 7 Princis, perfectly: as in the great Table, (called often tymes Mensa Faederis) the Bees, onely, (being the first letter common to them all) kept bak, in memory. -Δ (HM).

70 Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol. -Δ (HM).

71 Deo nostro . . . gloria: "Perpetual praise and unlimited glory be to our almighty God." -Ed.



NOTE.

Δ: After that these things were finished, and EK rose up from the table and went to the west window, to reade a letter which was, euen than, browght him from his wife: which being done, he toke a little prayer[72] boke (in english meter made by one William Hunnis which Mr Adrian Gilbert had here: and it lay on the Table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to

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72 The Title of the boke was *Seuen Sobs of a Sorrowfull Sowle for Synne.* -Δ. London: 1583. Hunnis' book consists of a translation of the *Seven Penitential Psalms* in rhyme.

pray on it, a certayn prayer, which he liked: and as he opened the boke, his ey espied strange writing in the spare white paper at the bokes ende: and beholding it, iudged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conciliation], and that other, (notified by the hart or Center, skyn and flesh before this present howre, he becam astonied,[73] and in great wrath; and behold, suddenly, One appered to him and sayd, Lo, this is as good as that other: meaning that, which we had receyued, and is here before sett down on the former page. With this newes cam EK to me, as I was writing down fayre this last Action, and sayd, I haue strange matter to impart unto you: Then sayd I, What is that? And at the fyrst (being yet tossed in his mynde, with this great iniurie of the suttle supplanter of man, ambitiously intruding him self, to rob god of his glory) he sayd, you shall know, and at length shewed me this little paper, here, by, being the one of the white leafes in the ende of the forsayd little prayer boke. And I vewing it, fownd it to be ment to be the counterfeat of ours, but, with all, imperfect diuerse wayes, after the order of our method: yea thowgh the words, out of which it had sprong had bin good, and sufficient: and thereat laughed-at, and derided the Wicked enemy, for his envy, his ass-hedded folish ambition, and in dede mere blyndenes to do any thing well. To conclude, we fownd, that with an incredible spede this Diuilish figure was written down by some Wicked spirit, to bring our perfect doings in dowt with us: thereby eyther to provoke us to utter undue speaches of gods good creatures, or to wavering myndes of the Worthynes and goodnes of the same things receyuing, and so eyther to leaue of, or with fayntharted wavering to procede. But I by gods grace (contrary to such inconveniency) was armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodnes and mercy, to receyue wisdome from him) to be so uniustly dealt withall or unkindely

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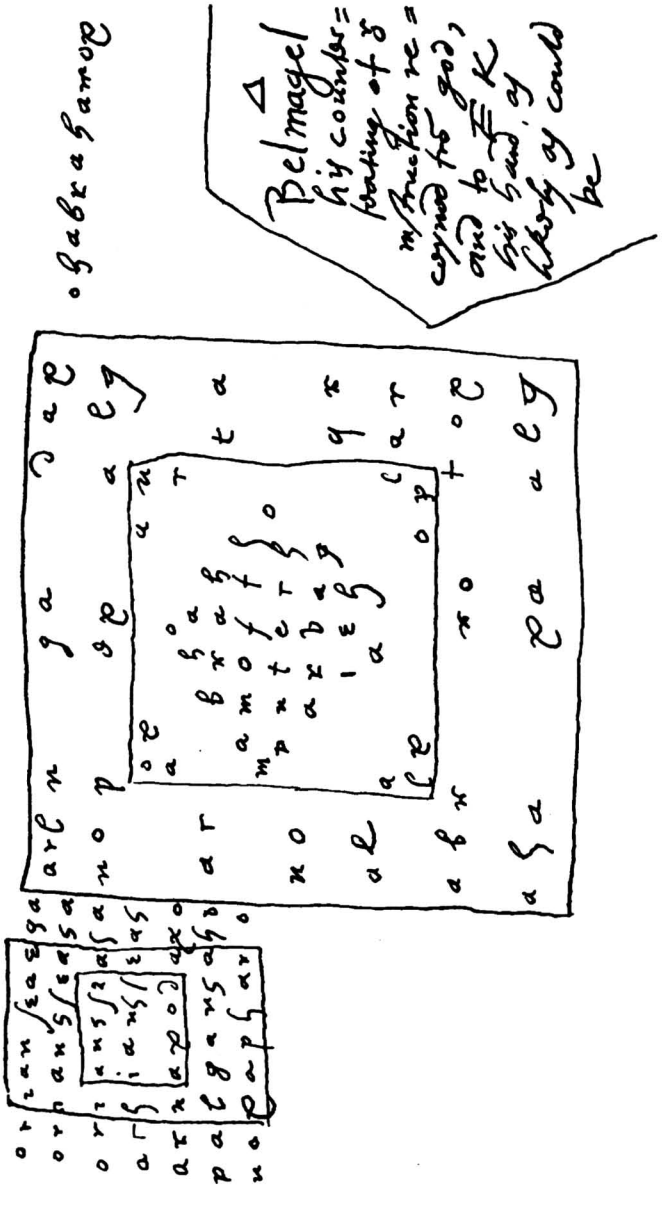
73 Astonied: "bewildered." -Ed.

or unfatherly used at his hands &c: and entended after supper to make my ernest complaint to the diuine Maiestie against this wicked intrusion and temptation of the Illuding diuell and so we went to supper.



1583. Aprilis 29. Monday. after supper. hora 8 a.

Δ: I went into my oratorie, and made a fervent prayer agaynst the spirituall enemy: specially meaning the wicked one who had so suddenly so suttily and so liuely cownterfeted the hand and letters of EK: as is here before declared, and by the thing it self may appere here. Likewise EK on his knees (at the greene chayre standing before my chymney) did pray. After which prayers ended, I yea, rather, before they were ended, on my behalf, EK espyed a spirituall creature come to my Table: whome he toke to be IL, and so, a lowd, sayd, He is here. And thereuppon I cam to my desk, to write as occasion shold serue: And before I began to do any thing, I rehersed part of my intent, uttred to god by prayer and half turned my speche to god him self, as the cause did seme to require. Thereuppon that spirituall creature, who, as yet had sayd nothing, suddenly used these words:————————I give place to my better.

EK: There semeth to me Uriel to be come, and IL to be gone away.
Δ: Then began that new-come Creature to say thus,

Most abundant and plentifull are the great mercies of God unto them which truely and unfaynedly feare, honor and beleue him. The Lord hath hard thy prayers, and I am URIEL,[74] and I haue browght the peace of God, which shall from henceforth viset you.

If I had not made this action perfect (sayeth the lord) and wrowght some perfection in you, to the ende you might performe: yea, if I had not had mercies (sayeth the lord) over the infinite number and multitude of sowles, which are yet to put on the vilenes and corruption of the flesh,[75] Or if it wer not time to loke down, and behold the sorrow of my Temple, Yet wold I, for my promiss sake, and the establishing of my kingdom, verifie my mercies uppon the sonns of men: Whereunto I

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74 Uriel.

75 Note, sowles created before the bodies are begotten.

haue Chosen **three** of you,[76] as the mowthes and Instruments of my determined purpose. Therfore (sayeth the Lorde), Be of stowte and courragious mynde in me,[77] for me, and for my truth sake: And Fear not the assalts of temptation, For I haue sayd, I am with you. But as mercy is necessary for those that repent, and faithfully forget theyr offenses, So is Temptation requisite[78] and must ordinarilie follow those, whome it pleaseth him to illuminate with the beames of triumphant sanctification.

Yf Temptation wer not, how shold the sonnes of men (sayeth the lord) know me to be mercifull? But I am honored in hell; and wurshipped with the blasphemers: Pugna erit, vobis autem victoria:[79] yet, albeit, (thus sayeth my message) I will defend you from the cruelltie of these dayes to come and will make you perfect: that perfectly you may begynne in the works of my perfection.[80] But, what? and doost thow (Sathan) think to triumph? Behold (sayeth the God of Justice) I will banish thy servants from this place and region; and will set stumbling bloks before the feete of thy ministers:[81] Therfore, be it unto thee, as thow hast deserued: And be it to this people, and holie place, (as it is, the will of god; which I do pronownce) light without darkness, Truth without falshode, righteousnes without the works of wickednes. I haue pronownced it, and it is done.

But thow, o yongling,[82] (but, old synner,) why dost thow suffer thy

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76 Three elected.

77 Fortitudo in deo et propter deum. -Δ. ("Strength in God and because of God." –Ed.)

78 Temptation necessary.

79 Pugna . . . victoria: "They will have fought, but victory will be yours." -Ed.

80 A perfect begynning.

81 Sententia contra istum Malignum spirituum qui nobis inpenere voluit. -Δ ("A judgment against this evil spirit who wished to use us." -Ed.)

82 He spake to EK.

blyndeness thus to encrease: or why dost thow not yeld thy lymmes to the service and fullfilling of an æternall veritie? Pluck up thy hart: let it not be hardened. Follow the waye that leadeth to the knowledge of the ende; the open sight of god his word verified for his kingdoms sake.

You began in Tables, and that of small accownt. But be faithfull for you shalbe written within Tables of perfect and euerlasting remembrance. Considering the truth, which is the message of him which is the fowntayne and life of the true, perfect and most glorious life to come, Follow, loue, and diligently Contemplate the mysteries therein. He that hath done this euill, hath not onely synned against thee, but against God, and against his truth. Judgment is not of me, and therefore I cannot pronownce it: But what his Judgment is, he knoweth in him self. His name is BELMAGEL: and he is the fyrebrand, who hath followed thy sowle from the begynning;[83] yea seking his destruction. Who can better cownterfeat, than he, that in thy wickednes is chief lord and Master of thy spirites: or who hath byn acquaynted with the secrets of mans fingers, so much as he [that] hath byn a directer? My sayings are no accusation: neyther is it my propertie to be defyled with such profession.[84] But I cownsayle you generally; and aduertise you throwgh the grace and by the spirit of unspeakable mercy.

This night, yf your prayers had not byn; yea, if they had not perced into the seat of him which sitteth aboue: Thow, yea (I say) thow hadst byn carryed, and taken awaye, this night, into a willdernesse, so far distant hence **Northward**, that thy destruction had followed.[85] Therfore lay away thy works of youth; and fly from fleshly vanities. Yf not uppon Joye and pleasure of this presence, yet for the glorie of him that hath chosen you.

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83 Angelus malus proprius ipius EK. ("The wicked angel belonging to EK himself." –Ed.)

84 Diuels are accusers proprely.

85 EK had byn carryed away in the wrath of God. If fervent prayer had not byn, as may appere in the begynning of this nights Action.

I say, be strong: Be Humble, with Obedience: For, All the things, that haue byn spoken of, shall come to pass: And there shall not a letter of the boke of this prophesie perish.[86] Finally, God hath blessed you, and will kepe **you from temptation**[87] and will be mercifull unto you: and perfect you, for the dignitie of your profession[88] sake: Which, world without ende for euer and euer, with us and all creatures, and in the light of his own cowntenance, be honored.

Amen. Amen. Amen.

Δ: Hereuppon I made most humble prayer with harty thanks to our God, for his help, cumfort, and Judgment against our enemie, in this case, (so greatly concerning his glorie.) And at my standing up I understode that Uriel was out of sight to EK. Yet I held-on my purpose to thank him; and to prayse god for Uriel that his so faithfull ministerie unto his diuine Maiestie, executed to our nedefull comfort in so vehement a temptation.

Deo nostro Omnipotenti; sit omnis laus, honor,
et gratiarum actio, nunc et in perpetuum,[89]
Amen.

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86 The boke of this Prophesie shall contynue.

87 = a malo Temptationis. -Δ. ("Against the evil of temptations." -Ed.)

88 Professio mea est Philosophia vera, vide Libro primo. -Δ. ("My profession is true philosophy. See Book 1." -Ed.)

89 Deo . . . perpetuum: "May all praise, honor, and thanksgiving be to our almighty God, now and forever." -Ed.

1583 Maij 5. Sonday. a meridie hor 4. vel circiter.

Δ: For as much as, on fryday last, while my frende EK was abowt writing of the Tables he was told that the same shuld be finished on monday next and that on sonday before, (it is to wete, this present sonday) at after none, all dowtes shold be answered; after, the after none had so far passed, as tyll somewhat past 4 of the clok: Then, we fell to prayer, and after a quarter of an howres invocation to god, and prayers made, EK sayd, here is one whome we toke to be Uriel, as he was, in dede. I had layd 28 questions or articles of dowtes in writing uppon my desk, open, ready for me to rede (uppon occasion) to our spirituall instructor, who, thus began his speche, after I had used a few wordes begynning with this sentence, Beati pedes, evangelizantium pacem &c.[90]

Uriel:—The very light and true wisdome (which is the Somme of my message, and will of him that sent me) make you perfect, and establish those things, which he hath sayd, and hath decreed: and likewise your myndes, that you may be apt vessells to receyve so abundant mercies. Amen. Δ: Amen, per te Jesu Christe:[91] Amen.

Ur:—This boke,[92] and holy key, which unlocketh the secrets of god his determination, as concerning the begynning, present being, and ende of this world, is so reuerent and holy: that I wonder (I speak in

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90 Beati . . . pacem: "Blessed feet, gospel of peace" See Romans 10.15. Quomodo vero praedicabunt nisi mittantur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem evangelizantium bona!: "And how shall they preach, except they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" This verse quotes from Isaiah 52:7. Quam pulchri super montes pedes annunciantis et praedicantis pacem: annunciantis bonum, praedicantis salutem, dicentis Sion: Regnabit Deus tuus!: "How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion: 'Your God reigns.'" -Ed.

91 Per te Jesu Christe: "Through you, Jesus Christ." -Ed.

92 This Holy Book.

your sense) whie it is deliuered to those, that shall decay: So excellent and great are the Mysteries therein conteyned, aboue the capacitie of man: This boke (I say) shall, to morrow, be finished:[93] One thing excepted: which is **the use thereof**. Unto the which the lord hath appointed a day. But (bycause I will speak to you, after the manner of men) See that all things be in a redynes agaynst the first day of August next.[94] Humble your selues nine dayes before: yea, unrip (I say) the cankers of your infected sowles: that you may be apt and meet to understand the Secrets, that shalbe deliuered.[95] For why? The Lord hath sent his angels allready to viset the earth,[96] and to gather the synnes thereof to gither, that they may be wayed before him in the balance of Justice: and Then is the tyme that the promise of God, shalbe fullfilled. Dowt not, for we are good Angells.[97]

The second of the greatest prophesie is this[98] (O ye mortall men) For the first was of him self, that He shold come: And this, is from him: in respect of that he will come. Neyther are you to speak the wordes of this Testimonie, in one place, or in one people, but, that the Nations of the whole world may knowe that there is a GOD which forgetteth not the truth of his promise, nor the sauegarde of his chosen, for the greatnes of his glory.[99]

93 The boke to be finished to morrow.

94 The day appointed for the use of this Book. Augusti 1.

95 Our nine dayes contrition preparatiue. -Δ. Note the *Clavicula Salomonis* prescribes a nine-day preparatory period before calling spirits that includes penitential prayers and abstaining from impurity. See S. L. Mathers, ed., *The Key of Solomon the King* (York Beach: Samuel Weiser, 1972 repr. 1989), book 2, chapter 4. The magi (Zoroastrian priests) also undergo an elaborate nine-night purification ceremony ("Barashnum") in order to prepare for higher religious ceremonies. –Ed.

96 Angels sent to viset the heape of sinnes in the world abownding &c.

97 Good Angels.

98 The second of the greatest prophesie, is this.

99 Our Testimony of this Prophesie, all the World ouer, to be (by us) published.

Therfore (I say) prepare your bodies, that they may be strong enowgh for armors of great profe.[100] Of your selfs, you cannot: But desire and it shall be giuen unto you. For Now, is euen that wicked childe grown up unto perfection: and the fier tungs redy to open his Jaws.[101] WO therfore shalbe to the Nations of the earth: And wo wo innumerable to those that say, we yelde: Wickednes (o lorde) is crept up, and hath filled the dores of thy holy sanctuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat:

In 40 dayes more must this boke be perfyted in his own manner to the intent that you allso may be perfyted in the workmanship of him, which hath sealed it.[102]

Oute of this, shall be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes; which are propre to the use of man, the first and sanctified perfection: Which when it hath spred a While, THEN COMMETH THE ENDE.[103]

Thy Character must haue the names of the fiue Angels (written in the myddst of Sigillum Emeth) graven uppon the other side in a circle.[104] In the myddst whereof, must the stone be which was allso browght:[105] Wherein, thow shallt, at all times behold, (priuately to thy self,) the state of gods people throwgh the Whole earth.

The fowre fete of the Table must haue 4 hollow things of swete

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100 Our bodyes to be made strong.

101 Antichriste is allmost ready for his practise.

102 40 dayes more for the tables writing in their own Characters.

103 The frute of this boke.

104 The backside of my Character.

105 The use of the stone which a good Angel browght to me the last yere: remember it is half an inche thik.

wood,[106] **whereuppon, they may**[107] **stand: within the hollownes wherof thy seales may be kept unperished.**

One month is all, for the use thereof.[108]

Thus, sayeth the Lord, when I browght you up in likenes of birds, encreasing you, and suffring you to touche[109] the skyes, I opened unto you the ende of your reioysing: For, this Doctrine shall towche the skyes, and call the sterrs to testimonie therof: And your fotesteps shall viset (allmost) [all[110]] the partes of the whole world.

The sylk, must be of diuerse cullors, the most changeable that can be gotten:[111] **For, who, is hable to behold the glory of the seat of God?**

All these things must be used, as that day.[112]

All errors and dowtes ells may be amended by the rules of reason: But Notwithstanding, Ask, and thow shalt be answered.

Δ: As concerning Mals don Mals, what is the veritie to be placed in the middle of my practising Table?

Ur:—Write

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106 The 4 hollow fete of the Table.

107 HM reads "must." -Ed.

108 The use of the Table of practise is onely for one Month.

109 Vide sup. A°. 1582 Maij 4.

110 Great long iornayes to be gon of us two.

111 The Cullor of the silk for the Table.

112 On the first of August next.

o o e		t i o
l r l	rather	u l r
r l u	thus[113]	l r l
o i t		e o o

Δ: From whense, are these taken?

Ur: They owght to be gathered of those names, which are first gathered by thee, by ordre: (In the myddst of them:) the Kings and Princis being placed, as thow (**of thy invention**) diddst gather them: Not putting **theyr own princis**, next to the kings: but as they follow **in Tabula**, Collecta[114] by thee: as thus,

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Δ: Wherfore is the Table of Kings, and Princis set down in so diuerse manners?[115] as, One, to haue Bobogel and Bornogo in the first row: and other to haue Baligon and Bagenol (his prince) in the first row: and here thirdly Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first, discoursed of, and his prince and Ministers: but very secretly:

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113 Δ So they seeme to haue byn ment in the figure of the Table of practise before described.

114 The Princis here not put next to their kings.

115 Note. 4 diuerse Wayes.

Ur: Blumaza, is the first, in respect (And so all the rest, are the first in respect) **of theyr own being**. That secret is not to be deliuered but by the distinction of the boke: Notwithstanding, thow hast truely considered of it all ready.[116]

Δ: I required the perfect forme of the 21 letters, that I might imitate the same in the Table of practise, and in the holy boke writing &c.

Ur: They shall be deliuered to morrow.

Δ: Whether is the King his Name Bnaspen, or Bnapsen?

Ur: Bnapsen.

Δ: The Character or Lamine for me was noted (Nouemb. 17. A^{o} 1582[117]) that it shold conteyne some token of my name: and now, in this, (accownted the true Character of Dignification) I perceyue no peculier mark, or letters of my name.

Ur: The forme in euery corner, considereth thy name.[118]

Δ: You meane there to be a certayn shaddow of Δelta? Ur: Well.

Δ: Bycause many things do seeme to be taken from under the Table, as out of a stoare howse, shall there be any shelf framed under our square Table of Practise or handsome stole set in apt place to lay things on?

Ur: These things that were deliuered by shew, under an Imagined Table, were the members of God his secret Prouidence, distributed unto his Angels as the Principals[119] of theyr Officis. But under thy Table is nothing to be set.

Δ: What more uses are there of the great Circle or globe, wherein there are Capitall letters under the Kings names and Characters: and allso there are other letters with numbers: of which we haue receyued

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116 A Secret of preeminence due to the Kings &c: as in Astrology. I use to mak every planet a base or a grownd in his propre signification &c., & so every howse of the 12 &c. in respect of his proper and severall signification.

117 P. 85. -E.A.

118 The Symbolism of my name, in my character, how and where.

119 Princeples.

no instruction: and more ouer of these letters, some are aversed som euersed, &c?

Ur:—The letters turned bak to bak, (being Capitall letters,) ar æqually to be diuided, according to theyr numbers, with a circle cumpassing the name and Character of the king under which they are placed.[120]

The other letters, whose greatest number doth not excede 7, are certayn By-notes of wicked and euill powres; which cannot, any way, but by the towche stone of truth be deciphred from the good. Wherof Notice shall be given at large, **by the boke**.

He that standeth in the myddst of the globe,[121] signifieth Nature whereuppon, in the first point, is the use and practise of this work that is to say, as concerning the first part. For it is sayde before The Boke conteyneth three kinde of Knowledges.

.3. 1 **The knowledge of GOD, truely.**
.2. 2 **The number, and doing of his Angels, perfectly.**
.1. 3 **The begynning and ending of Nature, Substantially.**

And this hath answered a great dowte.

Δ: **What is the use of the 7 lamines,[122] (like armes,) and from what grownde are they framed or deriued?**

Uriel:—**They are the ensignes of the Creation;[123] wherewithall they were created by God known onely by theyr acquayntance, and the manner of theyr doings.**

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120 Δ perhaps somewhat like this: 

121 The man in the myddest of the globe or circle.

122 Tables.

123 The 7 ensignes of creation.

Δ: Are they to be made in any metall?

Ur:—They are to be made in purified tynne: And to be used at the time of theyr Call.[124]

Δ: Ar the letters there to be altered into the holy Alphabet letters or characters?

Ur: Into theyr propre Characters. Δ: May I not use them as they ar, unaltered?

Ur:—.....

Δ: How to be used; hanged or layd?

Ur: To be layd before thee uppon the Table. Or thow mayst place them, (yf thow wilt,) contynually at the 7 angles of the Holy Seale: laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the **holy Seale**, all **at ones**: Or els they may be paynted, On the Table.[125]

Δ: What is the fowndation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses haue they, then yet hath byn spoken of: And what is the reason of suche theyr consequencie, or following eache other, Seing in our practise we cull them out by a peculier order?

Ur:—Thow hast nothing there, but what hath byn sufficiently spoken of.[126]

Δ: Yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Ur:—How canst thow distinguish any thing with god?

Δ: Lord I know not.

Ur: Yet, **by the boke** it shall be perfectly known: but by skyll aboue nature.

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[124] At the time of theyr call.

[125] The 7 ensignes to be paynted on the Table.

[126] Supra. -Δ. ("Above." -Ed.)

Δ: Haue I rightly applyed the dayes to the Kings?

Ur:—The dayes are rightly applyed to the Kings.

Δ: How is this phrase The fifth of the seuenth understode, which Befafes[127] speaketh of him self?

Ur:—He speaketh so of him self, in respect that **he shall be the fifth** that shall be used. In consideration of Nature he is the fifth, allthowgh not consequently in the Order of Operation.

Δ: It was promised that we shold be instructed, whan the Day (in this practise) is to be accownted to begynne.

Ur:—It is not to be enquired, which is sufficiently towght, it is a thing most easy, and perfectly deliuered.

Δ: Adrian Gilbert[128] how far, or what points is he to be made priuie of our practise? Seing it was sayd,[129] that none shall enter into the Knowledge of these mysteries with me, but onely this worker. Truely the man is very Cumfortable to our societie.

Ur:—He may be made priuie of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driuen.

Δ: The phrase of the last Ternarie,[130] which, Baligon (otherwise named Carmara, or Marmara) used, I understand not.

Ur:—He is the ende of the Three last corruptible times:[131] wherof, this is the last.

Δ: The one, at Noes Flud ended, the second at Christ his first comming and this is the third.

Ur:—It is so.

Δ: The Characters and words annexed to the Kings names in the

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127 Befafes.

128 A.G.

129 Supra.

130 The last Ternarie.

131 Three times.

utter circumference of the great circle or Globe: How are they to be used?[132]

Ur: They[133] **are to be paynted uppon swete wood: and so to be held in thy hand, as thow shallt haue cause to use them.**

Δ: For the bringing of the erthes hither from the places of hidden Threasor, what is your order and direction?

Ur:—After you haue eaten, it shall be told you.

Δ: We prayed, and so went to supper.

1583

The same sonday. Maij .5. [after supper hora 8½]

Δ: After diuerse our eiaculations and pangs of prayer and thanks unto god, this was sayed.

Ur:—Be it thus unto you. [He prayeth in his own language.] After this holy boke is finished, then is it necessarie with expedition[134] that the foresayd commaundement, as concerning the fatching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus.

My Angel shall be amongst you, and shall direct his iornay:[135] and will bring his feete, euen into the place and places, where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyue him. Notwithstanding what I will haue done with it, or how it shall be bestowed, is yet to be enquired of.[136]

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132 Vide supra pagina precedente. -Δ. ("See above on the previous page." -Ed.)

133 The 7 characters of the 7 kings as on the formar page is Babalel, Liba, &c.

134 Expedition. -Δ. ("Expeditiousness." -Ed.)

135 Journey. - Ed.

136 How the Threasor is to be used.

Secret are the determinations, and unsearchable purposes, wherewithall the most mightiest dealeth with worldlings, and loketh unto the use and necessarie application of worldly things. Many temptations shall assayle him in following this commaundement. But it is sayd, I Will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. Yf thow haue any dowte herein it shall be satisfyed.

Δ: What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the skroll and then with the erth of those ten places, the rest of the skroll, the boke therewith fownd, and the red congeled thing in the hollow stone,[137] to come directly hither: and then the rest of the peculier practise for enioying the premisses, to be lerned. Or how els will you haue him order his iornay?

Ur: **As thow wilt herein**, so shall it be browght to pas.

Δ: As concerning the Victorious Capitayn, The Lord Albert Laski the Polake who so much desyreth my acquayntance, and Conference, how shall I use my self, to God his best liking, my Cuntries honor, and my own good Credit?[138]

Ur:—Remember, it is sayde, that the Princis of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in thee,[139] is above worldes: and shall giue thee sufficient discretion worldly, in worldly occasions. For, Where the blessings of God are, euery thing is perfyted.

Δ: As concerning the Chamber for Practise, appointed by me, and the half-pace whereon the Table standeth, how is allowed of?

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137 The Skroll, The Boke, The red powder.

138 Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinum 1583 Maij initio. -Δ. "Albert Laski, the Palatine of Sieradia (Sieradz), came from Poland to London in early May, 1583." The Polish prince Albertus Laski visited London on 1 May 1583. At the Queen's command, he was received with much honor. He visited Dee on 15 June along with Philip Sidney. The prince was so impressed with Dee and Kelley that they were invited to Lasco, the prince's seat near Krakow. They left with their wives and families on 21 September 1583. Laski plays a major role in Dee's subsequent actions. -Ed.

139 Δ My good Angel.

Ur:—The place can not Sanctifie the Action, but the Action the place. But I answer thee, **after the manner of men.**[140] It is sufficient.

Δ: The 4 hollow feete for comprehending the 4 lesser seales, how great owght they to be?

Ur: According to the **fete**, of the nearest proportion. And so, as the heith of the Table, be, as it, now, is.

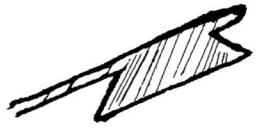
EK: He semeth now to sit in the ayre: but I perceyue no chayre behynde him.

Δ: Are all these things of this dayes Action to be Noted with your name: as Uriel?

I am URIEL, which allwayes will answer untill this Action be finished.

I teache. Be Mercifull, Thankfull, and mery in him, and for him for whose name you shall susteyne muche bodyly sadnes.[141]

More then my message, I may not: And it is done.



Δ: As concerning the Vision which yester night was presented (unloked for,) to the sight of EK as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the Cutting-of the hed of a woman, by a tall blak man, What are we to imagin therof?

Ur:—The One, did signifie the prouision of forrayn powres against the Welfare of this land: which they shall shortly put in practise: The other, the death of the Quene of Scotts. It is not long unto it.[142] The

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140 Hereby may many other answers be considered.

141 Multa nobis perpetienda propter Deum nostrum Omnipotentem. -Δ. ("Our great suffering near for our almighty God." -Ed.)

142 Note The Quene of Scotts to be behedded. So she was Aº. 1587 at Fodringam Castell. And allso the same yere a great preparation of ships against England by the King of Spayn, the Pope and other Princis called Catholik, &c.

Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for euer.

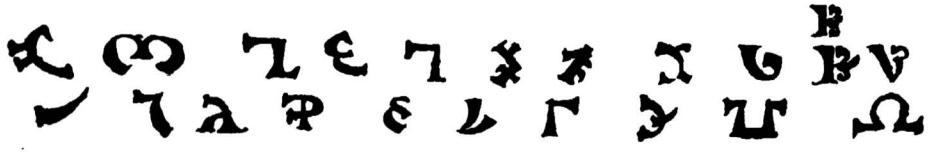
Δ: Amen.

EK: At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner of a Crosse.

Δ: Gloria sit sempiterna Deo nostro
Omnipotenti et Æeterno.[143]
Amen.

May 6.

Monday, I went to London: and EK remayned attending the accomplishing of the promise, for the Tables ending and for the perfect forme of the holy letters receyuing: Which two points (when I cam home that after none), I fownd done. But it is to be Noted, that, When EK could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yelow cullor, which he drew the blak uppon, and so the yelow cullor disapearing: there remayned onely the shape of the letter in blak: after this manner and iust of this quantitie and proportion.



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143 Gloria . . . Aeterno: "Everlasting glory be to our God, almighty and eternal." - Ed.

Maij 8. Wensday, After dynner horam circiter 4 a

Δ: Being desyrous to furder all things on my part to be performed, and n . . . to lack the Cumpany of EK going for the Erthes,[144] (before spoken of) and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes before August next: and uncertayn of those dayes whan they shold begynne: and allso for that I wold do all things (gladly) by warranty of cownsayle of our Instructor, I was desyrous to know whether the boke[145] were to be written in paper or parchment: in what cullor the lynes were to be ruled, grene or blew &c: and of diuerse other dowtes, necessary to be dissolued, I was carefull to haue had some advertisement. After long prayers of us both, Nothing was eyther seen in the ayre, or hard. Then it cam in my hed to set furth the stone.

EK sayd, that assone as he loked into the stone, he saw there the Table, Chayre, and three, com into the stone. Uriel sat down in the chayre: the other two, inclined theyr body to him reverently: and then, stode by; one on the one side of the chayre; the other on the other side.

The sides of the Table-cloth were turned up, and a thing like an yong shepe, bigger then a lamb, appered under the Table:[146] Then they two did knele before Uriel and sayd,

Verus et sanctus et sempiternus.[147]

Δ: Then they rose agayn: and they semed to haue talk, or conference togither and theruppon Uriel sayd,

Ur: Be it so, bycause powre is giuen unto him.

EK: The Table, Chayre and all the three do disapere: and thereup-

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144 The Erthes.

145 The boke.

146 The shepe under the Table.

147 Verus . . . sempiternus: "True and holy and everlasting." -Ed.

pon immediately appered in the stone a fayr Pallace:[148] and out of the pallace cam a tall wellfauored man, very richely apparayled with a braue hat and a fether on his hed: and after him followed a great number, all like curteours: and this brave man sayd,

Man: How pitifull a thing is it, when the wise, are deluded?

Δ:—I smell the smoke; procede Syr, in your purpose.

Man: I come hither, for the desyre I haue to do thee good.

Δ:—Come you, or are you sent. Tell the Veritie I charge thee, in the name and by the powre of the æternall Veritie.

Δ: Note: After I perceyued euidently that it was a wicked tempter, who had powr permitted him at this instant, I began with some Zeale and egreness to rebuke, and to charge him. But he stiffly and stowtely did contemne me a good while, mock me, and at length thretten to destroy me, my wife, and children, &c.

Δ: I thereuppon made my ernest prayers to god agaynst this Spirituall enemy, but he in the myddle of my prayers, sayed thus,

Man:—As truely as the Lord liueth, all that is done, is lies.

Δ: That, thy sentence, will I record agaynst thee; to be layde to thy charge at the dredfull day.

Δ: After this great turmoyle past, was this voyce (following), hard of EK.

A voyce:—Pereant tenebræ, cum Principe Tenebrarum.[149]

Δ: All went suddenly out of sight, Prince and pallace and all. And the Chayre and Table and Uriel appeared againe.

Ur:—Arme your selues, for, great shall be the temptations following. You shall be hindred, in all, that may be.[150]

Nothing can hinder god his determined purposes.

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148 A Temptation permitted by God.

149 Pereant . . . Tenebrarum: "May darkness perish with the Prince of Darkness." -Ed.

150 Temptations & hinderances.

Δ: Man may hinder his owne saluation.

Ur:—Fullfill those things that are commaunded. Forme, and write the boke after thyne own Judgment. God his determination is iust; Therfore putto your hands.[151] More then hath byn sayd, and more plainely, cannot be uttred. His works are true, for, and to the ende.

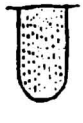
Δ: Forasmuch as expedition is to be made for the erthes fatching and diuers other things: and we haue made assay to get an horse: But we could get none as we wold: And without somme better prouision of mony then we haue, we cannot redress the case. Therfore, if it might pleas god, that of the ten places Noted, we might haue but the possession of the smallest of them, deliuered here, unto us, at this pynche, it might greatly pleasure us.

Ur:—Will these worldlings hold on in theyr iniquitie?

EK: They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde: and so disapered utterly.

Δ: Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ: After long prayer, appeared in the stone a thing like a Tunge, all on fyre thus hanging downward:



and from it cam this voyce:

Tung:—Thow hast deliuered thy self unto the desires of thy hart, and hast done that which is not Convenient. Thow hast spoken iniquitie, and therfore dothe the Veritie of Gods Doings by us, decay, in your Wickedness.

Δ: I dowt of the Veritie of that tung.

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151 The forme of the boke committed to my discretion.

Tung:—Man (o God) beleueth him self in his own Imagination. Therfore Wipe our holines from the face of the erth And Justifie owr doings, where we lawde and prayse thee.

Δ: I becam now abashed of my former speche, and perceyued my error: axed forgivenes bitterly at the Lord his hand: and at length it was sayde,

Tung:—Do that, which is commaunded, the Lord is Just.

Δ: O lord, forgiue me my trespaces, and deale not with me according to Justice: for, then I, and all mankinde shall utterly perish; Unleast thy mercy be our savegard, destruction is our desert.

Tung:—It is forgiuen: but it shall be **punished**.

EK: The Tung mownted up toward heven, and he saw it in the ayre out and above the stone aboue a hand bredth, mownting upward.

Δ: Thy Name be praysed in Æternitie, Ô God.

Amen.

Δ: Hereuppon, I was in an exceding great hevines, and sorrow of mynde: And sundry tymes, bewayled my case to God: and promised a greater care henceforeward, of Governing my Tung: and consenting to any unlawfull or unconvenient desire of my hert: yea, to forbeare to accumpany with my own wife, carnally: otherwise then by hevenly leave and permission, or if uppon my protestation making in the hardnes of the conflict that unleast the lord order and redress my cause, I shall be overcome: That, if I shall, so deliberately call for help; and notwithstanding be entrapped, That then, such trespace, shall not be imputed unto me, as gladly, gredyly or willingly committed of me &c.

May 9 Holly Thursday in the morning.

Δ: Being desyrous (before EK his going down into the Cuntrie,) to haue some Cumfort and token of free forgiuenes at Gods hands I browght furth the stone. Then I went into my Oratorie first requesting the Almightie God to respect the harty sorrowfull paines I had endured for my offenses; to regarde the Vows and intent of my better hede taking henceforth &c, and prayed the 22 Psalm in the conclusion of the pang.

EK:—One, all in white, appeareth in the stone, who sayde,[152]

———It is written: It is written: yea, it is written:

Euen as the father his compassion is great over his yonglings and Children: So, is the abundance of thy mercy (o Lord) great and unspeakable to the **long offences** and sinnes of **thy servant**. For, it is written, the light of thy eyes haue beheld those that feare thee: and those that trust in thy mercy, shall not be confownded. Be it, what it was: And be you, what you were: For, the Lord, is euen the same, that he was, before:

 **But be you Warned.**[153]

Behold, my armes ar longer then my body, and I haue eyes rownd abowt me: I am that which GOD pronownceth uppon you: Be it as I haue sayde.

Δ: Thereuppon he disapeared; and immediately, appered Uriel, who sayd,

Uri:—Actum est.[154] Δ: Then the other two, and the Table and Chayre, and the ancient furniture appeared, agayn **restored,**[155] and more bewtifull, then in foretyme.

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152 Δ Fortè Annaël.

153 Misericordia Dei. -Δ. ("God's mercy." -Ed.)

154 Actum est: "It has been done." -Ed.

155 NOTE.

Uri:—Thus, sayeth the Lord: Euen as the Tabernacle which I restore, is ten times brighter then it was, So may your Worthynes deserue brightnes ten tymes clerer then this. The rising of synners doth greatly reioyce us [and] That, he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Justice they shall finde me theyr God: & in mercy their great Comforter.[156] Therfore we say, In thy name (o thow most highest) fiat.

fiat.[157]

Justifie not your self:

Be Humble and diligent:

Continue to the ende. For great is the reward of them that fear the Lorde stedfastly.

Δ: Whereas the ordring of the boke[158] is referred to my Judgment: in my mynde it semeth requisite that as all the writing and reding of that holy language is from the right hand to the left, So the begynning of the boke must be, (as it were, in respect of our most usuall manner of bokes, in all languages of latin, greke, english &c) at the ende of the boke: and the ende, at the begynning, as in the hebru bible. Secondly the first leaf cannot be written in such little and æquall squares,[159] as all the rest of the 47 leaves are: bycause, the first leafe; excepting 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diuersly: wherfore, I entend to make many leaves, serve to distinguish the 49 rowes of the first leafe: and at the ende of euery word to draw a line of partition, up and down, betwene the two next parallell lines &c. or as shall come in my mynde then.

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156 Justice.

157 fiat: "Let it be so." -Ed.

158 The boke.

159 Note.

Ur:—He, that sayeth, Do this, directeth thy Judgment.

EK: Now is there a veale drawn before all: and all things appere far bewtifuller then euer they did.

Δ: I rendred thanks to the highest, and became in mynde Very Joyfull, that the Lord had pardoned my offences: whose name be praysed, extolled and magnifyed world with out ende. Amen.

I prayed after this the short psalme, Jubilate Deo quotquot in terra versamini[160] &c.

EK, immediately was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bowght a prety dun Mare, of goodman Pentecost: for iij £s, redy mony, in angels.

God be his guyde, help, and defense.
Amen.

Thursday. May 23. Circa 10½ mane

Δ: EK being come yesterday agayne and hauing . . . the erthes of the eleuen places before specifyed:[161] we being desirous to . . . the furder pleasure of the highest therein, and in other matters perteyning to our Actions in hand: I made prayer to such intent, both in my oratory & at my desk, rendring thanks for EK his safe

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160 Jubilate . . . versamini: "Rejoice in God all ye dwelling on the Earth." This is reminiscent of several Psalms. -Ed.

161 The Erthes.

retorne, and for the benefit receued of late of the Governor and assistants for the Mines Royall (which I perceyued, was the extraordinary working of god for theyr inward perswasion; they being els very unwilling so to let the lease, as I obteyned it.) And moving somwhat towching Albert Lasky At length, EK hard a Melody a far of, and the voyce of many, singing, these words,

The stone

Pinzua[162] Lephe ganiúrax Kelpadman pacaph.

Δ: At length the curten was taken away, and there appered a clere whitish fume, but not fyre. After that, cam the three, which were want to come in.

Michael:—Grauida est terra, laborat inquitatibus inimicorum lucis. Maledicta igitur est, quia quod in utero perditionis et tenebrarum est.

Uriel:—Sordida est, et odiosa nobis.

Raphael:—Proprijs sese flagellat tremulis.[163]

EK: They loke abowt them, as thowgh they loked for somwhat or at somwhat.

Rap:—Veh dicit, sed non est qui audiat.

> Gementem vidimus: sed non est, qui misereat. Sanctificemur igitur, Sanctum eius, quia nos sanctificamur in illo.

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[162] This "a" was sownded to the ende of pinzu as we use in english balads, as with this word down is sownded as downa, down a down a, &c.

[163] Michael: Gravida . . . tremulis: "Michael: The earth is pregnant and struggles with the iniquities of the enemies of light. It is therefore accursed, because it is in the womb of damnation and darkness. Uriel: It is filthy and offensive to us. Raphael: It scourges itself by its own shaking." -Ed.

Mich:—Fiat.[164]

EK: He plucketh all the usuall hangings down abowt the place and now they take the Table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of stade to hang.

Michael:—Transeunt vetera, Incipiunt nova.[165]

EK: New seeme like clowdes to come abowt the Canapy being very beawtifull: and the bottom or flowr of the place, all couered with pretious stones: and in the middle therof, a rownd thing, like a carbuncle stone, bigger then ones fist.

Mi:	This.	}	[They sayd, pointing abowt the howse.]
Uriel:	That.		
Rap:	We.		

EK: They bring in a Throne like a Judgis seat or Throne and set it up, with the bak of it to the Wall.

Mich: Be it couered for a season. For euer and euer and euer is thy Justice, O GOD. [all three sayd.] EK: And there came light fire flashing from the Throne]

Thre commeth a beame from the Throne, and throwgh Raphael his head, and semeth to come out at his mowth. The other two seeme to knele downe: Michael on his right hand, and Uriel on his left.

Raphael:—I will speak (o Lord) bycause it is iust[166] that thow hast commaunded:

Your rashnes (o worldlings) is trodden under fote: He sayeth, (I say not) <u>your synns are forgiven.</u>[167]

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164 Rap: Veh dicit . . . Fiat: "Raphael: He says 'veh,' but it is not what he hears. We have seen lamentation, but he doesn't feel misery. May we be sanctified therefore, his holy one, because we are sanctified in that one. Michael: Let it be so." -Ed.

165 Nova. -Δ. Transeunt . . . nova: "The old ways cease, the new begin." -Ed.

166 Just.

167 Peccatorum remissio. -Δ. ("Remission of sins." -Ed.)

Δ: O blessed God; ô prayse we his mercyes for euer: ô Cumfortable newes.

Raph:—For, whome I will viset, those do I clense (sayeth the lord). Whan other things decay by reason of theyr age and filthynes (quæ nunc sunt in summo gradu,[168] and I will not suffer them to move one fote farder, sayth the lord,) Then shall your branches begyn to appere: And I will make you florish, for my gloryes sake. And my testimonies are true, and the wordes of my covenant iust: My pathes are thorny, but my dwelling place, is cumfortable.[169] My hand is heuy, but my help is great. Be ye cumforted in me: for from me, in my self, I am your Cumforter: and lift up your harts as from the strength of an other. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende bycause I haue byn with you from the begynning: For Who soeuer shall arrise agaynst you (Behold) I am with you.

Your fathers liued in darknes; and yet were revived. Yea your fathers were in light, and yet they saw not Truth. But I will be known: yea the Nations uppon earth, shall say, Lo this is he, whome we haue risen agaynst. I AM: Therfore reioyce.

[All three sayd,] We perish (o lord) for our unrighteousnes sake [and therewith they fell down.] But in thee we were created and in thee We rise agayn:[170] Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacáduasam.

Gyrd your gyrdles togither and pluck up your myndes: I say, open your eyes: and yf you haue eares, heare: for we tremble and quake. This mercy was neuer:[171] no not in Israël.

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168 Quae . . . gradu: "which they are now in the highest degree." -Ed.

169 The Thorny path sup. 24 March.

170 Angeli iniusti, respectu Justiciae Divinae. -Δ. ("Unrighteous angels, with respect to Divine Righteousness." -Ed.)

171 Mercy.

Decedant mali, et pereant.[172]

Depart o ye blasphemers, and workers of Iniquitie: For Here is Glory, Justification, with Sanctification. I answere thee.

Δ: Note: he meaneth, now to such matters as I propownded first of my self, and this Polander prince &c to give answer. The Prince had left with me these questions:

1. De Vita stephani Regis Poloniæ quid dici possit?[173]

2. An successor eius erit Albertus Lasky, an ex domo Austriaca?[174]

3. An Albertus Lasky Palatinus siradiensis habebit regnum Moldauiæ?[175]

Behold you thanked God, and it is accepted. I say, Althowgh we require speede of thee and of you:[176] yet ....

....speede of us, you haue a Master, we are his mowth ....

are Schollars, without us, you could * not heare him: Neyther cowld we heare him of our selves.

Consider the first, respect the second: Measure your selues, as the third.

For what you were & shalbe is allready appointed. And What He Was, is and shalbe, it is not of our determination. His purposes are without ende: yet, to an ende; in you, to an ende. Therfore When you shall be called-uppon,[177] DO, that which is commaunded: But appoint no forme unto god his buylding. Many wyndes are to come: but theyr fury is in Vayne: It is sayd: **The Conquest shall be yours**.

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172 Decedant . . . pereant: "May the wicked depart and perish." -Ed.

173 De Vita . . . possit?: "Regarding the life of Stephen, King of Poland, what can be said?" -Ed.

174 An successor . . . Austriaca?: "Will his successor be Albertus Laski, or from the House of Austria?" -Ed.

175 *An Albertus . . . Moldauiæ?: "Will Albertus Laski, Palatine of Sieradia, have the* kingdom of Moldavia?" -Ed.

176 ..... require none at Gods hands in this Case.

177 Note, we shalbe called upon.

To the purpose. Who puft-up this princis father with desire to Viset these cuntries: or who hath prevented him? Euen he that hath prouided him **a sonne,**[178] **as an arme unto his chosen**.

Truely the hills shalbe couered with blud: The Valleys shall take up the Cedar trees unframed: **He seeth these places**, but knoweth not to what ende.

☞ He is dead,[179] in respect of his absence: But honor them, whome God hath sanctified. For, Behold the Lord hath sayd: Thow shalt gouern me a people: a time there is, which is prefixed: and it is the course of the Sonne: **Then** shall it be sayd unto him, **O King.**[180]

When you semed to be carryed unto mowntaynes, you towched his . . . Behold (sayeth He) Fornication[181] shall not prevayle: the very stones shall be taken away: and the Tables shalbe couered with blud: and theyr dayly bankett shall be Wo Wo.

Whatsoeuer **thow** takest in hand, First **loke up**: see if it be Just.[182] Yf it be, **put furth thy hand: For, it is graunted.**[183]

It is sayed, I haue giuen thee powre, and thy perswasion[184] shall be like fire. And for my names sake, thow shalt triumphe against the mightiest. But beware of Pride.

Many witches and enchanters, yea many diuels haue rosen up against **this stranger,**[185] and they haue sayd, We will preuayle against

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178 Albertus Lasky.

179 The dead man. ☞

180 Prophetia de regno Alberti a Lasky, sed ipe noluit constanter se convertere ad Deum et adherere Deo, &c. ("A prophecy of the rule of Albertus Laski, but he himself has been constantly unwilling to convert himself to God and adhere to God." -Ed.)

181 Fornication.

182 Justa facienda. ("Just cause." -Ed.)

183 This phrase is heavily underlined in the manuscript. -Ed.

184 Perswasion, Δ.

185 Alb. Lasky ¶

him: for, why? There is one, that aspireth and he it is, that **seeketh his confusion**. But I will graunt him **his desire**: He shall do good with many: your names are in one boke.[186] Feare not, therfore, Love togither.

There shall arise, saying, let . . . .
talked with strangers: But I . . . .
I will driue them from theyr own . . . .
the bones which are buryed a far of . . . .[187]
They do spit vengeance agaynst . . . .
them in theyr own filthynes . . . .
All men loke upon the . . . bycause it is glorified . . . .
Happy are they, whose faces are marked,[188] and in w. . .
is a percing fyre of workmanship.
I will move the Prince (sayeth the Lord) Be . . . .
shall shortly say, Ô give me Cownsayle: for th. . . . .[189]
cownsayled me, conspire agaynst me:
Behold, such[190] as shewed thee, little frendship, are rather such . . .
dede (as thow iustly hast confessed,) as were forced to doe . . .
good: I say, they, begyn to repine at that, the haue . . .[191]

Let those which are of tyme, yelde to time.[192] One euerlasting cumfort of grace, and perfect loue, be amongst you: to the honor and glory of him that loueth you.

Beleue, for the teacher his sake. All thow demaundest, is answered.

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186 Alb. Lasky his name, in one boke with our names.

187 . . . rie bones . . . be . . . to.

188 Faces marked.

189 Forte: "They that." -E.A.

190 The Cumpany for the mines royall, which had made A.G. and me a lease for Deuonshire mynes, &c.

191 Forte: "done." -E.A.

192 Δ we were called to dynner often so he ended.

Of our selues, (we say,) We desire to be with you: And what is of us, the same be it unto you.

EK: They pluck the curten, affore the stone, all ouer. The curten is like beaten golde: [The other curtens did not cover all so wholy as this did.]

Δ: Semper sit benedictus Trinus et Unus.
Æternus et omnipotens Deus noster.
Amen.

Liber, sexti Mysteriorum (et sancti)
parallelus, Noualisque
sequitur.[193]

[193] Semper . . . sequiter: "May the Trinity in Unity, our eternal and almighty God, be ever blessed. Amen. Here follows the Sixth Book of the Mysteries (and holy), parallel, and of a new land." -Ed.

Appendix 1: Description of Sigillum Dei Aemeth from *Liber Juratus*

The following excerpt is from Sloane 3854, folio 114v, with variant readings from the Royal manuscript (abbreviated R) and from Sloane 3885 (abbreviated S). The diagram of the Sigillum Dei Aemeth is taken from Sloane 313. This is very close to the (although considerably corrupted) version shown by Athanasius Kircher in his monumental work *Oedipus Aegyptiacus* (1562). The drawing of the sigil does not occur in Royal, Sloane 3854 or Sl.3885. The version in Sloane 3853 (reproduced in C. J. S. Thompson, *The Mysteries and Secrets of Magic*, New York, 1973, p. 186, but without identifying the source) is somewhat different.

De compositione signi dei vivi[1]

Primo fac unum circulum cuius diameter sit trium digitorum propter tres clauos domini,[2] vel *5* propter *5* plagas, vel *7* propter *7* sacramenta, vel *9* propter *9* ordines angelorum, sed communiter *5* digitorum fieri solet. Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordei propter duas tabulas moysi, vel distantem a primo tribus granis propter trinitatem parson- [S 61v]
arm. Deinde infra illos duos circulos in superiori parte quæ dicitur [R9r]
angulus meridiei fac unam crucem, cuius tibia aliquantulum intrat[3] circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem deinde .t. deinde .o. deinde .e. x.[4] o. r. a. b. a.[5] l. a. y. q. c.[6] i. y. s. t. a. l.

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1 R: "here folowithe the makinge off the seale off the trwe and lyuinge god."

2 Deest S.

3 S: "intret."

4 S: "y."

5 S adds: "e."

6 S: "t."

g. a. a. o. n.[7] o. s. v. l. a. r.[8] y. t. c.[9] e. k. s. s.[10] p. f. y. o. m. e. m. a. u.[11] a. r. e. l. a. c.[12] e. d.[13] a. t. o. n. o. n. a. o. y. l. e.[14] y. o. t. m. a[15] et iste[16] literæ sunt eque[17] distantes, et circu~dent circulum. eo ordine quo sunt prenominatæ[18] et sic magnum nomen domini semenphoras[19] *72* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac unum pentagonum talem,  in cuius medio sit signum tau tale  et super illud signum scribe[20] nomen dei el, et sub nomine aliud nomen dei .l.[21] ely. isto modo[22]  Deinde infra angulum superiorem[23] pentagoni[24] scribe istas duas litteras .lx.[25] Et infra alium

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7 R has "w," but has "n" supra linea.

8 R (sup. lin.): "t."

9 Deest S.

10 R has "x," but has "s" supra linea.

11 R: "n," S: "x" (?).

12 R: "t."

13 R has "v," but has "t" supra linea.

14 R (sup. lin.) adds "p."

15 R ends "yleotsyma." Sloane 313: "htoexorahala/ yqciystalga^a onosularitckspfyo/ mo (sup. lin: e)mau (sup.lin. x) aremlarclatcdaccnonaorleyot."

16 S: "istæ."

17 S: "æque."

18 Sloane 313: "nominate."

19 R: "schemhamphoras," S: "shemhamphorash," Sloane 313: "semamphoras."

20 R adds "hoc."

21 Deest R; S: "et sub nomen aliud dei sz."

22 Sloane 313 omits this diagram.

23 S: "*inferiorem.*"

24 Sl. 313 adds "super nomine."

25 R: ".l.h.," Sloane 313 reads "l . et . x ."

angulum dextrum istas duas[26] .a.l. Et in alio [R 9v] post istum istas duas[27] n.m.[28] Deinde circa pentagonum fac unum eptagonum[29] cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi .l.x.[30] scribebatur, et in eodem latere eptagoni[31] scribe hoc nome~ sancti[32] angeli quod est .casziel. Et in alio latere a dextris istud nomen alterius sancti angli quod est[33] .satquiel. Deinde in alio .samael. et in alio .raphael. postea .anael. postea .michael. postea .gabriel. et sic *7* latera eptagoni[34] erunt[35] adimpleta,[36] Deinde circa istum eptagonum[37] predictum fac alium eptagonum[38] non quoquo modo factum prius sed[39] taliter quod unum latus ipsius intercedet[40] latera alterius, Deinde fac alium eptagonum tale~[41] qualis prius[42] fuit

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26 R omits "istas duas."

27 R omits "istas duas"; Sloane 3854 adds: ".l.a. et in alio post istum .l.c. Et in alio post istum."

28 S: ".v.m."; In Sloane 313 this phrase reads: "scribe illas 2. literas. l. et . x . et infra alium angulum dextrum istas 2. literas . a . l . et in alio post istum . l . a . et in alio post istum . l . c . et in alio post istum . n . m . ut hic post in figura deorsu~ in marg .. in ..."

29 S: "heptagonum."

30 R: ".l.h."

31 S: "heptagoni."

32 R: "scante."

33 R omits "casziel . . . quod est."

34 S: "heptagoni."

35 R: "sunt."

36 S: "adimpleti."

37 S: "heptagonu~."

38 S: "heptagonu~."

39 Sloane 313, S: "non q^{o} m^{o} primus factus est sed."

40 R: "incarceret."

41 Deest R.

42 S: "primus."

cuius anguli *7* contingant angulos *7* eptagoni secundi quibus esse videtur. Hic tamen eptagonus infra perdictum secundum concludetur, unu~[43] latus secundi eptagoni[44] supernudo et aliud subenudo, sed[45] latus primo angulos[46] succedens subenudo ibit. et que[47] secuntur[48] serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quoli-
[R 10r] bet angulo secundi eptagoni[49] una crux depingatur, Deinde in illo latere secundi eptagoni[50] quod transit ab ultimo angulo eiusde~[51] ad
[S62r] secundum angulum eiusde~ in eadem parte quæ est super[52] .casziel. sillabe cuiusdam sancti[53] dei nominis scribatur,[54] Ita quod hac sillaba .la. scribatur in illo loco lateris perdicti[55] qui est supra primam sillabam de .casziel. et hec[56] sillaba .ya. in illo loco eiusdem[57] lateris qui est supra ultimam sillabam eiusdem[58] .casziel. et hec[59] silliba .ly. in illo loco eiusdem lateris qui est latus intersecans predictum latus et crucem

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43 Deest R.

44 S: "hexagoni."

45 Deest R.

46 S: "angulo."

47 R, S: "quæ."

48 R, S: "sequntur."

49 S: "hexagoni."

50 S: "hexagoni."

51 Deest R.

52 S: "supra."

53 R: "scaneti."

54 S: "scribantur."

55 S: "prædicti."

56 R: "hac," S: "hæc."

57 Deest R.

58 R adds "de."

59 R, S: "hæc."

secundi anguli eiusdem, Deinde in[60] latere illo quod tendit ab angulo primo eiusdem secundi eptagoni[61] ad tertium angulum eiusdem scribatur hoc nomen sanctum dei[62] .narath. ita quod hec[63] sillaba .na. scribatur in illo loco eiusdeum lateris qui est supra primam sillabam de .satquiel. et hec[64] sillaba .ra. in illo loco qui est supra ultimam eiusdem, et hec[65] due[66] literae .t.h.[67] in illo loco qui est in eodem latere[68] inter latus secans ipsum[69] et crucem tertiam,[70] Deinde in illo latere eiusdem secundi eptagoni[71] quod tendit .a. tertio[72] angulo eiusdem ad quartum eiusdem scribatur hoc creatoris nomen sanctum quod dicitur .libarre. [10v] ita quod hec[73] sillaba .ly. scribatur supra primam sillabam, de .raphael. et hec[74] sillaba .bar. supra ultimam sillabam[75] * eiusdem, et hæc sillaba .re. in illo loco *[76] eiusdem lateris qui est inter latus intersecans ipsum et quintur angulum eiusdem secundi eptagoni,[77] Deinde in illo latere

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60 S: "a."

61 S: "hexagoni."

62 S: "hoc sanctum nomen dei."

63 R, S: "hæc."

64 R, S: "hæc."

65 Deest R; S: "hæ."

66 R: "dua"; S: "duæ."

67 S: ".c.h."

68 Deest R.

69 S: "illud."

70 S: "terciã."

71 S: "hexagoni."

72 S reads simply: "tendit a 3°."

73 R, S: "hæc."

74 R, S: "hæc."

75 Sloane 3854 adds in margin: "i~ illo."

76 Text between * deest in Sl.3854.

77 S: "hexagoni."

eiusdem secundi eptagoni[78] quod est .a. quinta cruce[79] vsque ad ultimam scribatur hoc aliud sacrum creatoris nomen .libares. ita quod hec[80] sillaba .ly. scribatur in illo loco lateris qui est supra primam sillabam ipsius .michael. et hec[81] sillaba .ba. in illo loco lateris qui est supra ultimam sillabam eiusdem, et hec[82] sillaba .res. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi iptagoni[83] quod vadit a secundo angulo eiusdem secundi eptagoni[84] ad quintum[85] scribatur hoc[86] aliud sacrum[87] nomen[88] .halg.[89] cum coniunctina ita quod coniuunctina in
[R11r] illo loco eiusdem lateris scribatur qui[90] est supra primam sillabam de .samael. et hæc litera .ly. in illo loco eiusdem lateris qui est supra ultimam eiusde~, et hæc sillaba .alg. in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, Sed caue quod ra[91] coniunctina sic debet scribi et[92] cum titulo intersecante propter timorem
[S3854 fol. 115r] dei malum nolitu~[93] diuideutem. Deinde in illo latere eiusdem
[S62v]

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78 S: "hexagoni."

79 S reads simply: "quod est a 5ta cruce."

80 R, S: "hæc."

81 R, S: "hæc."

82 R, S: "hæc."

83 S: "exagoni."

84 S: "exagoni."

85 S: "quartum."

86 Deest R.

87 S: "sanctum."

88 R adds "dei."

89 Sloane 313: "lyalg"; S: "lialg."

90 R: "quid"; S: "qi."

91 Deest S.

92 Deest S.

93 R: "volitum."

eptagoni[94] tendente a quarta cruce ad sextam scribatur hoc aliud sacrum[95] dei[96] nomen .veham.[97] ita quod hæc sillaba .ve.[98] scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .anael. et hæc litera .h. supra ultimam sillibam et hæc sillabam .am. in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, Deinde in illo latere quod tendit a sexto angulo[99] eiusdem secundi eptagoni[100] ad primum angulum scribatur hoc aliud sacrum[101] dei nomen .yalgal. ita quod hec[102] litera .y. scribatur in illo loco[103] eiusde~ lateris[104] qui est supra primam sillabam de .gabriel. et hæc sillaba .al. super[105] ultimam et hæc sillaba .gal. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam crucem, Deinde in medio lateris[106] primi et tertii [R11v]
eptagoni[107] a dextris[108] scribatur .vos.[109] et in sequenti latere eiusdem tertii eptagoni[110] a dextris[111] hoc Nomen .duymas.[112] et in alio

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94 S: "hexagoni."

95 S: "sanctum."

96 Sloane 3854: "aliud dei sacrum"; Sloane 313: "a^{d} n^{m} dei sacru~."

97 Sloane 3854: "ucham."

98 Sloane 3854: "ue"; S: "Ne" (?).

99 Deest R, S.

100 S: "hexagon."

101 S: "sanctum."

102 S: "hæc."

103 R: "in alla."

104 S: "lateris eiusdem."

105 S: "supra.,"

106 R: "latere."

107 S: "hexagoni."

108 S: "dexteris."

109 S: "Avs" (?).

110 S: "hexagoni."

111 S: "dexteris."

112 Sloane 313: "duynas"; S: "dvynas."

.Gyram. et in alio .Gram[113] et in alio .Aysaram. et in alio .Alpha. et ω. in alio.[114] Deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum[115] scribatur hoc nomen dei .el. et in alio spaciolo quod est a dextris sub angulis[116] secundi et tertii eptagonorum[117] sub secunda cruce hoc nomen .ON. et in illo[118] alio spaciolo sub tertia cruce. iteru~[119] hoc nomen .el. et in alio sub quarta cruce iterum .ON. et in alio sub qinta[120] cruce iterum .el. et in alio sub sexu [121] cruce iterum .ON. et in alio sub septima cruce .w. Deinde in illo[122] spacio[123] quod clauditur[124] inter angulum primum[125] secundi eptagoni[126] et secundum angulum eiusdem et primum latus tertii eptagoni[127] et portionem circuli contingentem illos angulos depingatur una crux, in medio .S.[128] spacii illius. Et in bucca superiori a leua crucis scribatur hæc litera .a.[129] et super buccam crucis secundam a dextris hæc litera

---

113 R: "Grani."

114 Sloane 313, S: "et in alio .ω."

115 S: "est sub angulo primo 2^{i} et 3^{i} hexagonoru~."

116 S: "angulo."

117 S: "hexagonorum."

118 Deest R, Sl.313.

119 R, S: "itarum."

120 R: "sequenti"; S: "5$^{ta.}$"

121 R: "sequenti"; S: "6$^{ta.}$"

122 R: "alio."

123 S: "spaciolo."

124 S: "cladítur."

125 Deest R.

126 S: "hexagoni."

127 S: "hexagoni."

128 R: "scilicet"; S: "si."

129 S: "A."

.g. Et sub bucca inferiori a dextris[130] scribatur hæc alia[131] litera .a.[132] Et sub quarta bucca hæc[133] litera .l. Deinde in alio spaciolo sequenti a dextris in medio scribatur hoc nomen[134] .ely.[135] et in alio hoc nomen .eloy.[136] et in alio .christos. et in alio .sother.[137] et in alio .Adonay.[138] et in alio .Saday. Deinde scias qd in exemplaribus communiter[139] pentagonus fit de rubeo cum croceo in spaciis tincto. Et primus[140] septagonus[141] de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro, et spacium inter circulos ubi est nomen de maximum. ac venerabile[142] .schemhamphoras. tingitr croceo, omnia alia[143] spacia viridi habent tingi, Sed in operationibus aliter fieri debet, quia de sanguine aut. talpæ. aut .turturis. aut.[144]vpupæ. aut .vespertilionis. aut omnium horum figuratur, et in pergameõ virgineo vitulino,[145] vel[146]

[rR12r]

[S 3854 col 2]

[S 63r]

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130 S: "dexte=/is."

131 Deest R.

132 S: "A."

133 S adds "alia."

134 R adds "dei."

135 S: "Ely."

136 S: "Eloy."

137 S: "Sother."

138 R: "ADONAI."

139 R: "quod communiter in exemplaribus."

140 R: "primu~."

141 S: "hexᵗagonus."

142 Sloane 313, Sl.3854 omit "de maximum ac venerabile."

143 R: "alio."

144 R, S: "at."

145 R: "vituluio."

146 Sloane 313: "aut."

equino, vel ceruino, et sic completur dei sigillum, Et per[147] hoc sanctum et sacrum sigillum quando erit sacratum poteris. facere operationes quæ postea dicentur[148] in hoc libro.[149] Modus autem sacrandi hoc sacrum sigillum talis[150] sicut sequitr[151] debet esse.

[SS 313 fol 6.r]

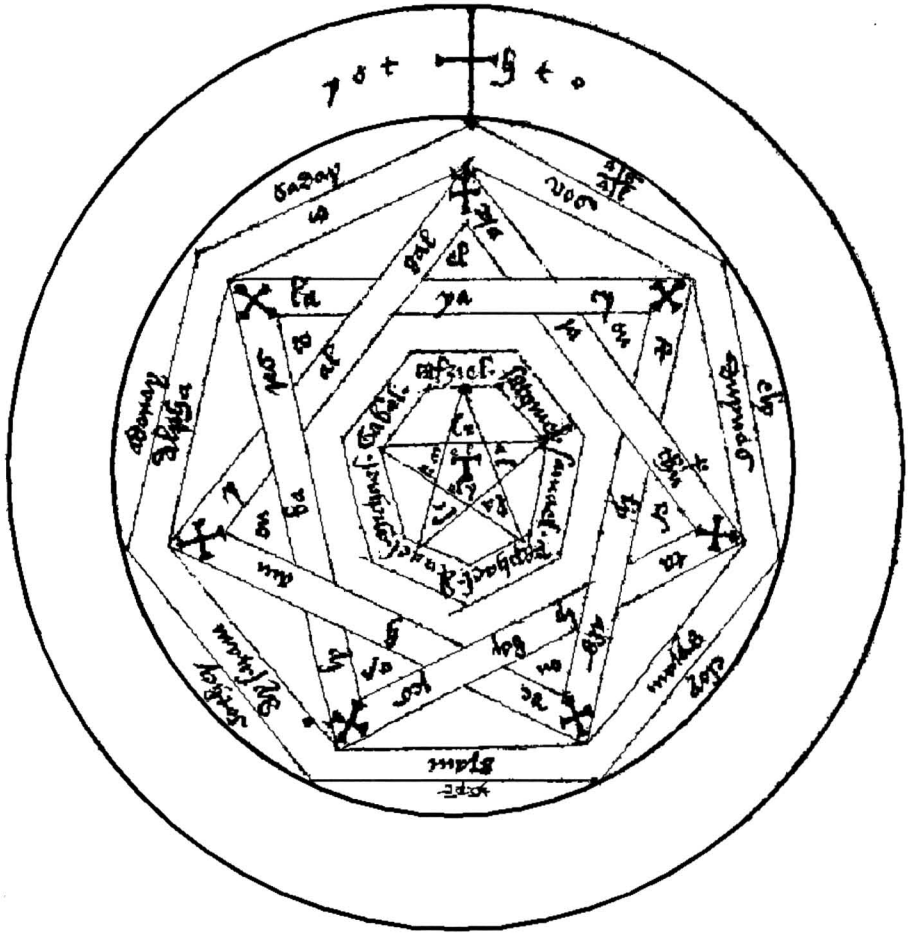

Figure 8. Sigillum Dei Aemeth from Liber Juratus.

147 R: "par."

148 S: "sequntur."

149 Sloane 3854: "libro sacro"; S: "sac^{o}"; Sloane 313: "libello ∧ sacro."

150 S: "talitur."

151 S: "seq^{i}tur."

Inspirante domino dixit Salomon unus est solus deus, sola fides,[R12v] sola virt~s, quã dominus hominibus voluit revelari et distribui tali[152] modo. Dixit[153] Angulus .Samael. Salomoni hic[154] dabis populo Israel qui et aliis similiter tribuent sic placuit creatori[155] et inbet ipsum Dominus[156] taliter consecrari.

Primo sit mundus operans non pollutus,[157] et cum deuocione faciat non astute, non commedat neque bibat, donec perfecerit opus, Et sanguis quo scriptu~[158] fuerit primo sit benedictus sicut postea dicetur, Deinde suffumigetur,[159] hoc sigillum ambra, musco, aloe, lapdano, albo, et rubeo, mastice, olibano, margaritis et thure. Invocando et orando dominum sicut postea de visione divina erudietur, Post[160] invocando angelos sicut etiam[161] infra[162] Dicetur, mutabitur tñ[163] peticio tali[164] modo,

S: Oratio

[S 3854 fol. 115v]

Ut tu domine per annunciationem concepcionem et citera. Hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare

---

152 R: "hoc."

153 R: "Dexit."

154 R, S: "hoc."

155 R omits "sic placuit creatori."

156 S: "dominus ipsum."

157 S: "polutus."

158 R: "scriptus."

159 R: "suffumigetr."

160 S: "postea." In the margin of Sloane 313, there is a drawing of a hand pointing out the passage which is very similar to Dee's.

161 Deest S. In Sloane 313 it is written surpa linea.

162 Deest Sloane 3854.

163 R: "tamen"; S: "tantum."

164 R: "hoc."

digneris[165] ut per ipsum te[166] mediante possim vel possit talis[167] .N. celestes[168] coniuncere[169] potestates aereas et terreas[170] cum infernalibus subingare, [S 63v] invocare, transmutare[171] coniurare constringere, [S excitare, gongregare,[172] dispergere, ligare ac ipsos innocuos reddere homines placare, et ab eis tuas[173] peticiones graciosius[174] habere, inimicos pacificare, pacificatos disimigere, sanos insanitate custodire vel infirmare. infirmos curare. homines bonos a malis custodire. et distinguere, et cognoscere, omne corporale periculum euadere, Judices in placito placatos reddere, victoriam in omnibus obtinere, pecrata carnalia mortificare et spiritualia fugare vincere, et euitare, divitias in bonis augmentare et du~[175] in die indicii apparebit. a dextris tuis cum sanctis et electis tuis tuam possit cognoscere[176] maiestatem

Et tunc illa nocte sub aere sereno[177] extra domum dimittat, Tunc habeas chirotecas[178] nouas sine creace factas inquas quis numquam manum posuerit[179] in quibus signum glutetur, et sic complebitur hoc sacrum[180] sigillum, Cuius primus eptagonus[181] .7. ordines, Secundus .7. Articulos Duplos tertius .7. sacramenta Designat[182]

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165 R: "digue ris."

166 R: "et."

167 S: "tali"; Sloane 3854: "tal."

168 S: "cælestes."

169 S: "convincere."

170 R: "terreac."

171 R: "transmittaere."

172 S: "congregare."

173 R, S: "suas"; Sloane 313: "meas vel suas."

174 S: "graciosi."

175 R: "dum"; S: "domine" (?); Sloane 313: "deuiu~." (?)

176 Sloane 3854: "agnoscere."

177 Deest R.

178 S: "chirothechas"; Sloane 313: "cirothecas."

179 R: "posuit."

180 Sloane 3854: "sacrosct~m"; S: "sacosctmus." (?)

181 S: "heptagonus."

182 S: "designant."

Appendix 2: Athanasius Kircher: *Oedipus Aegyptiacus:* Sigillum Aemeth (Rome, 1652–4)

Amuleti alterius Cabalistici heptagoni Interpretatio

Hoc amuletum heptagonum circulo inclusum Veneri dicatum est, vti in Arithmetica hieroglyphica ostendimus. In circuitu signatae sunt 72 literae ex Cabala extractae, quarum vnaquaeque Angelum ex 72 indicat; de quibus vide Cabalam Hebraeorum fol. 275. Quis hic prima fronte non rideat maleferiatorum hominum stoliditatem, dum ineptijs huiusmodi Cabalisticis pessimé in Latinas literas transformatis, tantam tamen fidem habent, vt earum ope montes etiam se transferre posse, sibi persuadeant? Sed quoniam Diabolus humani generis hostis nihil agit, nisi quod in contumeliam Christi hominumque perniciem cedat; hinc ad Satanicam nequitiam tegendam, data opera, attributa Christi in cornibus heptagoni ponunt, id est, Angelus tenebrarum sub forma lucis sese exhibet; sunt autem sequentia attributa. Intra cornu AB, intra quadratum singulis Crucis angulis quatuor literae insertae spectantur a.g.l.a. quod Hebraicum nomen est, & in Cabala celeberrimum אגלא, quod expansé idem significat ac, אתה גבור לעולם אדני Tu fortis in aeternum Domine: Si enim capitalis singularum vocum literas in vnum iunxeris, prodibit nomen אגלא Agla, vti quadratum ostendit. Intra cornu BC ponitur אלי Eli, id est, Deus meus. Intra cornu CD ponitur אלהי Eloi, quod tametsi idem prorsus cum praecedente significet, tanquam diuersum tamen quidpiam posuerunt; vt vel hinc horum nebulonum supinam ignorantiam & inscitiam colligas. Intra DE Christus, deinde Sother, quod Graecé Saluatorem significat, né verminosum machinamentum Graeca voce carerer. Sequuntur postea Adonay & Sadai; illud Dominum, hoc Omnipotentem notat. Atque haec sunt septem attributa Christi, quibus subiungunt septem Veneris

Intelligentias, quae sunt Cafziel, Satquiel, Samael, Raphael, Mahel, Michael, Gabriel; quae vocabula Hebraica passim translata sunt; vt vel ex hoc ipso appareat, á Deo bonisque Angelis emanare minimé posse, quod tam turpiter, non nisi ab omnis turpitudinis Cacodaemone, transformatum est: talia sunt in heptagoni lateribus inscripta, verius ex culina Diaboli, quam ex Cabala translata vocabula. Inscribunt tandem huic heptagono pentagonum, in cuius centro litera T symbolum salutis; circa quod cum has literas ה ו י ה scribere debuissent, bestijs tamen inscitiores has supposuerunt e e e e y. Intra triangula vero ex Arabum amuletaria officina ponuntur yl, al, le, al, um, corruptissimé vti omnia alia; volebant enim illud Arabicum exprimere لا الله الا الله *la alla ella alla, non est Deus nisi Deus,* quod dum pronunciare nequirent, illorum loco dicta inconcinnissima verba posuerunt, yl, al, le, al, um: sed quid sibi velint duo verba, um, explico. In dicto Arabum pronunciato semper hae voces sequuntur, ومحومد رسول الله *Mahumet rassulalla;* atque harum capitales literas referunt um. Vt vel ex hoc colligas, quantis modis illudat Daemon incautis hominibus, vt dum Christiani esse volunt, occulte Mahumetanismum profiteantur; in hoc enim vnico Amuleto quatuor sectarum, Iudaicae, Christianae, Mahumetanae, Paganae, ab ijs, qui illud portant, fit professio, id que occulto pacto Daemonis, ad Christianae religionis contumeliam ea de causa instituto. Sed quid pentagonum sibi velit, expono. Pentagonum Veteres, vti in Arithmetica docuimus, Marti, vti & heptagonum Veneri dedicarunt; quo quidem indicabant, neminem Venerem possidere, qui priús Martem non attraxisset; de quibus in Astrologia Aegyptiaca susiús; hoc enim pentagono victoriam in omnibus sibi spondebant. Porró finis huius Amuleti erat, amorem & beneuolentiam omnium, & consequenter carnalium desideriorum plenam fruitionem, victoriamque contra omnia aduersa eius gestatione obtinere; quod ex adiuratione quam pronunciare solent, qua & Deum, & Angelos, veriús Caco-

daemones cum inuocatione Veneris aut Martis sacrilego & impio ritu sollicitare solent, patet, quam &, né Christianae aures vulnerentur, consultó omitto. Quicunque itaque huiusmodo possederit farinae Amuletum, illud non naturale, non Diuinum aut Angelicum, sed immediatum Diabolicae machinationis opus se possidere sibi persuadeat, non nisi cum aeterna animae ruina vsurpandum.

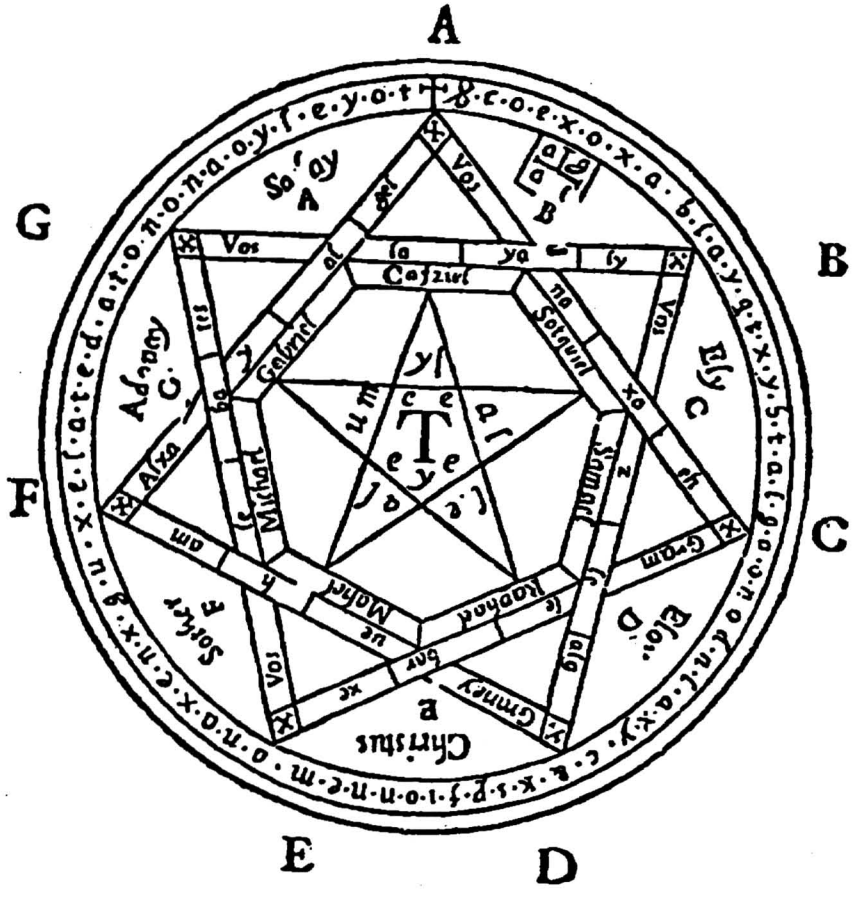

Figure 9. Sigillum Aemeth from Oedipus Aegyptiacus.

Appendix 3: *Theurgia Goetia.*[1]

It deals with aerial spirits, whose nature is neither entirely good nor evil:

To call forth any of the aforesaid aerial spirits or their servants, choose the uttermost private, secret and most tacit room in the house or in some certain island, wooded grove, or the most occult and hidden place, removed from all comers and goers, that no one chance (if possible) happen that way into your chamber or whatsoever place else you act your concerns in. Observe that it be very airy because these spirits are of that nature.

You may call these spirits into a crystal stone or glass receptacle, this being the ancient and usual way of receiving and binding spirits. This crystal stone must be four inches diameter set on a table of art, made according to the following figure, which is truly called the secret table of Solomon, having his seal on your breast and the girdle about your waist as is shewed in the book *Goetia* and you cannot err. The form of the table is this:

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1 For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 57–108.

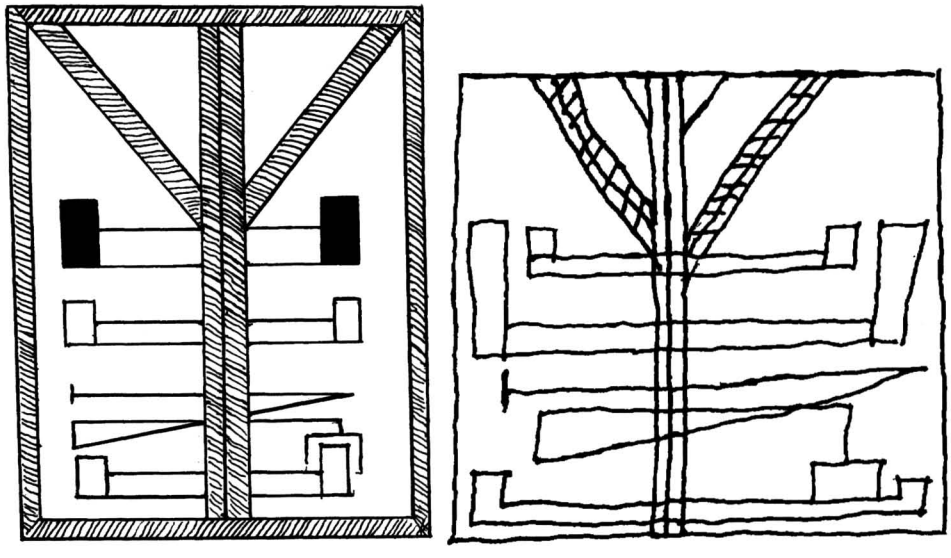


Figure 10. Seal of Solomon, from Harley 6483 (left); and from Sloane 3825 (right).

When you have thus got what is to be prepared, rehearse the conjuration following several times, that is, whilst the spirit comes, for without doubt he will come.

The Conjuration of the Aerial Spirits

I conjure thee O thou mighty and potent duke N. who ruleth under thy prince (or king) N. in the dominion of the East (or &c.) (Or, "I conjure thee o thou mighty and potent duke N. who wandereth here and there with thy prince N."[2])

I conjure thee N. that thou forthwith appear alone (or with thy servants) in this first (or second) hour of the day, here before me in this crystal stone (or here before this circle) in a fair and comely

---

2 This form of the introduction is thus to be varied depending on the office, place and number thou wishest to conjure.

shape, to do my will in all things that I shall desire or request of thee. I conjure and powerfully command of thee N. by him who said the word and it was done, and by all the holy and powerful names of God and by the name of the only Creator of Heaven, Earth, and Hell, and what is contained in them : ADONAY, EL ELOHIM, ELOHE, ELION, ESCERIE ZEBAOTH, JAH, TETRAGRAMMATON, SADAY, the only Lord of God of Hosts, that thou forthwith appear unto me here in this crystal stone (or here before this circle) in a fair and comely human shape, without doing any harm to me or any other creature that JEHOVAH created or made, but come thee peaceably, visibly, and affably, now without delay manifesting what I desire, being conjured by the name of the eternal living and true God: HELIOREN, TETRAGRAMMATON, ANEPHEXETON, and fulfill my commands and persist unto the end. I conjure, command and constrain thee spirit N. by ALPHA & OMEGA, by the name PRIMEUMATON, which commandeth the whole host of heaven, and by all those names which Moses named when he by the power of those names brought great plagues upon Pharoah, and all the people of Egypt: ZEBAOTH, ESCHERIE, ORISTON, ELION, ADONAY, PRIMEUMATON, and by the name of SCHEMES AMATHIA which Joshua called upon and the sun stayed his course, and by the name of Hagios, and by the SEAL OF ADONAY and by AGLA, ON, TETRAGRAMMATON, to whom all creatures are obedient, and by the dreadful judgment of the high God and by the holy angels of heave and by the mighty wisdom of the great God of Hosts, that thou comest from all parts of the world and make rational answers unto all things I shall ask of thee, and come thou peaceably, visibly and affably, speaking unto me with a voice intelligible and to my understanding. Therefore come, come thou in the name of ADONAY, ZEBAOTH, ADONAY, AMIORAM, come, why stayeth thou, hasten: ADONAY SADAY, the King of kings commandeth thee!

When he is appeared show him his seal, and the pentacle of Salomon, saying as followeth:

The Address Unto the Spirit Upon His Coming

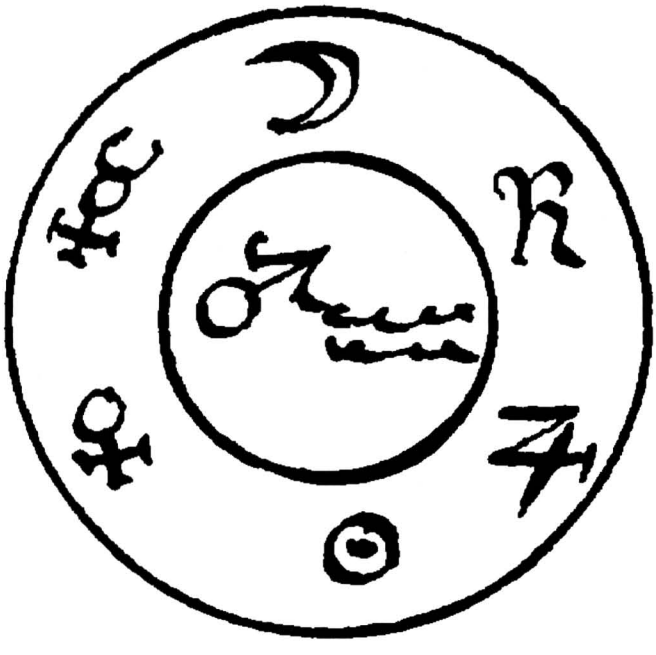
Behold the pentacle of Salomon which I have brought before thy presence. Behold the person of the Exorcist who is called OCTINOMOS, in the midst of the exorcism, who is armed by God and is without fear, who potently invocateth thee and called thee to appear. Therefore make rational answers to my demands and be obedient to me thy master in the name of the Lord: BATHAT rudhing upon ABRAC, ABEOR coming upon ABERER!

When thou hast had thy desire of the spirits, licence them to depart as is shewed in the first book *Goetia,* at the latter end of the conjurations.

Appendix 4: *Art Pauline.*[1]

The second example comes from *The Art Pauline,* which describes calling forth spirits governing the hours, and spirits governing the signs of the zodiac:

First draw two concentric circles whereupon thou wilt draw the seal. In the center circle draw the ascendant to the right, and the lord of the ascendant to the left, then in the outer circle draw the rest of the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn.



The seal being thus made, lay it on the table of practise whose form we now show, on that part which is noted with the same character as the lord of the ascendant.

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1 For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 109–45.

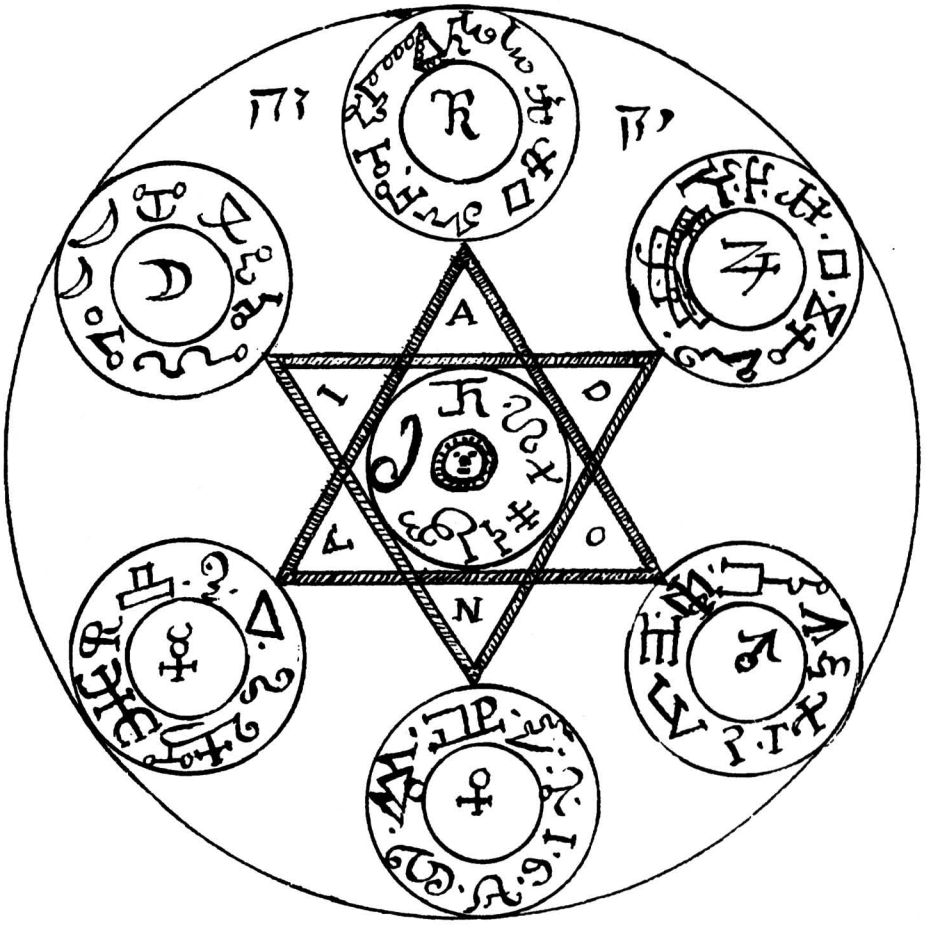

Figure 11. Table of Practice from the Art Pauline.

Perfume the seal with the thimmiamate proper to the planet, lay your hand upon it, and then say the following conjuration.

The Conjuration as Followeth:

O thou mighty, great and potent Angel N., who ruleth in the Nth. hour of the day, I the servant of the most high God do conjure and entreat thee in the name of the most omnipotent and immortal Lord God of

Hosts: JEHOVAH TETRAGRAMMATON, and by the name of that God which thou art obedient unto, and by the head of the hierarchy and by the seal or mark that thou art known in power by, and by the seven angels that stand before the throne of God and by the seven planets and their seals and characters, and by the angel that ruleth the sign of the twelfth house which now ascends in this Nth. hour, that thou wouldst be graciously pleased to gird up and gather thyself together and by divine permission to move and come from all parth of the world, wheresoever thou beest, and show thyself visibly and plainly in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my understanding and that thou wouldst be favorably pleased that I may have familiar friendship and constant society both now and at all tims when I shall call thee forth to visible appearance to inform and direct me in all things that I shall seem good and lawful uunto the creator and thee, O thou great and powerful angel N. I invocate, adjure, command and most powerfully call thee forth from thine orders and place of residence to visible appearance in and through these great and mighty signals and divine names of the great God, who was and is and ever shall be: ADONAY, ZEBAOTH, ADONAY AMIORAM, HAGIOS, AGLA, ON, TETRAGRAMMATON, and by and in the name PRIMEUMATON, which commandeth the whole host of heaven, whose power and virtue are most effectual for the calling and ordering of the creation, I do command thee to transmit thy rays visibly and perfectly unto my sight, and thy voice to my ears, in and through this crystal stone, that I may plainly see thee and perfectly hear thee speak unto me. Therefore move thee, O thou mighty and blessed Angel N., and in this potent name of the great God JEHOVAH, and by the imperial dignity thereof, descend and show thyself visibly and perfectly in a pleasant and comely form before me in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my apprehension, showing, declaring, and accomplishing all my desires that I

shall ask or request of thee both herein and in whatsoever truths or things else that is just and lawful before the presence of Almighty God, the giver of all good gifts, unto whom I beg that he wuld be graciously pleased to bestow upon me. I thou servant of mercy N., be thou therefore unto me friendly, and do for me as for the servant of the most high God, so far as God shall give thee power in office to perform, whereunto I move thee in power and presence to appear, that I may sing with his holy Angels, OMAPPA-LA-MAN, HALLELUJAH, AMEN.

Appendix 5: *The Art Almadel (Ars Almadel Salomonis)*[1]

[Editor's note: A text of this name is mentioned in Trithemius, and R. Scot.]

By this art Salomon obtained great wisdom from the chief angels that govern the four altitudes of the world, for you must observe that there be four altitudes, representing the four corners of the world, East, West, North and South. The which are divided into twelve parts, that is, evert altitude into three, and the angels of every of these altitudes have their particular vertues and powers as shall be shewed in this following matter.

The Making of the Almadel

Make the Almadel of pure white wax, but coloured suitable to the altitude as will be shown. It is to be four square, and six inches over every way, and in every corner a hole, and write betwixt every hole, with a new pen, these words or names of God following, But this is to be done in the day and hour of Sol. Write upon the first part towards the East, ADONAI, HELOMI, PINE, and upon the second towards the South, HELION, HELOI, HELI, and upon the West part: JOD, HOD, AGLA, and upon the fourt part which is the North write these names: TETRAGRAMMATON, SHADAI, JAH, and betwixt the first and the other quarters make the pentacle of Salomon thus , and betwixt the forst and the other quarters write this word, ANABONA, and in the middle of the Almadel make a Six-angled figure, and in the midst of it a triangle

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1 For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 147–54.

wherein must be written these names of God, HEL, HELION, ADONAI, and this last name around the six-angled figure as well, as you may see in this figure, here made, it being for an example, &c.

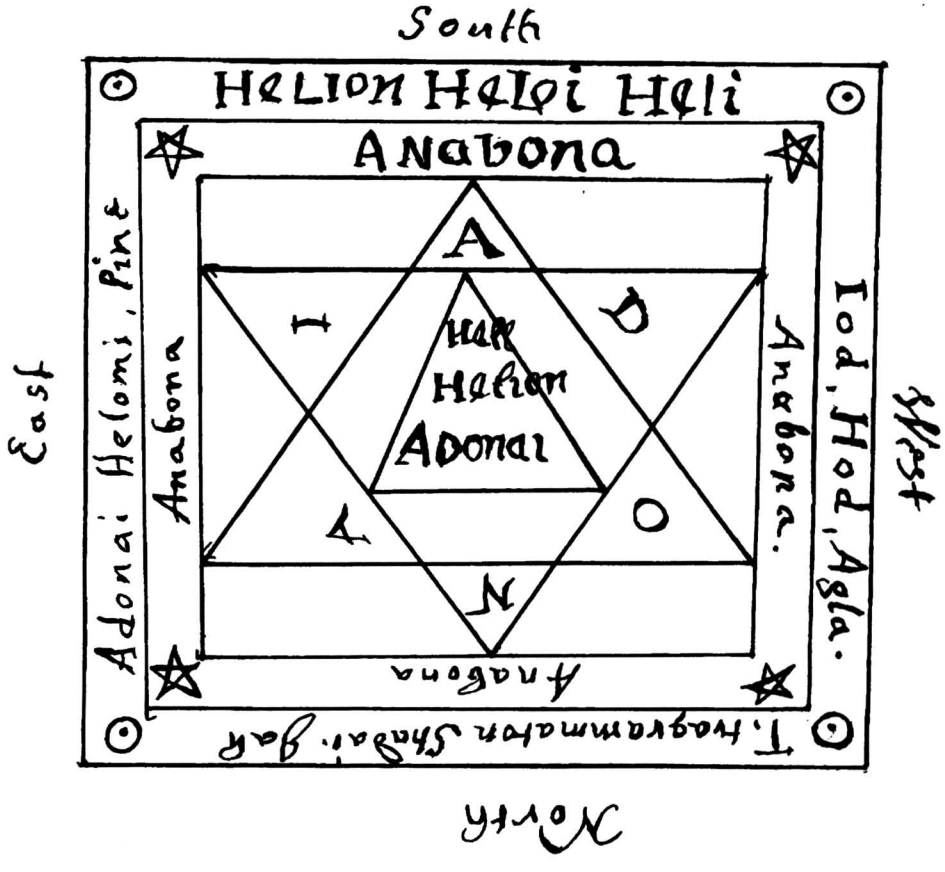

Figure 12. Almadel from Ars Almadel Salomonis.

And of the same wax there must be made four candles, and they must be of the same colour as the Almadel is of. You must divide the wax into three parts, one part for to make the Almadel of, and the other two parts for to make the candles of. And let there come forth

from every one of them a foot made of the same wax, for to support the almadel wlth. This being done, in the next place you are to make a seal of pure gold or silver, but Gold is best, wherein must be engraven these three names: HELION, HELLUJON, ADONAY.

Note the first altitude is called Chora Orientis, or the East Altitude, and to make any experiment in this Chora, it is to be done in the day and hour of the Sun. The power and office of those angels is to make all things fruitful and increase, both animals and vegetables, in creation and generation, advancing the birth of the children, and making barren women fruitful, &c. Their names are these: Alimiel, Gabriel, Borachiel, Lebes and Hellison.

Note you must not pray for any angels but those that belong to the same altitude you have a desire to call forth. And when you operate, set the four candles upon four candle sticks, but be careful you do not light them before you begin to operate. Then lay the Almadel between the four candles upon the waxen feet that cometh from the candles, and lay the golden seal upon the Almadel. Then, having the invocation ready written on virgin parchment, light the candles and read the invocation as is set down at the latter end of this part.

And when he appeareth, he appeareth in the form of an angel carrying in his hand a fan or flag, having the picture of a white cross upon it. His body is wrapped round about with a fair cloud, and his face very fair and bright, and a crown of rose flowers is upon his head. He descends first upon the superscription of the Almadel, as if it were a mist or fog.

Then must the exorcist must have in readiness a vessel of earth, of the same colour that the Almadel is of, and the other of his furniture, it being in the form of a basin, and put therein a few hot ashes or coals, but not too much, lest it should melt the wax of the Almadel, and put therein three little grains of mastic in powder, so that it fumeth, and the smell may go upwards through the holes of the Almadel, when it is

under it, and as soon as the angel smells it he beginneth to speak with a low voice, asking what your desire is and why you have called the princes and governers of his Altitude. Then you must answer him, saying, I desire that all my requests may be granted, and what I pray for may be accomplished, for your office maketh appear and declareth that such is to be fulfilled by you if it pleases God, &c, adding further the particulars of your requests, praying with sincerity and humility for what is lawful and just, and that you shalt indeed obtain from him.

But if he doth not appear presently, you must then take the golden seal, and make with it three or four marks upon the candles, by which means the angel will presently appear as aforesaid, and when the angel departeth he will fill the whole place with a sweet and pleasant smell, which will be smelt a long time.

Note the golden seal will serve, and is to be used in the operation of all the altitudes. The colour of the Almadel belonging to the first chora is lily white; to the second chora a perfect red rose colour; the third chora is to be a green mixt with a white silver colour; the fourth chora is to be a black mixt with a little green of a sad colour.

Of the Second Chora or Altitude

Note that all the other three altitudes, with their signs and princes have power over goods and riches, and can make any man rich or poor, and as the first Chora giveth increase and maketh fruitful, so to these giveth decrease and barrenness, &c.

And if any have a desire to operate in any of the other three Choras or Altitudes, they must do it on Sundays in the manner as above is shewed, but do not pray for anything that is contrary to the nature of their office, or against God and his laws, but what God giveth according to the course of nature, that you may desire and obtain.

All the furniture that is to be used is to be of the same colour as the

Almadel is of, and the princes of this Second Chora are named as followeth: Alphariza, Genon, Geror, Armon, Gereinin.

When you operate, kneel before the Almadel with clothes of the same colour in a closet hung with the same colours also, for the holy apparation will be of the same colour. And when he is appeared, put the earthen bason under the Almadel with fire and hot ashes and three grains of mastic in powder, to fume as above written, and when the angel smelleth the perfume, he turneth his face towards you, asking the exorcist with a low voice why he called the princes of this Chora or Altitude. Then you must answer as before, saying: I desire that my request may be granted, and the contents thereof may be accomplished, for your offices make appear and declare that such is to be done by you if it please God, &c. You must not be fearful but speak humbly, saying: I recommend myself wholly into your office, and I pray unto your princes of this Altitude that I may enjoy and obtain all things according to my wishes and desires, &c. You may further express your mind in all particulars in your prayers. Do the like in the two other Choras that follow.

The angel of this second Altitude appeareth in the form of a young child with clothes of satin and of a red rose colour, having a crown of red gilly flowers upon his head, his face looking upwards to heaven; and is of a red colour and is compassed round about with a bright splendour, as the beams of the Sun. And before he departeth he speaks to the exorcist saying: I am your friend and brother. And he illuminateth the air round above with splendour, and he leaveth a pleasant smell, which lasteth a long time, &c.

Of the Third Chora or Altitude

In this Chora you are to do in all things as you are before directed in the other two. The angels of this Altitude are named as followeth:

Eliphamasai, Gelomiros, Gedobonal, Saranana, and Elomnia. They appear in the form of children or little women dressed in green and silver colours, very delightful to behold, and a crown of bay leaves, beset with flowers of white and green colours upon their heads. And they seem to look a little downwards with their faces, &c. They speak as the others do to the exorcist, and leave a mighty, sweet perfume behind them, &c.

Of the Fourth Chora or Altitude

In this Chora you must do as in the others, and the angels of this Chora are called Barchiel, Gediel, Gabiel, Deliel and Captiel. These appear in the form of little men or boys with clothes of a black colour, mixed with a dark green, and in their hands they hold a bird which is naked, and their heads are bear, only it is compassed round and beset with ivy and berries. They are all very beautiful and comely and are compassed round with a bright shining of divers colours. They leave a sweet smell behind them also, but it differeth from the others somewhat.

Of the Proper Times for Invoking These Angels

Note there are twelve princes ruling besides those in the four Altitudes, and they distribute their office amongst themselves, every one ruling thirty days, or thereabouts, every year. Now it will be in vain to call any of those angels unless it be those that then governeth, for every Chora or Altitude hath its limited time according to the twelve signs of the Zodiac, and in what sign the Sun is in, that angel or those angels that belong to that sign have the government. As, for example, suppose I would call the two first of those five that belong to the first Chora. Then choose the first Sunday on March, that is, after the Sun is entered Aries, and then I make my experiment. And so do the like if you will

the next Sunday after again. But if you will call the two second that belong to the first Chora, then you must take the Sundays that are in April, after the Sun is entered Taurus.

But if you call the last of the five, then you must take those Sundays that are in May, after the Sun is entered Gemini, to make your experiment in: do the like in the other Altitudes, for they have all one way of working. But the Altitudes have a name formed severally in the substance of heaven even as a character, for when the angels hear the names of God that are attributed to them they hear it by the vertue of that character. Therefore it is in vain to call any spirit or angel unless you know what names of God to call them by. Therefore observe the form of this following conjuration or invocation.

The Invocation for to Call Forth Any of the Foresaid Angels

O thou great, mighty, and blessed angel of God N, who ruleth as the chief and first governing angel in the first Chora or Altitude in the East, under the great prince of the East whom you obey, and who is set over you as king by the divine power of God, ADONAI, HELOMI, PINE, who is the distributer and disposer of all things holy in Heaven, Earth, and Hell, I the servant of that God ADONAI, HELOMI, PINE, which you obey, do invocate, conjure and entreat thee N, that thou forthwith appeareth. And by the vertue and power of the same God, ADONAI, HELOMI, PINE, I do command thee forth by him whom you do obey and who is set over you as king by the divine power of God, that you forthwith descend from thy order or place of abode to come into me, and show thyself plainly and visibly here before me in this crystal stone, in thy own and proper shape and glory, speaking with a voice intelligible unto my understanding.

O thou mighty and blessed angel N, who art by the power of God ordained to govern all vegetables and animals, and causeth them and

all other creatures of God to spring, increase and bring forth according to their kinds and natures, I the servant of the same your God, do entreat and humbly beseech thee to come and show unto me all things that I shall desire of thee, so far as in office you can, or be capable to perform, if God permit to the same.

O thou servant of mercy N, I entreat thee and humbly beseech thee, in and by these three names of your true God, ADONAI, HELOMI, PINE, and do constrain thee in and by this powerful name ANA-BONA, that thou forthwith appeareth visibly and plainly in thy own proper shape and glory, in and through this crystal stone, that I may visibly see thee, and audibly hear thee speak unto me, that I may have thy blessed and glorious angelic assistance, familiar friendship and constant society, communication and instruction, both now and at all other times, to inform and rightly instruct me in my ignorance and depraved intellect, judgement and understanding; and to assist me both herein, and in all other truths, else what the Almighty Adonai, the king of kings, the giver of all good gifts, shall in his bountiful and fatherly mercy be graceously pleased to bestow upon me, Therefore O thou blessed angel N. be friendly unto me, and do for me so far as God hath given you power in office to perform, whereunto I move you in power and presence to appear that I may sing with his holy angels: O Mappa-la-man! Hallelujah! Amen.

Note this invocation is to be altered according to the Altitude and angel you wish to call forth.

When he is appeared, give him or them a kind entertainment, and then ask what is just and lawful, and that which is proper and suitable to his office, and you shall obtain it.

SO ENDETH THE BOOK
ARS ALMADEL SALOMONIS

Appendix 6: Excerpt from Sloane 3849

Manner of Proceding in order to discover in the Crystall

Sic signum sancte Sanctis in fronte puery sic decendo In nomina pateris et filij et spiritus sancti amen dicat % paternoster / deinde istos spactanas o pater animary sequentes, viz t

Deus miserator[1] nostery et benedicat nobis illiminet vultum suum super nos et miseratas nostery ut Cognosamos in tarra viam tuam in omnibus gentibus salutarry tuum. Conficantur tibi populi deus Conficanter tibi populi omnes Litenter et exultent gentes quoniam iudicas populos iniquitate et gentes interra deriges Conficianter tibi populi deus Conficianter tibi populi omnes Terra dedit fractum suam

B

Benedicat nos deus deus noster
benedicat nos deua et metuante
eum omnes fines terra.
Gloria patri et fillio et Spiritu Sancto
Sicut erat in prinsipio et
secula seculorum amen

D

Deus[2] in nomine tuo salum me fac
et in vertute tua iudica me

D

Deus exoude orationem meum
auribus percipe verba oris mei

[f2v]

Quoniam aliena insurrexerunt aodversum me et fortes
que siderant animam meam et non proposuerunt deum ante

---

1 Psalm 67.

2 Psalm 54.

conspectum sum
Exe enim deus adiuuat me
et dominus susseptor est anime me
Avarta mala enemisis meis
et in veritate tua dispee illos
voluntary sacrificabo tibi et Confitebor
nomine tuo domine quoniam bonum est.
Quoniam Ex omni tribulatione eripaeisti me
et super enimicos meos dispecsit oculis meis
Glorie patrie

Misereri[3] mei deus et secundum
magnam miserecordiam tuam

Et secundum multitadinem meserationem
tuarum deld in equitatem meam
dE (?)
Amptus Sana me abiniquitate mea
et apeccato mea mandame
Quoniam iniquitatem meame ego cognosco
et pecatum meam contra me est semper
Tibibi soli pecam et malim corum te fesient nist
insermonibus tuis et vnitas cumim dicaris
Exe emam iniquitatibus conseptus suam
et in pecatis conceptis me mater mea

Exe (?) enimam veritatatem delexisti in terta
et occulta sapientia manistastati mighi
Asparges me domine isopo et mundaborir

Psalm 51.

haenabis me et semper muem dealdabor
Auditeiome dabis gouldinam et litia
et extutabunt essa humilitata
Cormandoem cre in me deus
et spiritum nona in viseribus meis
Me exrpissius mea sacie tua et
Scriptum sanctum tuamene anseris ame
Pedde mighi leticiam salataris tui
et speritum principialis confirma me
Docebo iniquos viuas tuas
et impije adte conuertantur
Libera mede sangunibus deus deus salutis
me et exultabit lingua me Iusticiam tuam
Domine labie me aparies
et os meum ani**abit landem tuam
Quoniam voluises sacri fissiam dedissem
vtique holo castis non delectabris
Sacrifitiam deo spritus contribulates
cor Contrat et humilitatem deus non dispities
Benin que sac domine in bona voluntate tua sion
vt edificanter mari Jeruselem

[f3v] tunce acceptabis satis ficium iustisia obligationes
et holocasta tunck imponetsuper altera
tuim vertulos Amen. *******
O Dominee Jesu cristie rex gloria mitte mihie
trese angelos bono / ex parte tua dextra viz
ancor annasor anelose qui dicante et ofendantie
mihie veritatem sine falsetate et falatia de
omnibus rebus quas interagabo domine Jesue
cristi creator celie et tarra qui totam mundinum (?)

secistie exmihelo sac quod appariante isti angeli
boni prinsipialis palem puero / w: w: / exerdom (?)
nostrum Jesum cristium conceptus de spiritue
sancto vergine &c./
Sicat tues verus deus et homo mitte mihie
tres angelos bonos palem aparire ista cristalo
viz / Anser / annasor / Analos / admisu istris puerie
/ W: W: / per iste sacritissima nomina dei eloy tetera-
grammaton Saboth Alpha et omega principium
et finis expediatris vos angely deij per sanctam
mariam matrem domine nostri Jesu Cristy et per
nomen ordenes angelorum Cherubin Saraphin
tronos dominationes potestatis et principialis
et pervirtutem archangelius michalis gabrialis

qui non cestante clannary ante tronam dei semper [f4r]
cantatis Sanctus Sanctus Sanctus dominus Deus
saboth quiest quierit et quiventurus / omnes reliquos qui
sunti? in est in decare mandum et pur puer celo et tarra
et parlac quod dominus noster Jesus cristus lactabit
ex manus beate maryu vergenis quanddo verus puer
erat elle in hac mundo et per vestem communam qua in dutus (?)
est Jesus et pervingen tam dequo sancta maria mageline
vnxit pedes Iesus et extarat eos calpilis cupitus suis
quando palem et sine mora comperiatis ad visma istius
puery : N: / N: / ista cristalo **********
**(?) oher it will appeare as it weare a child in the Cristall
if hee doe not appeare begine againe and if hee had
apeared then spake to the first Angeli dei beni
venistie in nomini pateris et fillij et spiritus sanctus
pillam intentionem quam habuit dominus deus

noster Jesus Christus minente (?) quando deposuit
luisiseri mundecelom putrem serioris et eligit vos
probelantisiones angelis.
Then Cale for the second as you due for the first
so proside and begin againe vntill you haue them all
three and then say to the second Angell
Angeli dei beni venistris in nomine pateris et fillij et

[f4v]

Spiritus sancti per verginalem materis domine
nosteri Iesu Christie et per vergini tatem Johannes
baptisti et per capitutenis *
proceed to the theerd

Angeli dei beni venistris in nomine pateris et feillij et spiritis sancti pre nerentiam passiones domine nostri Jesu Christi et per renerentiam sacrimenti illiaris que dominus noster Jesus cristus fecit in send sua et dedit desiputis suis dictus hoc est corpus meum hoc cessat * *

Then say this exortation ouer the cristall folowinge and mat this + synd.

Quose Angeli + rogo vos presipio vobis vos exorsiso peromina principialibe nomina qui noliset homin~ loqui nisi sp'us sancti + et per reuerentiam sacrementy pasio dei nosteri Jesus Cristi et reuerentunam sacromentie alteris q'd (?) deus noster Jesus cristus fecit cena sua et dedid dicipulis suis dicence hoc este corpus meum q'd (?) mostratis mihe sine salcitate vel fallatia petita et loquisita et petenta et reuerenda

Theise exortations you must repeate and let the child name them by there names sainge ancor anasor anelos shew mee the persons and the aparell of them that hath such a mans mony to this childe and the will declare.

[f5r]

the pson or persons and the apparell of them that had such a mans money [struck out: to this child] and if the Come not the first day folow

still to the Chilld untill you may haue a sight of them for the will apeare personalie as the to be knowne and the will declare how much of the mony is spent and how much is unspente.

And the feror day the better and let the child sit with his face to ward the sune lookinge in the cristal and euer aske him what hee seeth as you Reade

Trantiatis angeli dei et lenam vbi deus nostr Jesus Christus vos ordinauit et quoties cunque invocauero esto mihi parietis et ad measm interrogationem et mandatum est mihi quoties cunque sine mora veniatis, In nomine patris et fillij et spiritus Sankti Amen +

[5v, 6r blank]

Maim + fan + Abagarus +
Abrinon +

[6v]

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JOHN DEE'S FIVE BOOKS OF MYSTERY

ORIGINAL SOURCEBOOK OF ENOCHIAN MAGIC

JOSEPH H. PETERSON, EDITOR

This first published edition of *John Dee's Five Books of Mystery* is by far the most accessible and complete book on John Dee's magic to date, and even rivals facsimile editions of Dee's *A True & Faithful Relation of What Passed Between Dr. John Dee and Some Spirits* in importance and certainly ease of use.

Discovered in a hidden compartment of an old chest long after his death, the secret writings of John Dee—which he swore to angels never to reveal to anyone not sanctioned by them—record in minute detail his research into the occult. Dee concealed his treatises on the nature of humankind's contact with angelic realms and languages throughout his life. This book, originally in five separate parts, details his system for communicating with the angels—where *A True & Faithful Relation* details his advanced studies in Enochian magic, the *Five Books of Mystery* predate this final evolution and present his original system of magic, which led to such angelic conversation.

Editor Joseph H. Peterson has updated the text in a more modern and readable English, yet still remains faithful to Dee's original manuscript, currently in the British Museum Library. He has translated Latin terms and added copious footnotes, putting the instructions and references into context for the contemporary reader.

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Joseph H. Peterson has translated many esoteric and religious sourceworks. He has amassed a large collection of copies of rare and occult tracts for comparative research from the British Museum and other institutions, which he shares at his award-winning website, www.avesta.org. He contributed to *Scriptures of the World's Religions* and is the editor of *The Lesser Key of Solomon*. Peterson is an active member if the American Academy of Religion and the Society for Biblical Literature. He lives in Kasson, Minnesota.

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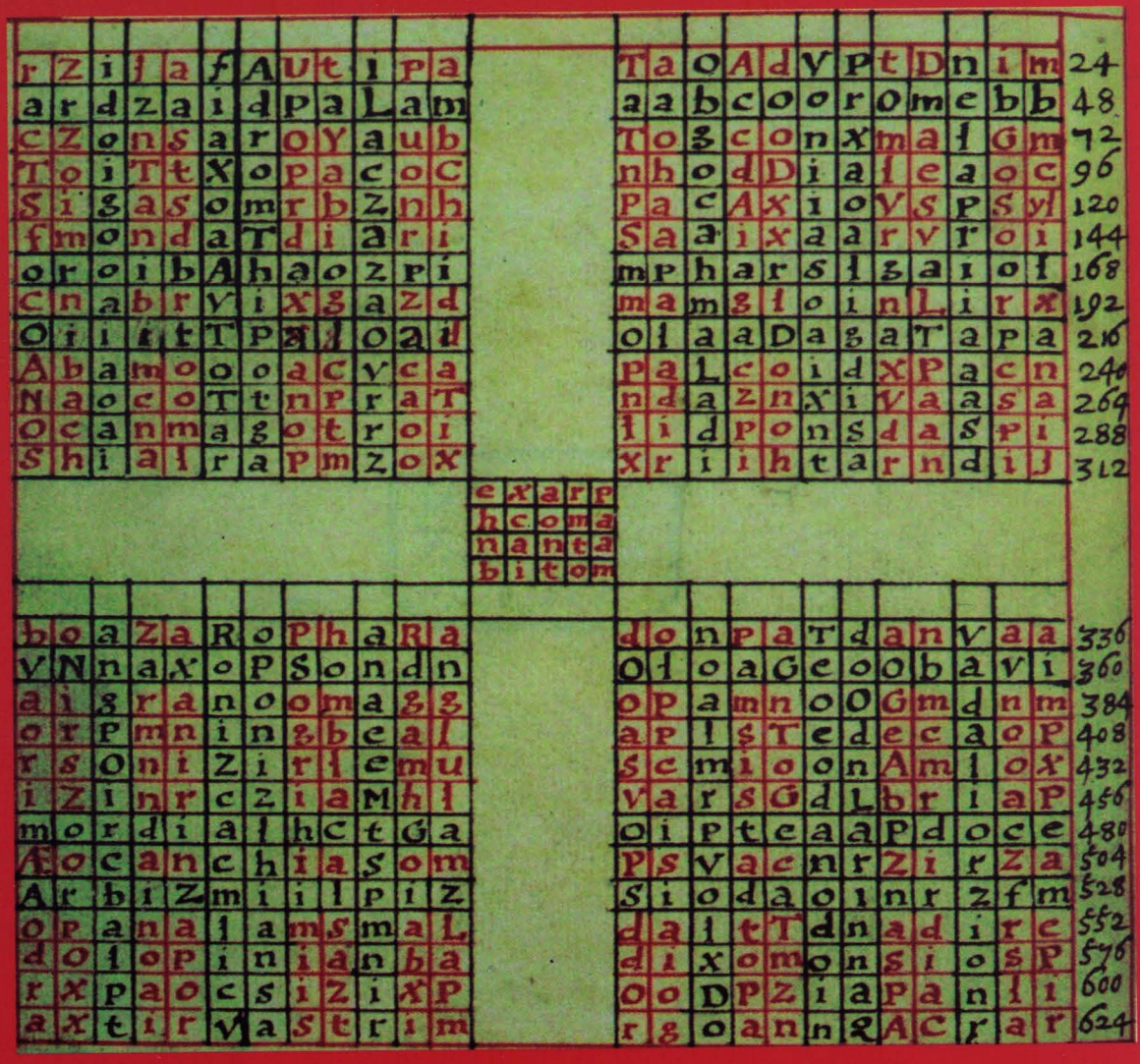

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from four previously unpublished manuscripts on Angel Magic
being a complete transcription of Tabula Bonorum Angelorum Invocationes
in manuscripts BL Sloane 307 and 3821 and Bodleian Rawlinson D 1067 and D 1363

as used by Wynn Westcott, Alan Bennett, Reverend Ayton, Frederick Leigh Gardner, and other senior members of the Hermetic Order of the Golden Dawn

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"Whilst heaven endureth, and earth lasteth, never shall be razed out the memory of these Actions"

- the Angel Raphael speaking to John Dee
28 March 1583

Dedicated to the memory of Alan Bennett
who carried the flame of the Tradition

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"...the nature of angels and spirits...is neither inscrutable nor interdicted. ...it is no more unlawful to inquire the nature of evil spirits, than to inquire the force of poisons in nature, or the nature of sin & vice in morality." *The Advancement of Learning*, 2nd Book, VI, 2, Bacon 1605.

Introduction

The four manuscripts transcribed in this book are highly significant manuscripts in the history of magic. In researching them we have come to a number of conclusions about:

a) The precise methods used in angel magic both by Dr John Dee and other practitioners both before and after him.

b) The origin of these methods, which shows little or no practical line of demarcation between evocation and invocation.

c) The line of transmission from magician to magician of these techniques which appears to partly re-write the history of Western Magic, specifically with reference to the transmission of the final angelic invocations of Dee.

d) In tracing this line of scholar magicians we have discovered that in every age some of the most prominent players were major members of the establishment, politicians, lords, legislators, and even royalty.

e) A small part of just one of these manuscripts (Sloane MS 307) was used as *Book H*, the key to the Enochian system, by founding and higher-grade members of the Golden Dawn. Even this small extract was later suppressed. The Golden Dawn only used part of Dee's magical techniques. Here for the first time is printed the whole key to the Enochian system as originally discovered by the senior initiates and founders of the Golden Dawn.

Traditional Approaches to Western Magic

First we need to look at how the history of magic has been viewed in Western Europe over the last thousand years. It has almost always been explained or examined in one of five basic ways:

1. By assembling a collection of biographies of magicians or isolated historical events like Faust's pacts, Cellini's evocations or Mesmer's parlour tricks.

2. By associating magic with Neoplatonism or the Hermetic texts that circulated in Europe during the Renaissance. This academic approach looks at magic as if it was a cultural trend, a poor relation of science, or the discredited remains of pagan practice and philosophy.

3. By associating magic with movements like Rosicrucianism, the Illuminati or Freemasonry, and from that association implying a continuous history of hidden brotherhoods up to and beyond the Hermetic Order of the Golden Dawn. This was a popular Victorian view.

4. By looking at magic from the perspective of its persecutors, as exemplified in the witch trials. This approach also includes the Faustian view that magic consists of selling one's soul to the devil, a view popularised and promoted by the church, and a theme that was later taken up in literature.

5. By examining the craft of village cunning men and wise women, and the development of local witchcraft and leechcraft. From the mid 20th century this strand blends into modern witchcraft, which draws its substance from a number of other sources as well.

None of these approaches (with the exception of modern witchcraft) says much about the actual magical practices used by magicians, what happened to their workbooks, what practical results they obtained, and how they handed this knowledge on. Let us examine each in turn:

1. The first approach consists of simply supplying a series of biographies of well-known real and fictional magicians such as Faust, Abramelin, Dee, Barrett, Crowley or even Casanova. This gives the impression that romantic individuals cropped up every so often, and that there was no continuous history of the subject, in

the same way as there is for example a continuous history of art, architecture or literature. All too often we see gaps of decades, even centuries, between each episode. Most Victorian histories, including that of Eliphas Levi, fall into this category.

2. The second approach, and one often taken by scholarly writers like Frances Yates, is that magic is part of the gradual evolution of human knowledge. These writers explain magic as if it was part of a late flowering of Neoplatonism, or the result of the injection of Christianised Kabbalah into the mainstream of European thought by the likes of Pico, Reuchlin and Bruno, rather than something which had been established just as strongly long before these cultural influences reached Renaissance Europe.

The usual thesis is that magic fell out of use, or certainly out of respect, from the coming of the Age of Enlightenment in the early 17th century onwards, and from thence forward science became the main pursuit of the intelligencia. This view is contradicted by the facts, not only by Newton's well-known interest in alchemy and angelic theology, but by records of the consistent and carefully documented practice of magic right up to the current time.

3. The third, and one of the more appealing views of magic, was that it was the rationale of a number of well known societies and fraternities who passed on its practice from one century to another. This transmission of magical theory and practice however has not been via secret societies, except in a few scattered instances. On the whole, Rosicrucians, Freemasons and Illuminati were not magical groups, nor were their members magicians, except in a private capacity.

The vast literature concerning secret societies like the Illuminati, Masons or Rosicrucians, clearly shows that they were in most cases more concerned with fraternal networking and political causes than with magic. If the history of Masonry, for example, is examined closely it will be seen that the system of elevation by degrees, passwords and secret handshakes made more social, political and commercial sense than magical sense. French Masonry was heavily intertwined with politics, and the Rosicrucian movement hoped to create a climate for the formation of a political utopia among the intelligentsia of Europe, particularly in the Germanic states.

The only exception to this was the Hermetic Order of the Golden Dawn founded in the late 19th century, where the practice of magic took precedence over the other two objectives. Although these

Masonic activists of late nineteenth century England did find Masonry a useful way of preserving secrecy about their magical activities.

If we eliminate the modern (late 20th century) Rosicrucians' rosy view of history, which justified the inclusion of anyone they fancied, like Bacon, Newton or Shakespeare, as a member of their Fraternity, merely upon the basis of supposed sympathetic interests, then we are left with the letters and correspondence circulating at the time of the founding of the movement soon after 1612. From these you can clearly see that the Rosicrucians were much more concerned with a new political order, plus a bit of alchemy and the new Paracelsian medicine, than they ever were with the invocation of spirits or angels.

Aaron Leitch convincingly says of the Rosicrucians:
"It is most likely that the Brotherhood did not exist in any tangible sense. The Rosicrucians claimed to meet only at an "Invisible College" - and there are many subtle hints to suggest that this was meant as an allegory. The Rosicrucian manifestos were addressed to all free thinkers and spiritual seekers in the world; especially those who yearned for the dawning of a new age, the advancement of learning, and freedom from the oppressive Roman Church. The Invisible College was the common ground within the hearts of all who sought such goals. There is no known historical philosopher or Hermetic mystic, who we would call 'Rosicrucian' today, who ever claimed membership to such an Order."

It is safe to say that the handing down of magical technique has not occurred via the Rosicrucians, except in the sense that the movement united men of a like mind, some of whom were also interested in magic.

4. Of all the approaches, the fourth is perhaps the most misleading as it draws its information from those who were most interested in persecuting magic. We look below in more detail at the attitude of the Church to magic. The idea that the practitioner of magic would sell his soul for knowledge or power has been around since the Middle Ages, but especially flourished under French and Italian Catholicism when grimoires like the *Grimoirium Verum* and the grimoire of so-called *Pope Honorius* made their appearance. These rely for their rationale upon the catholic view of damnation, rather than mainstream techniques of magic. The aim of most serious magicians was knowledge and not the endangerment of their soul. 'Pope Honorius' incidentally has no connection with

Honorius filius Euclid who authored the *Sworn Book.*

5. The fifth approach looks at magic primarily from the local village wise woman and cunning man perspective, where a few (sometimes elderly and eccentric) occupants eked out a living constructing and deflecting charms, or providing herbal medicines. Some of the excellent writers who best exemplify this approach are Norman Cohn and Keith Thomas in *Religion and the Decline of Magic.* Thomas explains[1] that "popular magic and intellectual magic were essentially two different activities, overlapping at certain points, but to a large extent carried on in virtual independence of each other. Most of the magical techniques of the village wizard had been inherited from the Middle Ages, and had direct links with Anglo-Saxon and classical practice".

Such techniques were certainly passed on often by inheritance, but did not tend to enter the studies of the learned or more highly placed members of society, where the 'style' of magic was completely different. Thomas continues, "It was relatively uncommon for such persons to possess books, or for their activities to rest upon a body of self-conscious theory".

Modern witchcraft dating from the 1950s, as sponsored by such luminaries as Cecil Williamson, Gerald Gardner, Alex Sanders and Jim Baker is too recent and too eclectically constructed to throw light on the early development of magic, and so is excluded from this discussion. Of course the modern witchcraft movement draws on many of the above strands for its substance and has mixed many of these together.

Almost all of these studies look at magic from the outside. None of these approaches does justice to the evolution of magical technique in Western Europe as a separate and valid field of study that was practiced alongside astronomy, chemistry, physics or geography by some of the best minds of each age. The nature of angels (which seems irrelevant in our currently irreligious age) was just as important a study as the geometry of lenses or the mathematics of astronomy.

We feel that magic is worthy of such study, and we can demonstrate that in every age some of the best minds including clergy, scientists, lawyers, senior politicians, statesmen, and even royalty, right up to the present day, have been deeply involved in its study.

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[1] *Religion and the Decline of Magic* page 271.

Definition of Magic

Magic is concerned with practical techniques for communicating with angels, demons (or daemons), spirits, and elementals, and questioning them or compelling them to assist the practitioner in very specific ways. We would like to group all of these entities (as they often were grouped in the 15th and 16th century) under the category of 'spiritual creatures', meaning entities not inhabiting the physical plane.

This is a much more useful distinction than that forced upon them by the doctrines of Christianity, where there is concern to separate the angels who 'fell' from those who didn't. In any case Christianity has always been confused about the theological status of elementals and other non-human spirits. The King James version of the Bible translated the words for all of these various creatures, which were quite distinct in the Latin and Hebrew texts of the scriptures, simply as 'devils', a slackness of the translators that has caused much confusion, bigotry and misery over the centuries.

Modern pagan movements have attempted to broaden the definition of magic. For example the gods and goddesses of various pantheons have been included in the list of spiritual creatures available for invocation. However, in the context of ceremonial magic, these entities were not often invoked *per se* by European magicians before the end of the 19th century. Since the Renaissance, the gods of the Greek and Roman pantheons were seen as part of the general literary and artistic heritage and education of post-Mediaeval Europe. To quote Daniel Driscoll, "in accepting astrology, Mediaeval Europe accepted the major gods of the [Greek/Roman] pagan pantheon; the pagan gods simply became...in philosophical terminology 'secondary causes'." Magicians like Ficino or Campanella invoked the planetary forces, rather than the ancient gods or goddesses associated with the planets.

Gods of pantheons outside of Greece or Rome hardly figured in the Renaissance intellectual landscape, or were conveniently re-classified as demons. Such a fate befell Ashtoreth (the Phoenician goddess of love and increase) and Baal (her Phoenician consort) both of whom turn up later as demons in grimoires such as the *Goetia*.

Other views have obscured the world view of early practitioners of magic. In the second half of the 20th century it was popular to subscribe to a psychological interpretation of magic, to the effect that entities such as demons are just 'dissociated complexes' or

some other part of the vocabulary of theoretical psychology. Strangely this idea was probably initiated by Aleister Crowley's ultra rationalist introduction to his edition of the *Goetia* in 1912, long before Carl Jung's theories became popular. It is quite possible that this rationale was written by Crowley with his tongue firmly in his cheek, but more likely he was overcompensating to prevent the *Goetia* being rejected out of hand by his primarily Victorian readers. Crowley's later writings show that he thought of such entities as having considerably more independence of existence than he ascribed to them in this particular introduction. But this pernicious view, embellished by Jung's theories, still colours some modern thinking about magic.

To understand the thinking of magicians of earlier periods, you should not allow your views to be clouded by this particular theory that has been popular for so short a period. By making magic appear solely subjective, a lot of the 'sting' was taken out of the subject, and it has consequently been embraced by New Age thinkers. However, we do not subscribe to the idea of magic as either a form of access to the sub-conscious mind or as a form of therapy, and this idea certainly did not colour the theory or practice of pre-20th century magicians at all. In fact all of the theories of modern psychology are much more shallowly rooted than the age old theoretical framework of traditional magic.

In defining magic in terms of 'spiritual creatures' it may be objected that nobody believes any more in the objective existence of angels or demons on the grounds that if they are invisible, they must not exist, and are therefore not worthy of study. There are however many subjects that rely completely on belief in the invisible. Modern belief in such invisibles as radio waves, quasars or protons is endemic, and prefaced *only* on a theoretical framework, rather than on direct experience. All these things are known only through their effects, and none known by direct experience. The theory behind magic also relies upon the observation of effects. Magic has however also had, over the centuries, many instances of direct experience. The whole point of magic was not just to produce an effect, but often to move the invisible cause into the realm of the visible effect. It is therefore not logical to dismiss one set of beliefs (magic) but not the other (physics) on the grounds of invisibility, especially as both have measurable effects.

Lastly, some might instead argue that practitioners of magic are simply deluded by a sophisticated form of wish fulfilment. If magicians were simply gullible fools gratifying their own fancies,

then you would expect to see a succession of successfully self-serving visions and comfortable answers. This is not the case: many answers received from 'spiritual creatures' are not as comfortable as expected, and often mischievous and uncooperative 'deceiving spirits' arrived rather than the expected angels. This suggests the action of an external agency rather than the results of self-delusion.

Dualist View of Magic

Dualism is the perception that the world divides neatly into black and white, good and evil. This has lead to concern about the difference between what has been called 'black magic' and 'white magic'. The difference has often simplistically been put down to good or bad intentions. In almost all cases the basic techniques of evocation or invocation are the same, and the operator's intention has little or no effect beyond defining the objectives of the ritual. In practice the type of entity called through by such techniques could be angel, demon or spirit, regardless of the intention or piety of the practitioners. So if the techniques and the results were the same, then for the practicing magician there was no question of a distinction. It is only a later interpretation imposed from outside which insisted upon a supposed difference characterised as black or white magic.

Dualism was the legacy of the increasingly repressive grip of Christianity. Adam McLean, in his excellent introduction to *A Treatise on Angel Magic* highlights the effect of introducing dualism into magic:

"Before this period [the Renaissance] magicians could work naturally to invoke spirits without any great inner qualms. They saw that such spirits were, after all, part of God's creation and worthy of the occultist's attention... [but] from that time on...the magician's healthy relationship to the realm of spirits, his personal exploration through ritual of the spiritual world, becomes diseased by a concern about 'evil'."

This is no more apparent than in John Dee's Spiritual Diaries (*Libri Mysteriorum*), where despite his undoubtedly pious intention to conjure angels, he often finished up talking with 'divells', 'deceivers' or other stray spirits. This caused him, and Kelly, a lot of heart searching, but they persisted. Dee's desire to talk with angels was driven by his belief that the angels alone would be able to give accurate answers to his probing questions, 'because they were closer to God'. His concern was one of degree of wisdom, knowledge and accuracy, rather than theology.

The fine theological distinctions between angels, demons and spirits were in practice of little use, and sometimes the baser spirits still appeared, treating Dee's painstaking pious prayer-filled preparations with the same reverence as the protagonist in the old joke: 'what happens when you show a cross to a Jewish vampire?'

The roots of this problem lie partly in the distinction between 'devil' and 'demon'. This distinction is *very* clear in the Greek (*Septuagint*) and Latin (*Vulgate*) versions of the Bible, but has been totally destroyed in the Protestant versions of the Bible, especially the King James version. The crux of the issue is the meanings of the two Greek words *daimon* and *diabolos.* These two terms are totally distinct and never confused in the Greek originals of the New Testament or the Greek translation of the Hebrew and Aramaic of the Old Testament.

Diabolos always translates the Hebrew words TzR or STN, Satan the name for the tempter or god's spiritual 'adversary'. But *daimon* translates a number of Hebrew words that apply variously to Pagan deities, apparitions, spirits, and even satyrs. The root of *daimon* is *daio* which means 'to distribute fortune', and it should never have been confused with the word for the ultimate spiritual adversary.

Diabolos occurs in the Bible just thirty-five times, while *daimon* in various forms occurs more than seventy times. English translations have confused these two terms totally, translating *both* as 'devil'. *Diabolos* is definitely a different word. This has lead to the confusion that has lumped all sorts of 'spiritual creatures' with the Devil himself, a categorisation that they do not deserve any more than angels do.

In fact Calmet, and a number of other theologians, were of the opinion that demons are identical with apostate angels. As such we are simply left with a range of 'spiritual creatures' of varying degrees of veracity and knowledge, including angels, spirits and demons, which are quite separate from the Devil himself. This confusion did not arise till the King James version of the Bible appeared in English. In a pre King James world, this is how John Dee and other scholar magicians perceived them.

It bears repeating that under the same king, some of the most ferocious English witch persecutions ever seen were launched.

Aristocratic Connections

The aristocracy has been an enduring thread throughout the history of ceremonial magic in England, from the 12th century to the present day. One of the amazing things about this type of magic is that, at every period it has attracted the very highest echelons of society, from English kings and queens, like Henry IV and Elizabeth I, who definitely owned and read grimoires, through titled Barons and Lords, including several Chancellors of the Exchequer and at least one Master of the Rolls, all of whom indulged in the practice of angel invocation, and who owned extensive libraries of rare manuscripts on these subjects. Queen Elizabeth even discussed, with John Dee, the detailed contents of a grimoire that she had inherited from Henry IV.

There was also a flourishing parallel tradition of local village wise women and men who practised 'wort cunning' and drew up charms, but the practice of angelic and demonic invocation was to a very large extent confined to the hands of the upper and professional classes. These techniques of invocatory angel magic have been passed on, not from local village witch to witch, not through secret fraternities, not as part of neo-Platonic or alchemic studies, but from one scholar magician to another, and quite often in a limited geographic area.

One of the strangest coincidences that we discovered whilst researching these manuscripts was the number of angel magicians who had connections with Worcester in Worcestershire. Almost all the main practitioners of angel magic in the 16th and 17th century (except the Napiers) came from nearby.

Just to instance a few:

John Dee had one of his rectory 'livings' located at Upton upon Severn, in Worcester, upon which he depended financially. This living was taken from him when he left England for the Continent, having absentmindedly forgotten to have the Queen's seal affixed to it.

Edward Kelly was born in Worcester, and went to Worcester College at Oxford.

Thomas Coke, who was the alchemy assistant to the 'Wizard Earl' Henry Percy Northumberland, and worked for a period for John Dee, also came from Worcester.

Elias Ashmole (who collected and preserved Dee's manuscripts and practiced angel magic himself) accepted the position of Commissioner for Excise at Worcester on 8th December 1645, after turning down a number of other more suitable positions in other areas. He was introduced to this position by John Heydon, himself interested in angel magic, who also had Worcester connections, and who wrote *Theomagia*, one of the now neglected books on magic.

Baron Somers and Sir Joseph Jekyll, angel magicians who we will meet in more detail later in this book, both came from and had their family seats and lands in the Worcester area.

A number of other participants in angel magic were also connected with this region. This connection even survives into the 20th century with Gerald Yorke, who had his family seat at Forthampton just south of Worcester. He was very knowledgeable about angel magic, and was the person responsible for collecting and preserving many of Aleister Crowley's papers, including those on Enochian magic. Interestingly he was also for a period the Dalai Lama's representative in the UK.

In the early 1970s, Gerald Yorke kindly granted access to all of these papers to one of the present authors. Another recipient of Gerald's generosity was Robert Turner, who in turn dedicated his edition of Dee's angel magic grimoire *De Heptarchia Mystica* to Gerald. So the Worcester angel magic tradition lives on.

Part 1 - A Short History of Angel Magic in England

Sources of Angel Magic in the Grimoires

The idea of invoking angels goes back a very long way to pre-Christian times. Even Jesus was thought by many people to have used the magic of angels to perform his miracles. One early Christian father, Gregory Thaumaturges wrote that it was commonly believed that "Jesus was a Magian;[2] He effected all these things [his miracles] by secret arts. From the shrines of the Egyptians He stole the names of angels of might." Gregory goes on to refute this view. The reason why he was thought to have stolen the names of angels, is in order to use these angels in his magic. As always, possession of the true name of a spiritual creature gave the magician power over that creature.

Angel magic survived the Middle Ages in grimoires in both Latin and Hebrew. Surprisingly, by the 12th century, the practical techniques of angel magic are almost all rooted in early grimoires, which until recently have usually been associated by scholars and modern practitioners exclusively with demonic magic.

The four hundred years from the 13th to 17th century is a period where the grimoire or handbook of practical ceremonial magic dominates magical procedure. Perhaps the most important grimoires of this period were, from our point of view, the *Sworn Book of Honorius [Liber Sacer sive Juratus]*, and the *Lemegeton* [which includes within it the *Goetia,* the *Art Theurgia Goetia* and the *Almadel*]. The oldest of these grimoires is probably the *Sworn Book.*

The Sacred or Sworn Book of Honorius

One of the earliest and most influential grimoires was *Liber Sacer sive Juratus,* which literally means *The Sacred or Sworn Book* of Honorius . The book was considered sacred by its author and many of its owners because it contained techniques for calling the angels, and for achieving the Beatific vision. The author is not the Pope Honorius of later Faustian grimoires but an altogether more interesting figure called 'Honorius filius Euclid of Thebes'.

[2] A magician.

The most familiar Euclid is Euclid of Megara[3] who devised the basic theorems of geometry that all schoolchildren used to be obliged to learn. Honorius, the author of the *Sworn Book* is referred to as the son of Euclid of Thebes (probably the Thebes[4] in Greece not that of Egypt). This is not the same Euclid, but a more shadowy figure who may well have originally written in Greek.

The book opens with the mention of a convocation or meeting at which 811[5] Masters of magic assemble to decide how to resist a papal plan to persecute magicians. This meeting, which caused the *Sworn Book* to be written, drew its adepts from as far afield as Athens, Tholetus [Toledo) and Naples, the later city being where the convocation was held.

The *Sworn Book* was written by Honorius at the request of this group of 811 Master Magicians, to preserve their secrets, and allegedly with the help of the angel Hocroell[6]. Even at this point we see magicians soliciting the help of angels in *intellectual* endeavour, a theme that will continue to repeat itself over the next 800 years. The date of composition of this grimoire is definitely before 1249[7], and the most likely date being during the papacy of Gregory IX (1227-41) a pope who attempted to suppress magic and persecute magicians, as he saw them as a threat to the authority of the church. They were a threat because they purported to converse directly with angels!

Three centuries later John Dee owned a copy of the *Sworn Book,* and undoubtedly drew upon it for the design of his key sigil, the Sigillum Aemeth. Perhaps it was also the source of the idea that prayers made to the angels could result in communication from such beings with superior knowledge and intelligence.

It is also very suggestive that John Dee gave his first public lectures on Euclid of Megara, and in fact contributed a Mathematical Preface

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[3] We will refer to the geometer as Euclid of Megara, as that is how he was known in Dee's time, although subsequent scholarship has discovered that the geometer and the philosopher of Megara were not the same person.

[4] Modern day Thivali. Interestingly Thebes is only about 40 km from Megara, in Greece.

[5] The number 811 has a symbolic meaning being the Greek numeration of IAO, a Gnostic god name associated with Abraxas [I=10, A=1, O=800]. Although IAO was in use in a number of works on magic, it tends to suggest a Greek rather than a Hebrew origin for this grimoire. Some manuscripts state the number was 89 magicians.

[6] Possibly an angel of the zodiacal sign of Leo.

[7] William of Auvergne, Archbishop of Paris, made two references to the *Sworn Book* in his book *De Legibus.* Therefore it has to have existed before his death in 1249.

to the first edition of Euclid which he helped translate (with Henry Billingsley) and publish in English in 1570. Euclid resurfaces much later in 1651, when significantly a certain Captain Thomas Rudd (1583-1665) published just the first six books of the geometry of Euclid of Megara together with the same Preface by John Dee.

Both Rudd and Dee (who owned a copy) would have been familiar with the *Sworn Book* of Honorius son of Euclid of Thebes. Is it possible that their interest aroused in Euclid of Megara may have initially been caused by a confusion of this Euclid with the Euclid of Thebes?

In Dee's efforts to get intellectual satisfaction from the angels, piety and cleanliness were paramount considerations. This grimoire stresses the purity of its intent, and not just in order to preserve its owners from possible ecclesiastical prosecution. In the opening paragraphs it says "it is not possible that a wicked and unclean man could work truly in this art; for men are not bound unto spirits, but spirits are constrained against their will to answer clean men and fulfil their requests." This is a very important point. And later it explains that "we call this book the *Sacred* or *Sworn Book* for in it is contained 100 sacred names of God and thus [it is] sacred, for it is made of holy things...it was consecrated by God."

For Dee, the *Sworn Book* was very important. It was not just concerned with the invocation of angels, but was the origin of the Sigillum Aemeth (or Sigil of Truth) that is the key diagram engraved on the wax tablets used on his Table of Practice, and on the wax tablets used as supports under its legs[8]. This Sigil, which has a complex geometry, and should be coloured according to very specific rules, may even pre-date the *Sworn Book.* It also appeared in one of Kircher's books. The *Sworn Book* is therefore a prime example of a grimoire which provided some of the basic rationale, equipment, diagrams and techniques of angel magic.

The *Sworn Book* was very influential amongst a wider circle of Elizabethan intellectuals, and it is interesting to note that Ben Jonson (1573-1637), the playwright contemporary of Shakespeare, was also the owner of one of the main surviving manuscript copies of *The Sworn Book.*[9] It is well known that Jonson was interested in and well informed about alchemy, which can be seen from the detail in his play *The Alchemist.* However it is not so well known that he

[8] These tablets are still preserved in the British Museum, and can be seen today.
[9] British Library manuscript Sloane MS 313.

was also interested in and practiced the angel magic contained in the *Sworn Book.*

Giordano Bruno, who visited Dee, and probably read his copy of the *Sworn Book* when he was in England in the early 1580s, actually incorporated into his book on the Kabbalah, a character called 'Onorio' from Thebes: probably a sly reference to Honorius of Thebes.

Heptameron or Magical Elements

This book by Peter de Abano (1250-1317), may have been written around 1300, towards the end of his life. It contains the Latin versions of conjurations to be found in the *Goetia*, and therefore is probably one of the sources of that important grimoire. The *Heptameron* was first printed in English in 1655[10], but was undoubtedly know to Dee perhaps in the Latin version of 1496. Like the *Goetia,* but unlike some of the other grimoires, it emphasises the importance of an inscribed circle on the floor, "for they are certain fortresses to defend the operators safe from the evil Spirits".

One of the interesting contributions that this grimoire makes to the contents of the present book is its list of angelic powers and objectives. These are very similar to those listed in the present work, and the source of some very interesting transcriptional mistakes in the manuscripts of the present work.

Armadel, Arbatel, Almadel

Note that the *Armadel,* the *Arbatel,* and the *Almadel* are three distinct and different grimoires despite the similarity of name. We will deal with them in order.

Armadel[11] might be the name of the author but it is more likely to be a common noun. This grimoire has been very influential in the history of angelic invocation. It opens with the seals of 7 angels: Michael, Anael, Raphael, Gabriel, Cassiel, Sachiel, and Samael, the first four[12] of which also appear on the opening page of Dee's manuscript of his very first *Liber Mysteriorum*[13]. Dee thought that

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[10] The *Heptameron* was contained in the 1655 English edition of the *Fourth Book of Occult Philosophy* which was reprinted by Askin Publishers in 1978.

[11] A translation of a 17th century French manuscript of this grimoire by S L MacGregor Mathers was edited by Francis King and published by RKP in 1980. That edition seems however to be a bit scrambled in terms of the order of its chapters.

[12] Together with Uriel.

[13] This begins in December 1581.

the relatively unknown angel Annael (Dee spelt it with a double 'n') was the angel presiding over the whole world (at least during Dee's lifetime) and therefore the ruler of Michael, Gabriel, Raphael and Uriel, the angels of the four quarters, and the angels with whom Dee was most keen to communicate.

The *Arbatel* dates from 1575 and is also entitled *De Magia Veterum.* John Dee is known to have owned a copy of the Arbatel, to which he makes several references in his *Libri Mysteriorum,* especially to the spirit Och [one of the so called Olympic spirits who also occurs in other grimoires]. The *Arbatel of Magick* was included in Agrippa's *Fourth Book of Occult Philosophy*[14]

However the most interesting of these three grimoires from the point of view of angel magic is the *Ars Almadel.* This first appears in a 15th century manuscript in Florence[15]. 'Almadel' might be a word of Arabic derivation, with *Al-* being the definite article 'the', plus *madel* or *mandel.* Words from the major invocation[16] of the *Almadel* also appear in Dee's Enochian calls, suggesting that either Dee or Kelly may have used and adapted material from the *Almadel.* The *Almadel* invocation: "I [am] the servant of the highest the same your god Adonai Helomi & Pine" parallels Dee's Enochian "Lap zirdo Noco MAD Hoath Iaida" which translates "for I am the servant of the same your God the true worshipper of the Highest".[17]

In addition, Dee and other practitioners of angel magic have utilised magical equipment that was made of wax. The magic of the *Almadel* is worked using a fascinating piece of magical apparatus called an 'almadel' or possibly a 'mandel'. This is a square tablet of white wax, with holy names and characters written upon it with a consecrated pen. Its surface is inscribed with a large hexagram, which covers most of the top of the tablet, with a triangle in the centre. Four holes are drilled through the tablet, one in each corner. More wax from the same source is then used to fashion four candles; each with a small protrusion of wax (like a 'foot'), half way up the length of the candle.

The four candles are placed in candlesticks, and positioned in a

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[14] This volume contained just two essays by Agrippa plus two of the grimoires mentioned above, another geomancy, and a commentary on spirits, a total of six separate books. A complete modern typeset edition of the *Fourth Book of Occult Philosophy* is due to be published in 2005 by Nicolas Hays.

[15] Florence II-iii-24.

[16] From Sloane MS 2731. See Peterson *Goetia* footnote page 153.

[17] From Sloane MS 3191 *48 Claves Angelicae* first Call.

square pattern with the 'feet' all facing inward. The almadel itself is then placed between the candles, so that it rests on the four 'feet' and is thus elevated above the surface of the table of practice. A small golden or silver talisman is then placed in the centre of the almadel. An earthenware censor is placed on the table directly underneath the almadel.

No less than four almadels must be made, each with its own four candles and an earthen censor. Each is ascribed to a different 'Altitude' or 'Chora', and there is a different colour for each of the four Altitudes. The same golden seal can be used in the operation of each of the Altitudes.

The colour of the almadel belonging to each Chora[18] differs:

first Chora	=	lily white.
second Chora	=	red rose.
third Chora	=	green mixed with a white silver colour.
fourth Chora	=	black mixed with a little green.

Once you have chosen which angels (and thus which Altitude) you wish to work with, you set up the almadel, light the candles, and burn mastic in the censor. The smoke will rise against the bottom of the wax tablet, and is forced to pass through the four holes. So you have candles surrounded by channelled smoke as your arena for the manifestation of the angel. It is within this smoke, and upon the almadel and its golden talisman, that the angel in question should manifest.

The equipment described by the angels for use in Dee's Enochian system of magic include an engraved wax tablet used as a support for the scrying stone in which the angel manifests (as well as four smaller tablets as support or insulation for the legs of the Table of Practice). It would seem that Dee's angel scrying equipment was therefore very much part of the *Almadel* grimoire tradition.

Art Theurgia Goetia

This book is the second part of the *Lemegeton.* This grimoire draws some of its angel seals from the first Book of Trithemius'

[18] Although this word is usual translated as Altitude it is probably from the Biblical Greek word, *chora* that means 'an empty expanse, a room or a space or territory (including its inhabitants)'. It is interesting to speculate that 'altitude' might correspond to 'aethyr' as well as to 'chora'.

Steganographia, which was written around 1500 although not published till 1606. The *Theurgia Goetia* is a very interesting name for a grimoire, as it incorporates in one title the evocation of spirits (*Goetia*) and the invocation of angels or other divine beings (*Theurgia*), helping to confirm our observation that the techniques of both these procedures are almost identical. Most importantly, the *Theurgia Goetia* gives the key method for calling and *manifesting* spiritual creatures, with details of the sort of deserted location required by the practitioner, and the use of the crystal stone.

Art Pauline

This forms Part III of the *Lemegeton* or *Lesser Key of Solomon.* The key angel magic idea derived from this grimoire was the idea of a wax 'Table of Practice' which no doubt helped in the concept or the creation of Dee's Holy Table.

Trithemius [1462-1516]

Trithemius was a very important influence on John Dee and many other magicians of his period. He was the mentor of Henry Cornelius Agrippa who wrote the *Three Books of Occult Philosophy,* a book that was probably the most influential and comprehensive book on magic ever written. He not only wrote a short but important text on the invocation of angels into a crystal, but also the *Steganographia,* or the art of concealed writing, which doubles as an intriguing text on angel magic. Dee was so concerned to secure a manuscript copy of this, that he paid a very high price for one.

Simon Forman (1552-1611)

The life of Simon Forman in some ways chronologically paralleled that of John Dee, but at a much less respectable level. Forman was primarily an astrologer and physician, however he too became involved in angel magic in 1589. He got so proficient at it that in Easter 1590, he even wrote his own guide to angel conjuration, with formulas for deriving angelic names, and prayers used to call them.

Enough has been said to demonstrate the continuity of tradition between the magic of the grimoires and the angel magic of John Dee. Let us now look at Dee's application of these different magical strands.

John Dee, Elizabethan Magus

John Dee [1527 - 1609] is the name that first comes to mind when the subject of angel magic comes up, but in fact he was only one of a long chain of relatively well-known English scholars, lawyers, lords and literary men whose taste for angel magic caused them to keep their own diaries of 'Actions with Spirits'. Dee's story is too well known to bear repeating here, but a few events need to be drawn out to show how he fits into the line of transmission.

Dee's character is summed up by the motto on his Coat of Arms, which appears at the end of his *Letters Apologeticall* that was published in 1599. The motto was *veritas praevalebit*, or 'truth prevails'. This sums up Dee's attitude to all his work. He was not concerned with appearances he believed fervently in the truth.

When popular opinion whispered about his being a sorcerer, Dee actually requested King James I to try him for sorcery, so that the truth would come out. Considering that James I was very adverse to any hint of witchcraft, Dee must have been either very certain that the truth would prevail. Or maybe it just betrayed a naïve trust in the perspicacity of the English legal system.

According to his own note (in Sloane MS 3188) he began his interest in angel magic and scrying in 1569 when he was 42. His first experiments consisted in invoking the archangels Raphael and Michael. From that date till his death in 1608 he pursued knowledge through communication with angels and spirits, as well as through the more conventional means of book collecting, experimentation and discussion with his peers. His own output of words was considerable. As we explain in the Bibliography, he was capable of keeping as many as three parallel diaries going at the same time, plus the writing of numerous books and correspondence. We however are interested in the survival and subsequent transmission of just one of his most secret books.

Tale of a Chest: the survival of four key books

Some years after Dee's death in 1608 a sale was held of his remaining books and furniture. At this sale was John Woodall (1570-1643) a 'Paracelsian surgeon' who later recognised and helped abate the causes of scurvy. One of the most influential medical books of the time was *The Surgeon's Mate,* written by John Woodall and first published in 1617. This was the first textbook in any language for the guidance of ship surgeons on long voyages.

Unique when it was published, *The Surgeon's Mate* is neither a comprehensive surgical nor a complete medical treatise, but a textbook to guide novice physicians and inexperienced surgeons who might be expected to treat medical and surgical emergencies peculiar to ships far from land for prolonged periods of time and under tropical conditions. Although Woodall's text was written chiefly for young sea surgeons, it was addressed to a much wider readership because of its treatises on gunshot wounds, gangrene and the plague. The book gained immediate success and was reprinted in 1639, 1653 and 1655. Because it was so universally used by ship surgeons sailing around the world, most of the copies were worn out or lost at sea in the course of time and only eleven copies are now known to exist of the many that were printed.

Woodall's other appointments included election as surgeon to St. Bartholomew's Hospital in 1616, and the promotion in the Barber-Surgeons Company to Examiner in 1626, Warden in 1627 and Master in 1633. At St. Bartholomew's he was a colleague of Sir William Harvey, the discoverer of the circulation of blood.

The year 1626 was noteworthy both for reform and Woodall's pocket. First, the Privy Council decided to pay the Barber-Surgeons Company fixed allowances to furnish medical chests for both the army and navy; and second, the Company requested Woodall to supervise their provision, in addition to his long-standing commitment to supply the East India sea chests.

Despite his dismissal as Surgeon General to the East India Company in 1635 for economic reasons, he retained a monopoly on supplying the Company's medical chests until 1643, the year of his death at about the age of 73, presumably in London[19].

Woodall was obviously a man obsessed by chests, particularly travelling ones, so it is not surprising that at the sale of Dee's goods he bought a particularly fine cedar wood chest 'about a yard & half long' (1.37 metres) with a 'lock & hinges, being of extraordinary neate worke'. Now this chest had a substantial secret draw which neither Woodall nor the next 3 owners were aware of, which is very strange considering Woodall's professional familiarity with chests.

When John Woodall died in 1643, the chest passed to his son Thomas Woodall, Sargeant Surgeon to King Charles II. Ironically John Woodall was also an intimate friend of Elias Ashmole, and so

[19] See 'John Woodall. Paracelsian Surgeon', in: *Ambix* 10 (1962), 108-118.

it is almost as if the contents of the chest were destined to eventually reach Ashmole's hands, but failed to do so at this point in time. Instead Thomas Woodall sold the chest, along with other household goods, to a 'joyner' (a carpenter who specialised in furniture) whose shop was on a corner of Adle Street[20] in the city of London.

Map of London in 1593 at the peak of John Dee's career. Adle Street is visible at the top right.

Robert Jones was a confectioner, who lived at the sign of the Plow (a public house) in Lombard Street, near to the present Bank of England. One day in the same year that Thomas Woodall died, he was taken shopping by his wife Susannah Jones, in search of 'household stuff'. They visited Adle Street and bought the chest from the joiner's shop.

[20] Adle Street used to be a westerly continuation of Silver Street, now disappeared. It is now called 'Addle' street and is not far from the Thames.

Twenty years after they bought the chest (in 1662) Susannah and her husband were moving it from its usual place when they thought they heard 'some loose thing rattle in it' at the bottom right hand end. Mr Jones therefore "thrust a piece of iron into a small crevice at the bottom of the chest, and thereupon appeared a private drawer, which being drawn out, therein were found divers Books in manuscript, and papers, together with a little box, and therein a Chaplet of olive beades, and a cross of the same wood, hanging at the end of them"[21].

They had found Dee's secret drawer and in it Dee's most precious manuscript books, papers and his olive wood rosary, 54 years after Dee's death. However they did not consider the books to be of any value, as they could not understand then. In due course their maid used up about half of the papers to light fires[22], and for other household uses. When the Joneses finally noticed this they decided to keep the rest of the books and papers rather more safely. It is intriguing to think, that despite the quantity of Dee's manuscripts which have survived the intervening 400 years, that a goodly proportion were destroyed by this unfortunate serving maid [from our calculations, perhaps as many as seven of the 28 manuscript books written by Dee were so destroyed].

Two years later Robert Jones died. A year later in 1666 the Great Fire of London burned out the area where they lived. The chest was too heavy to move, and so it was also destroyed by the fire, but Mrs Jones had the good sense to carry the books out of her house with the rest of her household goods, to the nearby open fields of Moorfields[23] about a mile away. After that she took much greater care of the books.

A few years later, Mrs Jones re-married, this time to a Mr Thomas Wale, one of the Warders in the Tower of London. She took the remaining books and papers with her. Mr Wale was however more curious about the papers and books than her first husband, and so sent them to his good friend the antiquary Elias Ashmole (1617 - 1692). Ashmole was an important scholar and collector of the period. It was later Ashmole's collection of artefacts that was to form the basis of Oxford's Ashmolean Museum, whilst his books helped augment the Bodleian Library in the same city.

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[21] Ashmole's note written at the front of Sloane MS 3188.
[22] To light 'pyres', not to make pies as rendered by one commentator.
[23] Not 'Moon fields' as one commentator would have it.

In fact it was Ashmole's servant Samuel Storey who collected the parcel of Dee's manuscripts from the Wale's house on 20th August 1672 and delivered it to Ashmole who was then staying with Dr William Lilly at Hersham [near Esher] in Surrey.

Lilly was a close friend of Ashmole's, a well known astrologer, and also a practitioner of angel magic.

You can imagine Ashmole's reaction when he discovered that this collection of manuscripts contained four of Dee's key angel magic books in manuscript. He subsequently painstakingly copied these out by hand.[24]

Dee's Key Manuscripts

The manuscript books in the chest were:

1. *Libri Mysteriorum I - V*
2. *The 48 Claves Angelicae*
3. *Liber Scientiae, Auxilii & Victoriae Terrestris*
4. *De Heptarchia Mystica (Collectaneorum Liber Primus),* and
5. *A Book of Invocations or Calls*

The first manuscript was Dee's Spiritual Diaries for 1581 to 1583, a day-to-day record of his scrying with Edward Kelly[25]. The other four were the fruits of that scrying.

Ashmole later bound the last 4 books up in one volume (Sloane MS 3191), which were therefore separated from the day by day scrying of the Spiritual Diaries, as he could see that they were the end result of Dee's system, rather than the painstaking scrying that produced it.

On the 5th September the same year (1672) when Ashmole had returned to London, Thomas Wale called upon him, at his office in the Excise Office in Broad Street (just a short walk from where his wife had originally found the chest). They made a deal and Ashmole exchanged a new copy of his *Institution, Lawes & Ceremonies of the most Noble Order of the Garter* for Dee's five manuscript books. Ashmole undoubtedly got the better part of the bargain, and, probably feeling a little guilty, also offered Thomas Wales' son a job as one of his Deputies at the Excise Office (the predecessor of the

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[24] These copies by Ashmole are now Sloane MS 3678 in the British Library.

[25] Now published as *John Dee's Five Books of Mystery*, edited by Joseph Peterson, Weiser, 2003

modern government department of Customs & Excise) for the then good salary of £80 per year.

Of the 4 manuscripts that Ashmole bound together, three are now well known (see the Bibliography for details of their modern editions), but the last book has remained obscure.

A Book of Invocations or Calls

The last of the books found in the chest is the one of importance to us. This last manuscript was described by Ashmole (in Sloane MS 3188) as "a booke of invocations or Calls, beginning with the squares fill[e]d with letters, about the black cross". It does not have a title, but is sometimes referred to as the *Booke of Invocations or Calls,* or by the title of the table found at the beginning, *Clavicula Tabularum Enochi,* or as *Tabula Bonorum Angelorum Invocationes.* It is also sometimes referred to and as *The Book of Supplications or Invocations.* All these are different names for the same manuscript.

It was written in Latin and had just over 9000 words, and as we shall see below, is in fact the immediate predecessor of the manuscript that is here transcribed, which is more than ten times longer. The Latin manuscript is now bound up in the British Library as part of Sloane MS 3191 and begins at folio 58r with the opening lines:

"Fundamentalis ad DEVM Supplicatio, et Obtestatio pro Angelorum Bonorum, benigno, habendo Ministerio"

This is however only the title of the first prayer. This manuscript consists of:

a. A circular diagram of the 49 Angelorum Bonorum or Good Angels.

b. Two Angelic Tables containing 624+20 letters, from which were drawn a number of angelic names and names of god. The first table in the manuscript is marked as incorrect, and the second table noted as corrected Die Luna [Monday] 20 Aprilis, 1587 by the angel Raphael. These tables are the key to the whole manuscript[26].

[26] This corrected Table appears again in only one of the manuscripts of our present book, which is Sloane 307. In this form it represents the most correct version of this table, from Dee's point of view, and is in many ways different to the uncorrected version copied by Mathers and presented in the published Golden Dawn papers, and many later books on Enochian Magic based on these.

c. An opening 'Fundamental Prayer to God and entreaty for the benign ministry of the Good Angels. This, like the following invocations, *specifically includes Dee's name* as the supplicant[27]:

"I, John Dee, your unworthy servant...most humbly and faithfully ask you to favour and assist me..."

This inclusion makes it certain that these were the invocations that Dee prepared or received and which he used for his own personal invocations.

d. A list of the names of the 24 Seniors[28] assembled from the central 20 letters of the preceding Angelic Table. These 24 Seniors are grouped according to the 4 compass directions, East, South, West and North, 6 per direction[29]. The manuscript includes four Addresses or prayers to the Six Seniors of each of the four compass directions

e. Next there are lists of 128 lesser Good Angels (together with an equivalent number of corresponding Malevolent angels to balance them). It is instructive that although later writers have characterised Dee as high minded and only interested in angels of light, in fact when you get to the heart of his system you see that he is equally prepared to deal with both Good and Malevolent spiritual creatures, without being unduly worried by the dualism introduced by the Church's thinking on the subject.

For Dee it was a question of getting accurate information, and in doing so he saw that the universe was balanced, not lob-sided. Each group of 16 angels (plus 16 malevolent angels) was qualified to perform certain specific tasks, or give specific information.

This list of angelic competencies is important for several reasons. First it led to some scribal errors, which have enabled us to identify the relationship of the three manuscripts used in the transcription of the present book. Secondly it is interesting to see the list of magical objectives in which John Dee was interested, and for which these angels were supposedly skilled[30]. In brief these were:

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[27] This feature does not occur elsewhere amongst Dee's papers. Therefore these invocations were obviously of the utmost personal importance to him.

[28] 'Seniors' is a term mentioned by Dee as being specifically derived from *Revelations,* the Apocalypse of St John. In fact it appears as the 24 'elders' in chapter 4, verse 4 of the King James Version (which was only published after Dee's scrying sessions). Dee seems as interested in *Revelations* with its frequent mention of angels, as Aleister Crowley was in it, with its mention of the Beast 666.

[29] An interesting, but probably coincidental, similarity is that the main ring of the Chinese feng shui compass is also divided in the same way into 24 equal sectors.

[30] See also Appendix 1.

i) Medicine and the cure of sickness (or in the case of the 16 malevolent spirits, the bringing of sickness).

ii) The discovery, collecting, use and intrinsic powers of metals, also the combining of stones and their powers [in short alchemy in the widest sense].

iii) Skill in Transformations.

iv) Comprehending the species and uses of the living creatures in each of the four Elements.

v) Skill in dealing with mixed natures and other natural secrets (Natural Magic).

vi) Changing of place.

vii) Mechanical Arts

viii) Understanding the secrets of all men, including their inclinations, actions, circumstances, and good or evil deeds.

This list is strangely limited, and indicative of Dee's desire to use the angels to further his scientific knowledge. The last objective could however have been of use in Dee's brief as an 'intelligencer' or spy.

The Present Manuscript

It is clear that the present manuscript is a working expansion of the *Book of Invocations or Calls,* the last of the four manuscript books found in Dee's secret chest. It is for this reason that we have gone into so much detail concerning its provenance.

Someone had access to this manuscript either before it was 'lost' to the world in the chest in 1608, or after it was recovered in 1662. They translated its contents out of Latin and then expanded the invocations more than tenfold. They also included considerably more explicit detail as to how the angelic names were derived from the Table, and how they were to be used. Also, very importantly, whilst Dee included both the correct and an uncorrected Table of the Good Angels at the front of the Latin manuscript, the present English text discards the incorrect material and just provides the corrected Table of Practice. This Table thus supersedes all other versions of these Tables, and particularly those used by the Golden Dawn. The Golden Dawn version, via Regardie has been subsequently repeated by many modern authors. The cells in the Tables in those books sometimes include both correct and incorrect letters within the same square. It is clear that Dee did not do this.

Dating and Du Bartas

In the first page of the prologue to the present manuscript, mention is made of a writer called Du Bartas and his works, and elaboration is called for to provide further context for the manuscripts. Guillaume De Salluste, Seigneur Du Bartas, lived from 1544-1592. In 1578 at the age of 34 he published his seminal work *La Semaine; ou, Creation du Monde* a hugely successful epic rhyming poetic work describing creation and the early Biblical tales of *Genesis* over a period of seven days, but mirroring the Creation from a Protestant viewpoint.

La Semaine was translated into Latin and many modern European tongues and widely distributed, being a 'blockbuster' bestseller of its time. This was probably the best-known literary treatment of the Fall story before Milton's, which eclipsed it. The Fall story of course helped to introduce the problems of duality into the practice of magic. *La Semaine's* seminal influence on his classic work the *Inferno* was acknowledged by Dante Allegheri.

During the period 1579-92 Guillaume De Salluste worked for the French diplomatic service, being stationed between the courts of Queen Elizabeth I of England, King James of Scotland, and the King of Denmark, a position that was doubtless helped by the widespread influence of *La Semaine.* De Salluste also published a translation into French of Ovid's *Metamorphoses* in 1586, which has magical overtones, and a work entitled *Urania or the Heavenly Muse* in 1589.

It is very easy to speculate that this influential figure would have been interested in, and quite possibly involved with magicians of the time, as he certainly moved in the same circles as John Dee. Because our present text specifically mentions Du Bartas, it provides us with a tentative dating. As 1605 was the first publication date in English of *La Semaine*, this is probably the earliest date the present manuscript could have been written[31]. At that date, Du Bartas would have been a controversial reference, and therefore most likely to have been included if the manuscript was written just after 1605.

The Contents of the Manuscript

It seems from examination of changes and corrections in both

[31] Of course it is possible that the present author might have seen an earlier French edition.

manuscripts, that Sloane MS 307 is the earlier manuscript, and that Sloane MS 3821 is a copy made for Elias Ashmole. Sloane MS 307 is the only manuscript which contains the key table at the beginning, and therefore it is likely to have been the original copy. The handwriting of a few pages of prayers at the end of Sloane MS 3821 is certainly Ashmole's. Ashmole had painstakingly copied many of Dee's works himself.

In the front of Sloane MS 3821 is a contents list written in another 17th century hand. This clearly shows that *The Practice of the Tables* is just the first part of this manuscript, and the rest, though apparently related, is not part of it. In fact the later section clearly relates to another set of magical operations which we plan to cover in a future volume in this Sourceworks of Ceremonial Magic series.

It is worthwhile transcribing the items in this contents list. Numbering has been added to provide clarity:

1 The Practise of the Tables – fo[lio]. 1.

2 Operations of the East Angle of the Air by Invocation made to the Royal Spirit Oriens – fo[lio]. 217[32].

3 Celestial Confirmations of Terrestrial Observations by certain select powerfull Contractures[?] drawn from the Seven Sarzod[?] Intelligences – fo[lio]. 245.

4 Humble Supplication to Almighty God[33] - fo[lio]. 281.

5 Enoch's Prayer[34] - fo[lio]. 286.

6 Michael Nostradamus's Epistle to his Son in his *Book of Prophecies* from Salon [dated] Mar 1 1555 and to Henry the 2[n]d King of France June 27. 1558[35] – fo[lio]. 297.

7 A Select Treatise as it was first discovered to the Egyptian Magi...from ancient to modern Ages – fo[lio].323.

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[32] This consists of operations for each of the four Angles of the Table (under the jurisdiction of Oriens, Paymon, Egin and Amaymon) and operations for the 7 days of the week running from Saturn to Venus in the traditional weekly order. This has a different folio sequence, and has not been included in the present work, but will form part of a future volume.

[33] This prayer is in Ashmole's handwriting.

[34] This prayer is in Ashmole's handwriting.

[35] Not too much importance should be attached to the inclusion of these two transcriptions of Nostradamus' letters (which were available in print anyway) as it was common practice amongst collectors' bookbinders to sometimes bind completely unrelated material in the same volume.

The original folio numbers listed in this contents list have since been superseded by a Library renumbering. The renumbering however obscures the separateness of these items, which is clear here.

We know that Sloane MS 307 is the earlier manuscript, and that Sloane MS 3821 is a copy made by Elias Ashmole. The text of both is parallel till folio 158 of Sloane MS 3821. Therefore the material after this folio number was added later.

At this point Sloane MS 307 ends, but Sloane MS 3821 continues with further Operations for each of the four Angles of the Table (under the jurisdiction of Oriens, Paymon, Egin and Amaymon) and operations for the 7 days of the week running from Saturn to Venus in the traditional weekly order, which is not at all like the structure of the first part. Also as we have seen, although the modern folio sequence continues uninterrupted, an earlier folio numbering sequence begins at folio 1 with the Operations of the East Angle, confirmation of the separate nature of this item.

After this are bound in two prayers transcribed by Ashmole. These are addressed respectively to Almighty God and the prophet Enoch, and as they were obviously used by Ashmole in his own angel magic, so they have been here transcribed.

The Author of the Manuscript

The question then is who created Sloane MS 307, which is in effect an extensive expansion of the original Dee manuscript found in Dee's chest. Tentatively we would like to suggest that one strong candidate is Thomas Rudd.

In 1570, just one year after Dee took up invoking the angels, a certain 'T.R.' who may have been 'Thomas Rudd' was involved in the transcription and publishing of Johann Weyer's *Pseudomonarchia Daemonum*[36]. This book, a seminal magical text of the period, has the same roots as the *Goetia,* as it replicates fairly closely the list of the 72 spirits of the *Goetia.* It is also a source of some of the techniques of angel magic.

There were at least another two Thomas Rudds during this period, and because of the similarity between their interests it is likely they were father and son. At least one, and possibly both, knew Dee.

The first Thomas Rudd, who was a doctor, lived from 1583 to 1656. On 19th October 1605, just three years before Dee's death, Thomas

36 Johann Weyer (1515-1588) was a pupil of Henry Cornelius Agrippa.

Rudd wrote a letter to Dee about alchemical vitriol. It is conceivable that Dee also shared his work on angel magic as well as alchemy with the young Rudd. If so, then this Rudd may have made a copy of the *Book of Invocations or Calls* before Dee's death. Certainly Dr Thomas Rudd was heavily involved in angel magic. This suggests a creation date for Sloane MS 307 between 1605 and 1608.

In 1651, Thomas Rudd published an edition of Dee's *Mathematical Preface* to Euclid. It is tempting to think this is the son of the Thomas Rudd who knew Dee. This Thomas Rudd styles himself as 'Captain'. This would tie in with a considerable knowledge of navigation, which was another of Dee's well known areas of considerable expertise and interest. It can hardly be a coincidence that not only is the mathematical preface to this work written by Dee, but the book published by Rudd is an edition of Euclid.

Yet another book on geometry (this time the geometry of gunnery) was published by Captain Thomas Rudd in 1668. It is very likely that Captain Thomas Rudd was the son of Dr Thomas Rudd, and that both of them had a serious interest in the practice of angel magic.

Because of his association with Rudd, it is worth mentioning Peter Smart. Smart, who flourished around 1699-1714, was the copyist who transcribed some of Thomas Rudd's manuscripts[37] at the end of the 17th century, and who also claimed to have transcribed one of Dee's manuscripts.[38]

A second candidate for the authorship of Sloane MS 307 is Richard Napier, rector of Great Linford (a relative of John Napier, the inventor of logarithms) who was also definitely a practitioner of angel magic and who met Dee through their joint interest in mathematics. He dined with Dee on at least one occasion[39]. Napier was a pupil and colleague in astrology and magic of Simon Forman. As a result of this dinner with Napier, Dee and Forman also met and dined some 24 days later.

Dee's patron Queen Elizabeth I had died just the year before and Dee was feeling his mortality, and probably looking for someone to whom he could pass his work and precious manuscripts and books.

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[37] Harley MSS 6481-6486.

[38] More likely to have been a manuscript *owned* by Dee, rather than written by him. This was later published under the very misleading title *The Rosicrucian Secrets of Dr John Dee.*

[39] 2nd July 1604.

So Napier might have had access to his precious *Book of Invocations or Calls* during this period.

This helps with the dating of Sloane MS 307 which was therefore probably expanded from Dee's manuscript either:

a) Between 1605 and before Dee's death in 1608, by someone like Rudd or Napier whom Dee saw as a potential collaborator, or

b) After the discovery of Dee's chest in 1662 but before Ashmole's death in 1692, by someone who had never met Dee.

Because of the topicality of the Du Bartas reference, the first of these two possibilities is definitely the most likely.

Aristocratic Angel Magic after the Sixteenth Century

After Dee's death in December 1608,[40] a number of his books and manuscripts were scattered (except the four key manuscripts hidden away in the chest). By 1626, Dee's library was pillaged, but the remainder was still unsold due to ongoing litigation. Some of Dee's books and manuscripts were finally acquired by Sir Robert Cotton, who, after his death in 1631, left them to his son Sir Thomas Cotton.[41] Amongst these was the manuscript of the later *Libri Mysteriorum* that was published by Casaubon as *A True & Faithful Relation...*[42].

Around this time, copies of grimoires such as the *Lemegeton,* the *Armadel* and the *Ars Notoria*[43] that had been known to Dee in manuscript form began circulating and even appearing in print, attesting to an increasing interest in angelic and demonic evocation. Robert Turner, who lived 1620 - 1665(?), and who should not be confused with the late 20th century Robert Turner who had the same interests, began translating and publishing a number of these grimoires. Several of them were published in 1655 as part of the *Fourth Book of Occult Philosophy*[44] which was attributed to Agrippa.

Elias Ashmole (1617-1692)

Ashmole is the man more than any other, who we can thank for the preservation of Dee's work, and who in his own right attempted a series of experiments in angel magic based on Dee's techniques. In 1646 Ashmole met the astrologer William Lilly (1602-1681) and they became firm friends, staying for long periods at each other's houses. They soon began to share their interests in both astrology and magic and were later to experiment together with some of the techniques of angel magic. Ashmole was eager to learn all he could about these techniques. Lilly knew, and may have introduced Ashmole, early in their relationship, to someone called William

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[40] Edward Fenton suggests that Dee died instead on 26 February 1609 on the basis of John Pontoys' diary entry which shows a death's head and 'Jno Dee [shown as a triangle], hor[a] 3.a.m.' Pontoys was the beneficiary of Dee's library, and this entry is just as likely to have been the record of a post mortem appearance of Dee to Pontoys in a dream, especially considering the carelessness with which Pontoys appears to have treated Dee's library.

[41] Some 69 years later these were in turn left to the British Museum.

[42] First republished by Askin Publishers in 1973.

[43] Published 1657.

[44] Published in 1655 and reprinted in 1978 by Askin Publishers.

Hodges who regularly called the angels Raphael, Gabriel and Uriel[45].

Ashmole also received a number of Simon Forman's papers, after his death (probably including his detailed manuscript on angel magic) from the son of Sir Richard Napier, who inherited them from Richard Napier, the rector of Great Linford, who in turn was Forman's pupil and colleague.

Ever interested in practical results, on 27th September 1652 Ashmole writes "I came to Mr. Jo. Tompson, who dwelt near Dove Bridge; he used to call [i.e. summon spirits or angels], and had [angelic] responses in a soft voice".

In 1659 Meric Casaubon published *A True and Faithful Relation...* which consisted of Dee's later *Libri Mysteriorum.* Although he had been interested in angel magic for over 20 years it was strangely not till around 1670 that Ashmole borrowed some of Dee's original manuscripts from Sir Thomas Cotton.

The year after Meric Casaubon died in 1671 was the turning point for Ashmole. On 1st August 1672 his servant brought the 4 manuscripts hidden since 1608 in Dee's secret chest to Ashmole, as we have related above. He was staying with Lilly at the time. You can imagine how they eagerly devoured these manuscripts together. A few months after on 26th October 1672, Ashmole began to painstakingly transcribe Dee's early Spiritual Diaries, or *Libri Mysteriorum.* Simultaneously Ashmole began his own Actions with Spirits that he persisted with till at least 1676. The record of these experiments still exists and contains details of a number of interesting, and often very physical, poltergeist and other magical phenomena.

On 13th August 1674 Ashmole records triumphantly that he has completed his transcription of Dee's early *Libri Mysteriorum.* In the same year the British Museum, which was to be the final resting place of these manuscripts, was founded. The BM, as it has been affectionately called by generations of scholars had its origins in the collections of the Royal Society. It is amusing to note that this organisation, which is credited with the founding of experimental and scientific method in England, has also become the eventual custodian of the most important manuscripts and traditions of angel magic in England.

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[45] see Lilly's *History,* 1774, pp. 49-50.

Baron Somers of Evesham (1651-1716)

John Somers (or Sommers) was Lord Chancellor of England. It is no surprise to discover that he was born near Worcester. He was the eldest son of John Somers, an attorney in a large practice in that town, who had formerly fought on the site of the Parliament. After being at school at Worcester he was entered as a 'gentleman commoner' at Trinity College, Oxford, and afterwards studied law under Sir Francis Winnington, and joined the Middle Temple. He was the author of a major reference book of the time, the *History of the Succession of the Crown of England, collected out of Records, &c.* His interest in the descent of the monarchy reflected Dee's interest in proving that Elizabeth I was heir to the titles of various lands other than England.

In May 1689 Somers was made Solicitor-General, and became King William III's most confidential adviser. He was soon after appointed Attorney-General, and in that capacity strongly opposed the bill for the regulation of trials in cases of high treason. On the 23rd of March 1693, Somers was appointed Lord-Keeper, with the then very significant pension of £2000 a year,[46] and at the same time was made a Privy Councillor. He had previously been knighted. Somers then became the most prominent member of the Junto, the small council that comprised the chief members of the Whig party. When William III left in 1695 to take command of the army in the Netherlands, Somers was made one of the seven lords-justices to whom the administration of the whole kingdom was entrusted during his absence.

In April 1697 Somers was made Lord Chancellor, and was created a peer with the title of Baron Somers of Evesham (a town very near Worcester). His connection with, and financing of, the notorious pirate Captain William Kidd adds an interesting dimension to his character, but caused a parliamentary vote of censure. The vote went in his favour. On the subject of the Irish forfeitures another parliamentary attack was made on him, with a motion being brought forward to request the king to remove Somers from his counsels and presence for ever; but this was also rejected by a large majority. However in consequence of the incessant agitation William finally requested Somers to resign; this he refused to do, but gave up his seals of office to William's messenger. In 1701 he was impeached by the Commons on account of the part he had taken in the negotiations relating to the Partition Treaty in 1698, but the

[46] Eighty pounds a year was considered a good income.

impeachment was voted upon, and later dismissed.

On the death of the king, Somers retired almost entirely into private life. From then on he devoted himself to his other passion, angel magic. In fact it is recorded in the catalogue entry for Sloane MS 3821, that he was one of the owners of the manuscript here transcribed. He took a totally scientific interest in many things including angel magic.

His scientific approach is confirmed by the fact that he was president of the Royal Society from 1699 to 1704. He was made president of the council of the Royal Society in 1708 upon the return of the Whigs to power, and retained the office until their downfall in 1710. He died on the 26th of April 1716. Somers was never married, but left two sisters, of whom the eldest, Mary, married Charles Cocks, whose grandson, became the second Lord Somers.

Sir Joseph Jekyll [1663 – 1738], Master of the Rolls

Somers' second sister married Sir Joseph Jekyll, who in turn inherited many of Somer's magical books and manuscripts, including Sloane MS 3821. He also lived in Worcestershire, and took up Somers' interest in angel magic. Jekyll was also an eminent lawyer, like Somers, and appointed Master of the Rolls. He owned a number of manuscripts by Dee and many others about angel magic, many of which he had inherited from Somers. On his death his huge library was sold by auction on 21 January 1740. You can appreciate its size from the fact that the auction lasted for sixteen days. One of the keenest bidders at this auction was Sir Hans Sloane.

Sir Hans Sloane [1660-1753]

The present manuscript Sloane MS 3821, plus almost all the other key angel magic manuscripts were bought by Sir Hans Sloane at Sir Joseph Jekyll's sale. Sloane was an ardent collector, but also fascinated by magic and scrying. He also knew Somers well, and shared his interest in angel magic, as is proved by the correspondence between them[47]. Sloane has always been looked upon as merely a collector, but in fact he was passionately interested in the magical techniques preserved in the manuscripts he collected.

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[47] Sloane MS 4042 f.159 and Sloane MS 4061 ff. 27-33 consist of letters from John Sommers to Sir Hans Sloane dated 1710.

Goodwin Wharton [1653-1704]

One of the most important Whigs of the time was Goodwin Wharton who definitely knew Somers (and also probably knew Jekyll), and who rose, after many false starts, to eventually become Lord Admiral.

Wharton was described by Keith Thomas [48] as "continuously engaged in a treasure quest for which he enlisted sprits, fairies and the latest resources of contemporary technology". He is even credited with inventing diving gear to try and raise sunken treasure.

His kinsman, Richard Wharton, was not known to share Goodwin's talent for speaking to angels and disembodied spirits, but got involved with his many commercial and speculative ventures, especially searching for sunken treasure, and showed that he was equally zealous in looking for treasure and profit.

In 1683 a friend of Goodwin Wharton shared with him "a method, which he had found among his father's papers for conversing with good angels." Wharton does not say who this was in his Diaries, but it is an intriguing possibility, and some evidence, that it might have been William Lilly's son, thus connecting Wharton's first efforts at angel magic with our present manuscript. After this initial encounter, Wharton became more serious about angel magic, and learned his angel magic from a contact of Mary Paris, his long term companion, seer and bedfellow. His association with Mary Paris was a saga that in some respected reflected Dee's relationship with Kelly. Communication with other spiritual creatures, including the Queen of the fairies, was part of Wharton's passionate interests encouraged by Mary Paris. However such interests did not prevent him, and may even have helped, his final promotion to Lord Admiral of England.

Foundation of the British Museum

Sir Hans Sloane's angel magic manuscripts arrived in the British Museum in 1753, upon Sloane's death, forming the Sloane collection in what is now the British Library. At this point the passing on of these angel magic manuscripts from one scholar magician to another ceases. But a wider range of readers and scholar magicians now had access to these key manuscripts.

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[48] Keith Thomas in *Religion and the Decline of Magic*, p. 281.

Resurgence of Magic: The Impact of the Golden Dawn

Magical practice resurfaced at the end of the Nineteenth century in the form of an organisation known as the Hermetic Order of the Golden Dawn, whose members numbered amongst them many well know names such W B Yeats, the poet, Florence Farr the actress, and Annie Horniman the tea heiress. To understand where the Golden Dawn sprung from we have to pick up the angel magic thread again.

Frederick Hockley (1808 – 1885)

In the nineteenth century, one of the most influential angel scryers was Frederick Hockley. He was part of the direct line of transmission of angel invocatory techniques, and owned and used Thomas Rudd's 18 Angelic Calls. His scrying generated 30 volumes of conversations with angelic beings. Hockley in turn influenced the late 19th century founders of the Golden Dawn. He was friends with both Kenneth Mackenzie and the Reverend W. A. Ayton, a colleague of Wynn Westcott within the SRIA (Societas Rosicruciana in Anglia).

Hockley is credited, in the History Lecture written by Westcott for members of the Hermetic Order of Golden Dawn, along with Mackenzie and Eliphas Levi, with being one of the adepts who influenced the founding of the Golden Dawn.

It is Hockley who effectively passed the traditions of angel magic to the founders of the Golden Dawn. From Hockley, who was working with both Dr Rudd's angel magic and the *Key of Solomon*, the material was bequeathed to Kenneth Mackenzie, a freemason and member of the SRIA. Mackenzie was also a close friend of the famed French occultist Eliphas Levi (Louis Alphonse Constant) and the Reverend Ayton. Ayton also worked with Mackenzie in the Society of Eight, an occult order founded by Mackenzie in 1883. Another member of the Society of Eight was Frederick Holland, who was also a member of SRIA, and interestingly gave Mathers his first instruction in the Kabbalah.

Reverend William Alexander Ayton (1816-1909)

Ayton was one of the early members of the Golden Dawn. He was 72 when he joined, and brought a wealth of knowledge and experience with him to the Order. Mathers introduced Ayton to W B Yeats, the poet, with the words "He unites us to the great adepts

of the past", referring to his friendships with both Kenneth Mackenzie and Eliphas Levi.

Ayton was a strict vegetarian, being a member of the Vegetarian Society, which also required abstinence from alcohol and tobacco of its members. It was Ayton who actually married Mathers to Mina Bergson. Ayton had known Wynn Westcott for some years when he joined the Golden Dawn, and remained in touch with him after leaving in 1903. He was also one of the chiefs of the Stella Matutina from 1903 until his death in 1909.

Wynn Westcott (1848-1925)

Wynn Westcott was one of the three founders of the Golden Dawn. Many people have credited S.L. MacGregor Mathers with being the main creator of the rituals of the Golden Dawn, but in fact Westcott was probably just as active, certainly on a day to day basis.

The creation of the Golden Dawn has been well documented elsewhere[49] and does not need to be outlined here. Westcott was already well-established as an occultist by this time, having become a member of SRIA in 1880, and knowing such figures as Ayton and Kenneth Mackenzie from this period. In 1892 Westcott became the Supreme Magus of the SRIA, and this position brought him into contact with other major occult figures such as Theodor Reuss, head of the OTO, who sought to start a German branch of SRIA.

By profession Westcott was the coroner for Hoxton, and this eventually forced him to leave the Golden Dawn in 1900 due to the unsuitability of his membership of the Order in the eyes of the authorities, when knowledge of it became public. However Westcott remained involved in the Stella Matutina, and in touch with many of the members. It is clear that Westcott was very popular amongst the members of the Golden Dawn, and his role in the organisation has often been downplayed, with Mathers being given more prominence, possibly because of his better known published works, not to mention his colourful life style. There can be no doubt that Westcott was supremely important in the Golden Dawn, and its downfall may be seen as being as much due to his departure as to Mathers' erratic behaviour.

Sloane MS 307 was discovered in the British Museum by one of the above, and when its importance was recognised, a partial copy of it

[49] See for example, *Magicians of the Golden Dawn* by Ellic Howe, and *The Golden Dawn, Twilight of the Magicians*, by R.A. Gilbert.

was used by Alan Bennett, Wynn Westcott, Frederick Leigh Gardner, Ayton, and other higher grade members of the Hermetic Order of the Golden Dawn. However to simply say this, ignores the major line of descent of information through the prominent magicians of the nineteenth century which we have already detailed, who may well have also been aware of the manuscript.

Only a small part of Sloane MS 307 was transcribed as *Book H*, and the G.D. members who used this transcript did not seem to be aware at all of the rest of it. Nor were they aware of Sloane MS 3821, or indeed the sections of the text which we found in the 18th century Rawlinson MS D.1067 and Rawlinson MS D.1363 in the Bodleian Library.

We have included *all* of Alan Bennett's copy of Book H in the Appendix 3, in order to show how small a portion of the relevant material was actually used by the Golden Dawn.

Bennett also worked with Gardner, Florence Farr and Charles Rosher, in the inner working group of the Golden Dawn called the "Sphere". This group focused on areas like skrying the Enochian alphabet in the astral, which suggests that this group may have also been using *Book H.* If this were the case, then the latter two members would also have had access to copies of *Book H.* Whilst it is probable that other members of the Order had copies of *Book H*, we have only mentioned the individuals who we know definitely had access to it. The fact that it was considered an inner circle paper, and that its source was a closely guarded secret comes from the scrap of Golden Dawn cipher on Bennett's copy. The cipher simply said 'Sloane MS 307' with the numbers additionally protected from the eyes of the curious by being encoded in Hebrew.

Anyway *Book H* was lost to sight, or maybe suppressed, before the publication of the Golden Dawn papers by Israel Regardie in the 1940s. This suggests that this material may not have been passed on to members of the Stella Matutina. Subsequent work on the Golden Dawn has always used Regardie's text, and no attempt was made to restore this early Enochian paper.

Frederick Leigh Gardner (1857-1930)

Gardner did not join the Golden Dawn until March 1894, though he had been corresponding with Ayton for years prior to this, and was aware through this correspondence of the existence of the Order. He was also a member of the SRIA and the Theosophical Society.

By profession Gardner was a stockbroker, running his own small stockbroking firm.

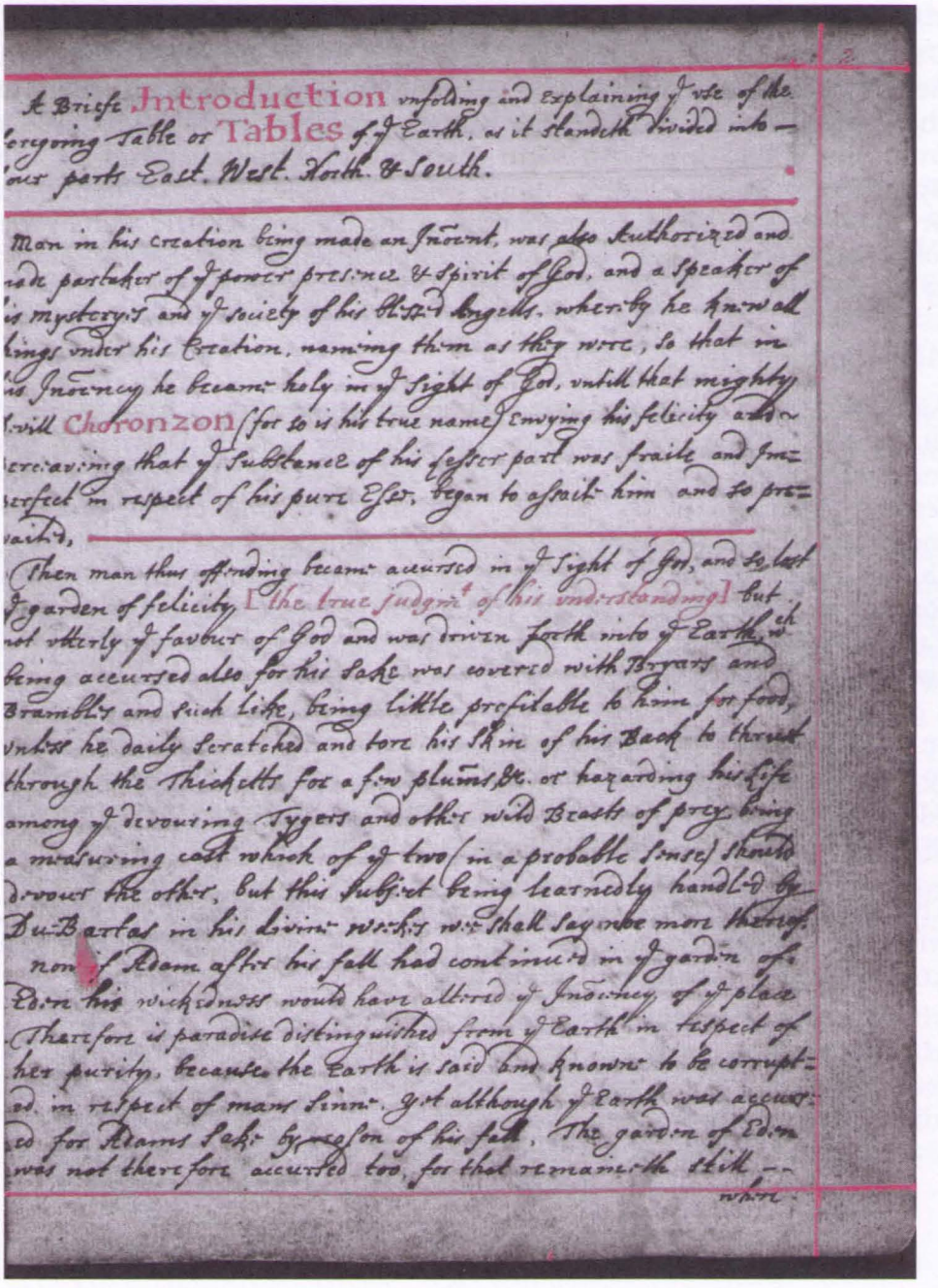
Gardner rose quickly through the grades to the Second Order, but he left in September 1897 after quarrelling with various members of the group. By all accounts he was a very blunt individual. Apart from his friendship with Alan Bennett and membership of the Sphere group, his other main contributions to occultism are probably the detailed correspondence he kept, and the money he loaned Mathers to help ensure the publication of *The Sacred Magic of Abra-Melin the Mage.*

Alan Bennett (1872-1923)

Alan Bennett was an analytical chemist who suffered from chronic ill health. He was renowned through the Golden Dawn for his magical ability, and was one of the most respected (and possibly feared) members of the order. Bennett was one of the founder members of the "Sphere" group within the Golden Dawn, skrying the astral with other members like Florence Farr and Charles Rosher to learn more about the astral side of subjects like the Enochian alphabet. According to Aleister Crowley, Bennett was a "genius, a flawless genius."

In 1899 Bennett left England due to his health problems, travelling to the Buddhist monasteries of Ceylon. In 1908 he returned to England, and is credited with being the first Buddhist missionary to bring Buddhism to English shores.

The involvement of his most famous magical pupil, Aleister Crowley, with the Golden Dawn's version of Dee's angel magic is too well known to need any amplification here.



A Brief Introduction unfolding and explaining y vse of the
foregoing Table or Tables of y Earth, as it standeth divided into
four parts East. West. North. & South.

Man in his creation being made an Inocent, was also Authorized and
made partaker of y power presence & Spirit of God, and a Speaker of
his mysterys and y society of his blessed Angells, whereby he knew all
things under his Creation, naming them as they were, so that in
his Inocency he became holy in y sight of God, untill that mighty
Lord Choronzon (for so is his true name) envying his felicity and
perceiving that y substance of his lesser part was fraile and Im-
perfect in respect of his pure Esse, began to assault him and so pre-
vailed,

Then man thus offending became accursed in y sight of God, and so lost
y garden of felicity [the true judgm.t of his understanding] but
not vtterly y favour of God and was driven forth into y Earth, wch
being accursed also for his sake was covered with Bryars and
Brambly and such like, being little profitable to him for food,
vnless he daily scratched and tore his Skin of his Back to thrust
through the Thickets for a few plums &c. or hazarding his life
among y devouring Tygers and other wild Beasts of prey, being
a measuring cast which of y two (in a probable sense) should
devour the other, but this subject being learnedly handled by
Du Bartas in his divine worke wch we shall say more then
now of Adam after his fall had continued in y garden of
Eden his wickedness would have altered y Inocency of y place
Therefore is paradise distinguished from y Earth in respect of
her purity, because the Earth is said and knowne to be corrupt-
ed in respect of mans sinne. Yet although y Earth was accurs-
ed for Adams sake by reason of his fall, The garden of Eden
was not therefore accursed too, for that remaineth still —
where.

A sample folio from Sloane MS 307 showing the red ruling.

Part 2 - The Manuscripts

The two manuscripts transcribed in Part 3 of this book are Sloane MS 307 and Sloane MS 3821, both from the British Library. These were then checked against manuscripts in the Bodelian Library.

None of the manuscripts has a title page[50], although Elias Ashmole refers to one of the manuscripts as *A Book of Supplications and Invocations.'* [51]

Sloane MS 307 opens with the key Table (see page 58) before starting straight in on the text. Sloane MS 3821 opens at the same point, without the Table entitled *'Clavicula Tabularum Enochi'*. The title of the Table has sometimes been used as a title for the whole manuscript.

The text contains the actual invocations of the Kings, Seniors, Angels (including evil angels) and Spirits of the Table shown at the beginning of Sloane MS 307. None of this material has ever been published in full before. Sloane MS 307 probably was written between 1605 and 1608, whilst Sloane MS 3821 is a copy made from it in the second half of that century. Both are obviously a translation and a tenfold expansion of the Latin of the Dee manuscript which is the last item in Sloane MS 3191.

These manuscripts were both written with considerable care, indicating their value to the scribe. One of the most important features of these very beautifully written manuscripts is that they supply the correct invocations to use in conjunction with the Enochian Tablets, something that has hitherto been missing from the material published on John Dee's magic, the Golden Dawn, or Enochian Magic.

Joseph Peterson's recent excellent publication of John Dee's pre-Casaubon Spiritual Diaries, the early *Libri Mysteriorum,* gives the background, in the form of the diaries, to the original scrying that produced the Enochian system. This present manuscript *is* the working parts of the Enochian system, as used by angel magicians continuously without a break from the 17th to 20th centuries. The

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[50] Sloane MS 307 has a misleading half-title page written in a latter hand that erroneously entitles it *Clavicula Salomonis,* which is one of the reasons it has not been noticed before.
[51] In Ashmole MS 1790 fol. 52r

system did not suddenly get rediscovered by Mathers after lying fallow for three hundred years, but had been used consistently!

Clay Holden suggests that:

"Sloane 3821 is partly in the hand of Elias Ashmole. I do not know who did Sloane 307. As has been pointed out more than once, neither Dee's MSS. nor Sloane MS. 307 give elemental attributions to the Tablet of the Earth (at least not directly), nor do they use the truncated pyramids found in *Book H* and the G.'.D.'. system."

During our research we also discovered material in the Bodleian Library which is clearly derived from Sloane MS 3821. This material is found within two manuscripts, being Rawlinson D.1067 and Rawlinson D.1363. Rawlinson D.1363 contains a variant of one of the prayers and this has been included to demonstrate textual differences. Rawlinson MS D.1067 contains a unique prayer and a set of invocations which are derivative of the two sets of invocations contained within the Sloane manuscripts, merged together to give "hybrid" invocations. We have included the prayer but not the invocations as they are clearly later and merely repeat the form already given at great length.

We have used Sloane MS 307 as our primary text, and footnoted any variant wording found in the others. However it is obvious that this manuscript has been written as a fair copy of the original draft.

The scribe who wrote Sloane MS 307 obviously got tired of the repetition of some of the formulae, and instead of inserting the correct functions, began to write the special knowledge and abilities of *every* angel as only one of two possibilities:

"the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together" or

"the true knowledge of physick[52] in all its parts, and the curing of all diseases whatsoever: that are Incident to Humane bodyes".

Unfortunately these were just two of the eight possible functions of the angels. A later hand has gone through, underlining these incorrectly repeated phrases, and inserting in the margin the true functions of the angels concerned. Ashmole even inserted a table in his own hand to keep track of this.[53] We have indicated this change where it appears, which is more than 35 times.

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[52] Medicine.

[53] See Appendix 1.

Notes on Style used in the Manuscript Transcription

Abbreviations

Some abbreviations have been expanded for convenience of reading. Where the abbreviation "E. W. N. & S." appears in the text it has been expanded to "East, West, North & South".

The abbreviation "C.S. or G.R." has been expanded to "Crystal Stone or Glass Receptacle". This expression is a common expression in many of the manuscripts of angel magic and can be seen fully expanded in for example the *Art Theurgia Goetia*[54] where is says "you may call these spirits into a Crystal stone or Glass Receptacle, [this] being an Ancient & usual way of Receiveing & binding of spirits, This Crystal Stone must be four Inches Diameter set on a Table of Art". Likewise "C.G." has been expanded to "Crystal Glass". This clearly also shows the influence of Goetic magic on Dee's Enochian system.

The term "Essce" has been expanded to its full form of "Essence". However "&", which is used frequently through the manuscript has been maintained, as has "&c" for "etcetera".

Style

Capitalisation and punctuation have been reproduced faithfully from the manuscripts, even where they seem curious. Paragraph structure has also been kept to the original form, resulting in some very long paragraphs that we decided to preserve to maintain the flavour of the original.

In general the spelling of the manuscript has been rationalised to modern English, without interfering with the meaning. For example words like "soe" and "doe" have been transcribed as "so" and "do", "cœlestial" as "celestial", and "Angell" as "Angel".

The grammar of the manuscript is reproduced faithfully, and no attempt has been made to render it into a modern English form, the text being sufficiently clear in its original form as not to warrant such alteration.

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[54] See *The Lesser Key of Solomon*, edited by Joseph H. Peterson, p. 65.

The colouring of the original is likewise reproduced faithfully. All words printed in red ink are likewise written in red ink in the original manuscripts.

Footnotes

Where footnotes occur, the following is the standard we have adopted:

- 'Insert' or 'omit' indicates additional text or the removal of text.
- Struck-through text indicates that this occurs in addition to the text.
- A single word or phrase indicates a replacement for the word or phrase marked by the footnote.

Manuscript variants

The following abbreviation codes are used in the footnotes to distinguish between the different source manuscripts:

S1: for Sloane MS 307 (the primary text).

S2: for Sloane MS 3821.

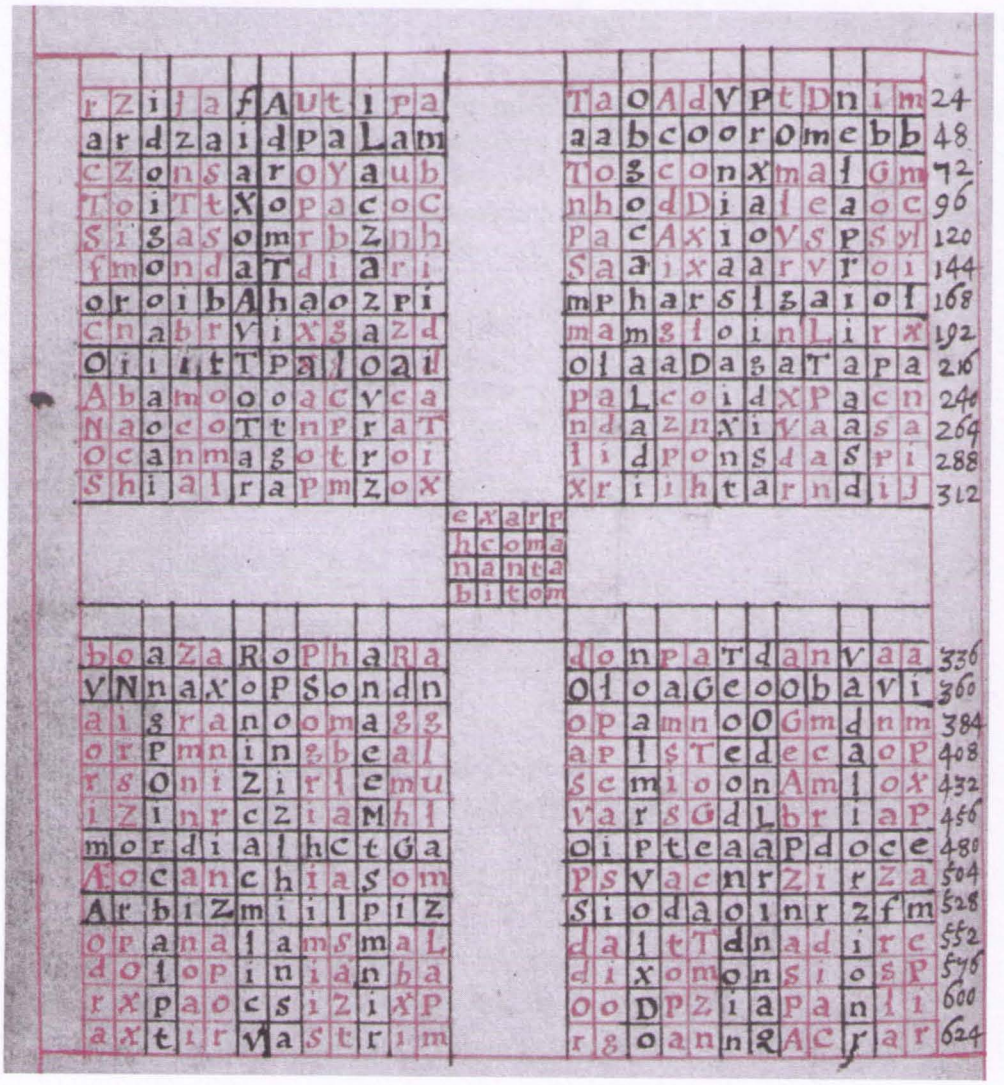
R1: for Rawlinson MS D.1067.

R2: for Rawlinson MS D.1363.

G: for the F L Gardner copy of *Book H.*
(which is a derivative rather than a source manuscript).

Part 3 – Tabula Bonorum Angelorum Invocationes

Clavicula Tabularum Enochi



Clavicula Tabularum Enochi transcription[55]

r	Z	i	l	a	f	A	U	t	i	p	a			T	a	O	A	d	V	P	t	D	n	i	m	24
a	r	d	z	a	i	d	p	a	L	a	m			a	a	b	c	o	o	r	O	m	e	b	b	48
c	Z	o	n	s	a	r	O	Y	a	u	b			T	o	g	c	o	n	X	m	a	l	G	m	72
T	o	i	T	t	X	o	p	a	c	o	C			n	h	o	d	D	i	a	l	e	a	o	c	96
S	i	g	a	s	o	m	r	b	Z	n	h			P	a	c	A	x	i	o	V	S	P	S	yl	120
f	m	o	n	d	a	T	d	i	a	r	i			S	a	a	i	x	a	a	r	v	r	o	i	144
o	r	o	i	b	A	h	a	o	z	p	i			m	p	h	a	r	s	l	g	a	I	O	l	168
C	n	a	b	r	V	i	x	g	a	z	d			m	a	m	g	l	o	i	n	L	i	r	x	192
O	i	i	i	t	T	p	a	l	O	a	i			o	l	a	a	D	a	g	a	T	a	P	a	216
A	b	a	m	o	o	o	a	c	v	c	a			p	a	L	c	o	i	d	X	P	a	c	n	240
N	a	o	c	o	T	t	n	p	r	a	T			n	d	a	z	n	X	i	V	a	a	s	a	264
O	c	a	n	m	a	g	o	t	r	o	i			l	i	d	p	o	n	s	d	a	S	P	i	288
S	h	i	a	l	r	a	P	m	z	o	X			X	r	i	i	h	t	a	r	n	d	I	l	312
												e	x	a	r	p										
												h	c	o	m	a										
												n	a	n	t	a										
												b	i	t	o	m										
b	o	a	Z	a	R	o	P	h	a	R	a			d	o	n	p	a	T	d	a	n	V	a	a	336
V	N	n	a	x	o	P	S	o	n	d	n			O	l	o	a	G	e	o	o	b	a	v	i	360
a	i	g	r	a	n	o	o	m	a	g	g			o	p	a	m	n	o	O	G	m	d	n	m	384
o	r	P	m	n	i	n	g	b	e	a	l			a	p	l	s	T	e	d	e	c	a	o	p	408
r	s	O	n	i	Z	i	r	l	e	m	u			s	c	m	i	o	o	n	A	m	l	o	X	432
i	Z	i	n	r	c	Z	i	a	M	h	l			v	a	r	s	G	d	L	b	r	i	a	P	456
m	o	r	d	i	a	l	h	C	t	G	a			o	i	p	t	e	a	a	P	d	o	C	e	480
Æ	o	c	a	n	c	h	i	a	s	o	m			P	s	v	a	c	n	r	Z	i	r	Z	a	504
A	r	b	i	Z	m	i	i	l	p	i	Z			S	i	o	d	a	o	i	n	r	z	f	m	528
O	p	a	n	a	l	a	m	s	m	a	L			d	a	l	t	T	d	n	a	d	i	r	e	552
d	O	l	o	P	i	n	i	a	n	b	a			d	i	x	o	m	o	n	s	i	o	S	P	576
r	x	p	a	O	c	s	i	Z	i	X	P			O	o	D	P	Z	i	a	P	a	n	l	i	600
a	x	t	i	r	V	a	s	t	r	i	m			r	g	o	a	n	n	Q	A	C	r	a	r	624

[55] Literally the 'Key of the Tables of Enoch.' It has not always been possible to determine if the scribe intended capitals for letters like Z, X, O and P. Note the double letters at positions 120 and 481, and the interesting form at 312.

[A Brief Introduction to the Use of the Tables[56]]

A Brief Introduction unfolding and explaining the use of the foregoing Table or Tables of the Earth[57], as it standeth divided into four parts, East, West, North, &[58] South.

Man in his Creation being made an Innocent was also Authorized and made partaker of the power presence & Spirit of God, and a speaker of his mysteries and the society of his[59] Blessed Angels, whereby he knew all things under his Creation, naming them as they were so that in his Innocency he became holy in the sight of God, until that mighty Devil Choronzon[60] (for so is his true name) envying his felicity and perceiving that the substance of his lesser part was frail and imperfect in respect of his pure essence, began to assail him and so prevailed.

Then man, thus offending became accursed in the Sight of God, and so lost the garden of felicity [61] [the true judgement of his understanding] but not utterly the favour of God and was driven forth into the Earth, which being accursed also for his sake was covered with Briars and Brambles and such like[62], being little profitable to[63] him for food, unless he daily scratched and tore his[64] skin of his Back to thrust through the Thickets for a few plums, &c or hazarding his life among the devouring Tigers, and other wild Beasts of prey, being a measuring cast which of the two (in a probable[65] sense) should devour the other, But this subject being learnedly handled by Du Bartas[66] in his divine works we shall say no more thereof.

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[56] Headings in [square brackets] have been inserted to clarify the structure. They are not in the original manuscript.
[57] It is interesting that although these Tables are usually referred to as Angelic Tables, here they are clearly referred to as Tables of Earth.
[58] Throughout the Gardner manuscript "&" is replaced by "and".
[59] G: "the".
[60] Choronzon appears in the guise of the original tempter in the Garden of Eden, guarding the Tree of Knowledge.
[61] The Garden of Eden.
[62] S2: Inserts "things".
[63] G: "unto".
[64] G: "the".
[65] G: Gives the word "profitable" here, but it has clearly been mis-transcribed.
[66] For information on Du Bartas see Part 1.

Now if Adam after his fall had continued in the garden of Eden his wickedness would have altered the Innocency of the place. Therefore is paradise distinguished from the Earth in respect of her[67] purity, because the Earth is said and known to be corrupted in respect of man's Sins, yet although the Earth was accursed for Adam's Sake by reason of his fall, The garden of Eden was not therefore accursed too, for that remaineth still where it was first erected & ordained by the [68] mighty Creator in the vale of Jehosaphat[69] wherein liveth Ely, Enoch[70], and John, who shall never die &c.

Adam for his Transgression being cast out of paradise, and driven a great distance from there into that depraved world, being there as dumb & not able to speak (for during the time of his being in Paradise) he spake the[71] Angelical and Celestial Language of which he also lost the benefit and was deprived of[72] in his fall, and was never since heard of or known to[73] any, but some such particular persons, whom God hath been pleased to permit the same to be revealed [74], by the converse society, and oft times familiar community between them and the Celestial Angels.

He began of necessity to speak the language which we call Hebrew (yet not the same Hebrew which is amongst us now). In which Language he declared and delivered to[75] his posterity the nearest Knowledge he had of God, his creatures, and other his manifold and bountiful mercies and Justice. And from his own self divided his speech into 3 parts viz. Twelve, Three, and Seven[76], the number whereof remaineth but the true forms & pronunciations are wanting, and therefore is not of that force and goodness that is was originally in its own dignity, much less to be compared with that Angelical & Celestial Language which Adam verily Spake during his Innocency, and wherein (by divine permission) great secrets and

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[67] Note Eden is described as female.
[68] G: "that".
[69] Between Jerusalem and the mount of Olives is the vale of Jehosaphat, under the walls of the city
[70] Enoch is particularly significant, given that Enoch was supposed to be able to converse with angels.
[71] G: Omits "the".
[72] G: Omits "of".
[73] G: "unto".
[74] G: Inserts "unto".
[75] G: "unto".
[76] An obvious reference to the 12 Single, 3 Mother and 7 Double letters of the Hebrew Alphabet.

mysteries have been revealed to several holy, pious reserved, and studious men of old, but we in this latter Age being (in a manner) ever deprived of so great and inestimable a Benefit and Blessing as to converse with Celestial Angels, as not being worthy so to do, are left also as depraved in our Judgements and reasons &c. Thus when Adam offended he received punishment therefore that he was turned out into the Earth, for if he had been turned out to[77] a blessed place, then it could not be said that he was turned out, for he that is turned out goeth to[78] dishonour (for God Knowing he would offend knew also how to dishonour him). So from Innocency, through his fall, he was turned out to corruption into a prison prepared for him before: Adam being thus cast out and the Earth cursed for his Transgression, thereby bringing all misery and wretchedness into the World, which also befell all posterity and shall even so continue to[79] the end of time, for then did God suffer and permit the Spirit of malice to enter into, and have power in the world, and ever since is perfect love taken away from amongst men, who are always at variance, striving to weed & destroy one another, and so it must be, and will be to the End. And in the same instant that Adam was expelled and the Earth accursed for his sake, yet the infinite mercies of God were such, that he also put a restraint to the wicked spirits, that by their envy and malice they should not quite extinguish & destroy the admirable works of his Creation, neither by their subtle Temptations and Illusions, for lo[80], Then said the Lord of Hosts let the world have his[81] time; and let there be keepers, watchmen[82], and princes placed over her, for years months and days &c.

From hence it plainly appeareth that the world was not committed to their charge with their creation but afterwards in diverse times and offices both to God and man.

Now we are to understand that there are 4 Angels as overseers thereof, whom the Eternal God in his providence hath placed against the usurping Blasphemy, misuse, & stealth of the wicked

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[77] S2, G: "into".
[78] G: "unto".
[79] G: "till".
[80] G: Omits these two words.
[81] S2: "its".
[82] The term "watchmen" clearly links to the watchtowers, and their occurrence in Enochian magic.

and great Enemy or[83] Tempter of man, the Devil, to the end, he being put out into the Earth, and permitted to Tempt and ensnare[84] the sons of man to all manner of wickedness and disobedience to Almighty God their Creator & Protector (yet this way as a Restriction), that his envious will might be bridled, The determinations of God fulfilled, and his creatures kept and preserved within the compass and measure of order, what the evil spirit doeth, the good Angels permit and what they wink at, the evil spirit wasteth, and mostly when they[85] think themselves assured then they feel the Bit[86], Thus doth[87] God and the good Angels put a snaffle[88] to the wicked. Each one of these 4 Angels is a mighty prince, a mighty Angel of the Lord, and are by him according to his divine order and decree as chief watchmen and overseers set over several & respective parts of the world, viz. East, West, North & South as (under the Almighty) their governor, protector & defender. And the Seals & Authority of whom are confirmed in the beginning of the world. And to every of[89] them belong 4 characters, being tokens of the presence of the Son of God, by whom all things were made in[90] creation, and are the natural marks of Holiness, and unto which belong 4 Angels severally, and before each one of those great Angelical Princes, is[91] borne 3 Banners wherein is[92] displayed 3 great names of God, comprehending 3, 4 & five[93], which in all are Twelve[94], and those Twelve[95] great names of God govern all creatures upon Earth both visible and invisible[96].

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[83] G: "and".
[84] S2: "~~Ensnare~~".
[85] G: Inserts "(the Evil Ones)".
[86] "Bit" here refers to a horse-bit.
[87] G: "do".
[88] A snaffle is a type of horse-bit, so its use here is clearly in the context of control as when a horse is bridled.
[89] G: Omits "every of".
[90] G: Inserts "the".
[91] G: Corrects the grammer, replacing "is" with "are".
[92] Ibid.
[93] G: "5".
[94] Ibid.
[95] Ibid.
[96] A circular diagram showing these 12 banners appears in Sloane 3191 which was Dee's original of the current manuscript. The banners run from the East clockwise: Oro, Ibah, Aozpi, Mor, Dial, Hctga, Oip, Teaa, Pdoce, Mph, Arsl, Gaiol around a square marked 'Terra' emphasising again that these are Tables of Earth.

[The Hierarchy of Angels]

Each one of these 4 Great Angelical Princes hath 5 providential[97] Angels or guardian[98] princes attending him, under whom are Six[99] Angels called Seniors which St John remembereth[100] (who as their offices are &c)[101] judge the government of their mighty Angelical King, and fulfil the will of God as it is written &c.

Under which Seniors are 4 presidential good Angels, who are dispositors of the commands of those that are the Superior governors of the four principal Angles or Quarters, East, West, North and South, over the which they are severally and respectively constituted and set over[102] &c.

Under whom again are many and numberless of Aerial ministering Subservient Spirits of several offices both good and bad. All which shall be further explained in the opening & exemplifying[103] the following[104] Tables &c which is as followeth.

Here we have 4 Tables or Quadrangles, which are but one General Table, only divided into 4 Parts, East, West, North, & South, In the centre between these 4 Quadrangles is another little Table joined cornerly to them all, and[105] serveth to unite the[106] several parts of them together, according as they are to be diversely referred as shall be seen hereafter &c.[107]

Each Single Quadrangular Table containeth 12 Squares athwart and 13 downwards[108]. The Two middle lines downwards that are of

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[97] S2: "Presidential".
[98] S2, G: Omits the "t" given in the original text, making the word "guardian".
[99] G: Gives the number "6" rather than writing it out in full.
[100] This is a reference to the book of *Revelations* chapter 4 verse 4 in The Bible.
[101] S2: "~~to~~".
[102] G: Records "attributed and set &c".
[103] G: Inserts "of".
[104] G: Adds "of" and omits "following". The Table appears at the beginning of the manuscript.
[105] G: Inserts "which".
[106] S2: Omits "the".
[107] The Table of Union.
[108] In short, there are four Elemental Tables, each of 12 by 13 squares. Each of these Tables is attributed to one of the four compass directions. Clockwise from the top left: East, South, West, North ???

black letters enclosed also within black Ruled lines, and the middle line going athwart that again composed also of black letters enclosed between two black Ruled lines and standing crosswise in the middle of the two perpendicular or upright lines make up the name of the mighty Angelical King, and the[109] 3 names of God displayed in the Regal Banners[110] borne before him, being the Arms of the Ensign[111], and the names of Six[112] Angelical Seniors, governing in that Angle or Quarter of the compass which they are set over.

In every Lesser Angle of every Quadrangular Table standeth also black letters enclosed within black Ruled lines crosswise in form of a crucifix thus +[113] out of which are collected the Names of God that call forth, and constraineth[114] those Angels & Spirits both good & bad, that are to be gathered out of that particular lesser Angle, belonging & serving to that Quarterly Angle or Table.

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[109] G: Omits "the".
[110] S2: "Banner".
[111] In this context "Ensign" refers to an individual flag holder, not a design.
[112] G: "6".
[113] G: A drawing of a 5x6 square cross is given here in the text.
[114] G: "constrain".

[East Quadrangle]

The particular exemplification of all is as followeth viz As in the East Quadrangle or Quarterly Table,[115] which is the first Quadrangle, on the top towards the left hand, [116] The two middle upward or perpendicular black lines, the first of them from the top downward to the bottom hath these thirteen letters viz f, i, a, X, o, a, A, u[117], t[118], o, t[119], a, r. The second which is the next upright or perpendicular black[120] line to it from the top down to the bottom hath these thirteen letters, a[121], d, r, o, m, t[122], H[123], i, p[124], o, t, g, a. The middle black line standing crosswise athwart these two upright or perpendicular black lines hath these Twelve letters, o, r, o, i, b, A, H, a, o, z, p, i – being all added together, and set crosswise in order as they stand in the Quadrangular Table. Stand thus, as in the annexed form is represented and so make the similitude of a cross.

					f	A					
					i	d					
					a	r					
					X	o					
					o	m					
					a	t					
o	r	o	i	b	A	H	a	o	z	p	i
					u	i					
					T	P					
					o	o					
					T	t					
					a	g					
					r	a					

In the centre of this cross like example is contained the name of the

[60] G: Opens brackets here.
[61] G: Closes brackets here.
[117] G: Records this letter as "V".
[118] Note the table drawn in the text has a capital T but a small t is given in the text here. S2, G: records it as "T".
[119] Ibid.
[120] G: Omits this word.
[121] Note the table drawn in the text has a capital A but a small a is given in the text here. Again S2, G: records the capital "A".
[122] G: Records this letter as "T".
[123] G: Records this letter as "h".
[124] Again, small p in text, capital P in table.

great and mighty Angelical King set as a governor, overseer, or watchman over the East angle and is thus collected.

There is (B) the fifth letter in the middle black line athwart and (a)[125] the sixth letter in the perpendicular line accounting from the top downwards and (T) the sixth letter in the second perpendicular from the top downwards and (a)[126] the fifth letter from the Right hand to the left in the said middle over thwart[127] line and (i)[128] the sixth letter ascending from the lowermost part of
the second perpendicular line upwards and (v)[129] the sixth letter ascending from the lowermost part of the first upright line standing thus, unto which six letters bring added together put the letter (a)[130] or (h)[131] which two letters are concentrated with the aforesaid six letters, either of them serveth, and these seven or eight letters make up the name BATAIVA or BATAIVH, or BATAIVAH, which letters set together as they stand in the Table, & they stand heteromaces[132] or centrally therein thus.

A T
B A
V I

B A H A
V I

And this is the true name of the mighty Angelical King, watchman[133] and overseer of the East Angle or Quarter of the world, &c, moreover divide the middle cross line into 3 parts from the left hand to[134] the Right, and divide it into 3, 4 or[135] five[136] letters and they will make up these 3[137] words Oro Ibah Aozpi, which are the 3 great names of God borne in the 3 Banners or the Arms of the Ensigns belonging to the great and mighty Angel BATAIVA, King and governor of the East Angle.

The names of the six Angelical Seniors ruling in the East Angle under this great prince BATAIVA[138] which[139] are thus collected. The

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[125] S2, G: Records capital "A".
[126] Ibid.
[127] G: "athwart".
[128] G: Records as capital "I".
[129] Ibid.
[130] Ibid.
[131] Ibid.
[132] S2: Crossed out by Ashmole, and replaced by 'Hebecomaces'.
[133] S2: "~~watchtower~~".
[134] G: "unto".
[135] G: "and".
[136] G: Records the digit "5".
[137] G: "three".
[138] G: Spells this with the additional H, i.e. "BATAIVAH".
[139] G: Omits this word.

sixth letter of the middle transverse or cross line going athwart the two upright black lines is (A) and the letters from the right hand to the left following it as it were backwards are (b.i.o.r.o.) which maketh the name[140] Abioro, and it is the name of the first Angelical Senior made up of six letters, and if the letter (H) which followeth the letter (A) and is the seventh letter of the said transverse line, be added to[141] And set before the other six letters it maketh the name Habioro, and is the name of the said first Angelical Senior comprehended of seven letters.

Then take the aforesaid letter (A) again, (being the sixth letter in the middle transverse black line as aforesaid) and ascend upward from thence to the top or uppermost letter of the first upright black line and they are (A.a.o.X.a.i.f.) making the word Aaoxaif[142] which is the name of the second Angelical Senior.

Then again take the letter (H), which is the seventh letter, in the said middle transverse black[143] line, from the left to the Right and ascend from thence to the uppermost letter in the second perpendicular line and the letters are (H.t.m.o.r.d.a.) [144] which maketh the word Hetemorda, [145] and is the name of the Third Angelical Senior.

Then again take the letter (H) the seventh in the middle transverse line from the left to the Right, and the letters following it forwards and they are (H.a.o.z.p.i.) which maketh the word Haozpi, and is the name of the fourth Angelical Senior composed of the[146] six letters, and if the letter (A) that standeth just next before the letter (h)[147] be added thereto, and set before the other six letters then it maketh the name Ahaozpi, which is the name of the 4th[148] Angelical Senior composed of seven letters.

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[140] S2: Inserts "of".
[141] S2: "~~too~~".
[142] S2: ", ~~if~~".
[143] Ibid.
[144] G: "(H.T.M.o.r.d.A.)".
[145] G: "Hetomorda".
[146] S2, G: Omits this word.
[147] G: Capitalises, "H".
[148] G: "fourth".

Again take the said letter (H) the seventh letter of the middle transverse line, and descend from thence downwards to the bottom or last letter in the second perpendicular line and the letters are (H.i.p.o.t.g.a.) making the word Hipotga, which is the name of the fifth Angelical Senior.

And then again take the letter (A) being the sixth letter in the middle transverse line from the Left to the Right and from thence also descend downwards to the lowermost letter in the first upright line which are these (A.u.T.o.T.a.r.) which maketh the word Autotar, & this[149] is the name of the sixth & last Angelical Seniors ruling in the East Angle.

The name of this great Angelical and mighty Angel or King of the East BATAIVA, upon whom all the Angels and Spirits of the four[150] Lesser Angles in the Quadrangle of the East, attend and give obedience, calleth out the fore recited six Seniors whose offices are to give Scientiam Rerum Humanarum et Judicium[151], according to the nature of their parts, as in the East after one manner, In the West after another, and so of the rest according to their several gubernations[152].

Now for the sixteen Servient Angels next in order under the six Angelical Seniors in this Eastern Quadrangle their names are to be collected and composed out of each Lesser Angle attendant on the greater Angle thus. In the uppermost Lesser Angle on the left hand of this Quadrangular Table, there is a small crosslike form of black letters, whose perpendicular or upright line reacheth from the top of the said Lesser Angle to the middle black transverse line that goeth athwart that Quadrangle and containeth six letters from the top downwards which are (i.d.o.i.g.o.) making the name Idoigo, the which is one name of God, which is used to call forth the subservient good Angels, who are attendant next in order under those sixteen Angels next succeeding the Six Seniors according to their graduation.

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[149] S2, G: Omits this word.
[150] G: "4".
[151] A knowledge of sciences, facts and laws. ??
[152] Governors.

The transverse line going athwart that upright line in this Lesser Angle, being the uppermost line but one, is of five letters, & these are[153] (A.r.d.z.a.)[154] making the name Ardza, which is another name of God; now as the Benevolent Angels serving in this said Lesser Angle, under the aforesaid sixteen[155] are ruled by and called forth by this name Idoigo, so by the name Ardza they do what they are commanded, all which shall be further explained in exemplification hereafter following in their proper places.

		i		
a	r	d	z	a
		o		
		i		
		g		
		o		

[156]This annexed Example is the form of the black letters as they stand crosswise in the uppermost lesser Angle of the Quadrangle over this lesser[157] transverse[158] are 4 red letters which are (r.z.l.a.)[159] setting a side or leaving out the black letter (i) standing in the middle between them, and it maketh the name Vrzla,[160] and this is the substance of the[161] first of those sixteen Angels before spoken of, bearing rule next under the six seniors in the East[162] Quadrangle. Then take away the first of these Red letters which is (r) and make it the last and it maketh the name Zlar or Zodelar, (for z extended is to be pronounced zod) which maketh the name of the second of the aforesaid Sixteen[163] Angels. Again make the first letter of the second name which is[164] (z] the last

[153] G: Replaces "& these are" with "and they are these".
[154] G: Gives a small "a" for "ardza".
[155] S2: "~~and~~".
[156] G: Gives the top line as well thus:

r	Z	i	l	a
a	R	d	z	a
		o		
		i		
		g		
		o		

[157] G: Omits this word.
[158] G: Includes the phrase "upper black line".
[159] G: Gives a capital "Z".
[160] S2, G: Gives this name as "Urzla". In this period 'U' and 'V' were interchangeable letters.
[161] G: Inserts "name of the".
[162] G: "Eastern".
[163] S2: "~~Angles Angels~~".
[164] G: Replaces "which is" with "the".

of the third name and the letters will be Larz and it maketh[165] up the name Larzod which is the name of the third of the sixteen Angels aforesaid. Then again by making the first of those 4[166] letters of this last name, the last letter thereof, then will these letters be (a.r.z.l.) which makes the name Arzel, and is the fourth of the aforesaid sixteen Angels, and the[167] last are the four Superior Angels bearing rule under the Six Seniors in this first lesser Angle serving to the[168] greater[169] Eastern Quadrangle, and as to the names[170] of these 4 Angels, and governing in this Lesser Angle serving to the greater Quadrangle or East Quarter of the Table, and thus collected and gathered together, so are the names of the other Twelve Angels set as governors and Superiors over the 3 other Lesser Angles subservient to this Quadrangle.

As for example the second lesser succeeding Angle of this eastern Quadrangle[171] is that on the Right hand above next to this here above explained and hath in its upright or perpendicular black line these six letters (j.l.a.c.z.a.)[172] making the name Jlacza,[173] which is also a great name of God, The transverse black[174] line whereof hath these letters (p.a.l.a.m.) which being set together as they are in [175] the

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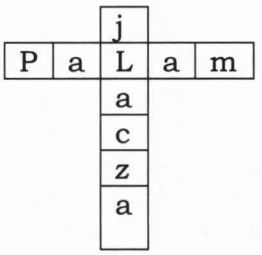
[165] S2: "makes".
[166] G: "four".
[167] G: "these".
[168] S2: "~~lesser~~".
[169] S2: "~~Eastern~~".
[170] S2: "~~of~~".
[171] G: "Quarter".
[172] G: Replaces the "j" with an "I".
[173] And hence G: gives "Ilacza" instead of "Jlacza".
[174] G: Omits this word.
[175] G: Gives the table with the top line included, thus:

U	T	i	p	a
P	A	L	a	m
		a		
		c		
		z		
		a		



Quadrangular Table, stand as in this annexed[176] exemplification is hereunto affixed[177].
The four Red letters over the black transverse line of this second lesser Angle of this Eastern Quadrangle are (V.t.p.a.) [178] making the name Vtepa, [179] which is the name of the fifth of the aforesaid sixteen Angels,
and the first of the four Superior Angels set over the second Lesser Angle, and governing therein next under the six Seniors.

Then as before in the example of the first lesser Angle, take away the first letter of these four, and make it the last of the name then it will be Tepau, [180] which is the name of the sixth of the Sixteen Angels aforesaid, and the second of the great benevolent Angels governing in this second lesser Angle.

Again take away the first letter of the second name, and make it the last, then it will be Paut, which is the name of the seventh forementioned Angels and of the third[181] benevolent great Angels set over this second Lesser Angle.

Likewise take away the first letter of this last name, and make it the last then it will make the name Autep, which is the name of the Eight [182] of the four Recited Sixteen Angels, and of the 4th [183] governing Angel set over this second lesser Angle.

The other eight Angels names are to be collected after the same manner out of the other two[184] lesser Angles serving in the Eastern Quadrangle. That on the left hand underneath being the third Lesser Angle successively next following to the second, being that lesser Angle on the right hand above as is aforesaid, and that on the Right hand underneath is the fourth and last of the lesser Angles serving to[185] this Quarterly great Angle.

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[176] G: Replaces "this annexed" with "the".
[177] G: Replaces "is hereunto affixed" with "above".
[178] G: Gives "U" rather than "V".
[179] Hence G: gives "Utepa" rather than "Vtepa".
[180] G: Gives this word as "Tpau".
[181] G: Inserts "of the".
[182] G: Adds an "h" to make the word "Eighth".
[183] G: "fourth".
[184] S2: "~~lesser~~".
[185] G: "unto".

Every of the aforesaid four Angels[186], whose names[187] are thus gathered out of every lesser Angle of the greater Quadrangle wherein they are contained are great and Benevolent Angels, and bear Rule and govern[188] over those several Angles[189] successively, under whom also are several Benevolent Angels, but far more Inferior in power, yet of the same nature, as their Superiors are, under whom again are many Angels and spirits of various and different nature[190], both good and bad, whose offices[191] are also manifold & various[192] gradually in their orders according as divine Authority hath directed[193] and appointed, both as to good and bad effects & purposes as for examples; those Benevolent Angels whose offices are of physick, as they by their temperance and benevolence cure diseases, and by their splendidness [194] and celestial irradiation[195] preserve the Elemental Vigour, and Radical humidity of things to the[196] prolongation of Life & health, according to the nature of their parts, &c. So the malevolent and Evil Spirits, whose names are collected out of the same lesser Angles[197] from whence the good Angels names are gathered of the aforesaid offices[198], are opposite in nature to them, as to their malignity and envy to[199] the prosperity of things, for instead of curing diseases they bring them in[200], and when permitted by the Superior powers do thereby mortify and destroy things, and by their more gross, Evil, Terrestrial and poisonous rays (being comparatively the same as their Aerial vapours of the Earth) weaken[201], In fact mortify and destroy the elemental vigour & radical moisture of things, so that if their envious will[202] were not bridled and restrained[203], nothing in this

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[186] S2: "Angles", probably a copyist's error, substantiated by the following "~~whose names are thus gathered~~".
[187] S1: Repeats the phrase "whose names are thus gathered" in the text here.
[188] G: "governance".
[189] S2: "~~Severally~~".
[190] S2: "natures".
[191] S2: "~~also~~".
[192] G: Inserts "and".
[193] S2: "decreed".
[194] G: "splendour".
[195] S2: "irradiations".
[196] S2: "~~prolongation~~".
[197] S2: "angle".
[198] The Evil Spirits are derived from exactly the same place as the Good Spirits or angels. Dee is not as sanctimonious as he has been portrayed and knew full well that spiritual creatures of whatever hue were to be dealt with in the same way.
[199] G: "of".
[200] G: Replaces "bring them in" with "cause them".
[201] G: "would".
[202] G: Replaces "envious will" with "envy".
[203] G: Transposes this to "restrained and bridled".

World could be preserved, but of this matter, more shall be said &[204] explained in its proper place.

As for (example) the names of several Benevolent Angels Subservient to those Superior Angels set over & governing in each Lesser Angle in this Eastern Quadrangle they are to be collected out of each Lesser Angle as follows[205].

c	z	n	s
T	o	T	t
S	i	a	s
F	m	n	d

In the first Lesser Angle of this East Quadrangle, and under that black transverse line, are 4 lines of Red letters, and leaving out the black Letters in the middle upright line going between them, do stand[206] in the lesser Angle of the Quadrangle as in the[207] annexed example is represented the first lines whereof hath those 4 letters c.z.n.s. making the name cezodenes which is the name of one Inferior benevolent Angel serving in this first lesser Angle of the East Quadrangle.

Then next under that, the line hath these 4 letters T.o.t.t. making the name Totet, which is the[208] name of another subservient great Angel[209] serving in this said Lesser Angle.

The third line hath those four[210] letters s.i.a.s. making the name sias, which is the name of another good Angel subservient to this said Lesser Angle.

The fourth and last line of this Lesser hath these 4 letters F.m.n.d. making the name Efemende, which is the name of another benevolent Angel subservient to this aforesaid lesser Angle in the East Quadrangle.

The subservient good Angels[211] thereof are to be gathered out[212] in

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[204] G: Omits "said and".
[205] S2: "followeth".
[206] G: Replaces "do stand" with "stands".
[207] G: Omits "the".
[208] S2: "a".
[209] S2: "~~great~~".
[210] G: "4".
[211] G: Inserts "of the 2nd Lesser Angle" here.
[212] G: Replaces "gathered out" with "selected".

the same manner as the former is[213] exemplified, as thus, under the black transverse line of this 2nd[214] Lesser Angle, are also 4 lines of red letters, and leaving out these[215] black letters that stand between them in the middle upright line, do[216] stand in this second Lesser Angle as in the exemplification hereunto annexed is set forth.[217]

o	Y	u	b
P	a	o	c
r	b	n	h
d	i	r	i

[218]The first line of which four red letters are these o.Y.u.b. making the name oYube, which is the name of one Inferior benevolent Angel, serving to this second[219] lesser Angle.
The next or second line hath these four letters P.a.o.c. which is another name of a subservient good Angel making the name Paoc.

The third line hath these four letters (r.b.n.h.)[220] making the name Vrbeneh,[221] which is the name of another Benevolent Angel serving to this Lesser Angle.

The fourth line hath these four letters (d.i.r.i.) making the name Diri, which is another name of a Benevolent Angel serving to[222] this second Lesser Angle.

The two other lesser Angles below those two here explained have also the like subservient good Angels attending them as these, whose names are also to be collected there out after the same manner as the former is, for their natures & offices and the[223] calling them forth to visible apparition and verbal community shall be showed hereafter, and likewise of the malignant, Evil, envious

[213] G: Replaces "the former is" with "before".
[214] G: "second".
[215] S2, G: "the".
[216] G: Omits "do".
[217] G: Replaces "in the exemplification hereunto annexed is set forth" with "is set forth in the annexed form".
[218] G: Gives the table thus, with the "v" in the third row replaced by an "n".

o	Y	u	b
p	A	o	c
n	B	n	h
d	I	r	i

[219] G: Omits "second".
[220] Because of the transcription error, G: gives "n.b.n.h" instead of "v.b.n.h.".
[221] Again, the error is continued with G: giving "Nebeneh".
[222] G: Omits "to".
[223] G: "for".

spirits whose names are also to be collected out of each particular, Inferior or Lesser Angle, as they are severally and respectively subject & serving to the greater Quadrangle, how to gather their names, and what their several offices are, &c, & the calling them forth &c, together with matters of concernment and some select consequences; and also what use is to be made of all, In like manner shall be set forth and explained hereafter, in their proper places, as shall follow in method.

[Table of Union]

First as to the little[224] Table, standing in the centre between the four greater Quadrangles & the use thereof, it is called the Table of Union, and showeth[225] to join such particular letters as are therein, to several particular names and letters in each of the Lesser Angles contained in every[226] of the greater[227] Angles of the Table in general for the collecting and making up of other peculiar[228] names for such proper, select, material & intricate purposes[229], as they are to be attributed and Referred to exemplification, whereof followeth.

The first line containeth these letters e.x.a.r.p. serveth[230] to bind the four lesser Angles of the East Quadrangle together.

The second line that[231] hath these letters h.c.o.m.a. serveth to bind the 4[232] lesser Angles of the second West Quadrangle together.

The third line hath these letters n.a.n.t.a. which serveth[233] to bind the four lesser Angles of the third or North Quadrangle together.

The fourth and last line have these letters b.i.t.o.m. serveth[234] also to bind the four lesser Angles of the fourth or South Quadrangle together, and note, the same that stretcheth from the left to the Right, must also stretch from the Right to the left[235]: observe also that the letters joining those names which may be put before the names of the four Angels set[236] over and governing in each one of every particular lesser Angle of these[237] four greater Quadrangles, as well from the Right as[238] the left, is the name of God whereby those Angels are called and do appear: as for example, The first letter of

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[224] G: "small".
[225] S2, G: Inserts "how" here.
[226] G: "each".
[227] S2: "~~ater~~".
[228] G: Replaces "peculiar" with "particular" and omits "names".
[229] G: Gives singular "purpose".
[230] G: Replaces "serveth" with "and serve".
[231] S2: Omits "that".
[232] G: "four".
[233] G: "serve".
[234] G: Replaces "serveth" with "and serve".
[235] I.e. these names can be read forward or backwards.
[236] G: "sitting".
[237] S2, G: "the".
[238] S2: "to".

the first line of this little[239] Table of Union is (e), The name of the first Angel set[240] over the first lesser Angle of the East Quadrangle is Vrzla, take away the letter (v) being the first letter of[241] the name and put instead thereof, the said letter (e) and then the name[242] will be Erzla, which is the name of God which governeth and calleth forth the Angel Vrzla, and also the other three Angels that are set over the first lesser Angle of the East Quadrangle[243].

The name of the first Angel set[244] over the second lesser Angle is Vtepa,[245] Then by adding the aforesaid letter (e) thereto before it, the name will be Eutepa, which is the name of God governing those four Angels set[246] over the second lesser Angle of the East Quadrangle by which they are called forth and do appear.

The name of the first Angel set[247] over the third lesser Angle is cenbar, before which the aforesaid letter (e) being added maketh it Ecenbar which is the name of God governing those four Angels whereby they are called forth and do appear.

Then again the name of the first Angel set[248] over the fourth lesser Angle of this East Quadrangle is Xegezod, then by adding the said letter (e) thereunto[249] before it maketh it Exegezod, which is the name of God that governeth, & whereby these four Angels are called forth and do appear, and thus are gathered the four great names of God, governing those sixteen Angels bearing rule under the six Angelical Seniors in this Eastern Quadrangle, and whereby they are called forth and do appear as aforesaid.

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[239] G: "small".
[240] G: "sitting".
[241] G: Inserts "pronouncing".
[242] S2: "~~is~~".
[243] An important formula for generating names of God.
[244] G: "sitting".
[245] G: Gives the name as "Utepa".
[246] G: "sitting".
[247] Ibid.
[248] Ibid.
[249] G: "thereto".

[Evil Angels in the Table of Union]

There are four letters left of the first line of this said Table of Union which are X.a.r.p. Every name sounding of 3[250] letters beginning out of the first line, and out of those four letters is[251] the name of a Devil or Evil Angel, as well from the right and from the left, Excepting the line containing the name of every[252] the four Angels set over, and governing in every lesser Angle in each one of the four greater Quadrangles[253] which are the sixteen[254] great benevolent Angels, mentioned next in power, under the six Seniors in each Quadrangle[255] severally and respectively, being the uppermost lines over every transverse black line of the lesser Angles. They are not to be made use of herein, for that[256] they have no participation with the Evil Spirits at all in the last[257], &c.

As for example thus. The four lines (that are under the transverse black line of the first Lesser Angle in the East Quadrangle)[258] the names of the good subservient Angels[259] are only to be[260] made use of herein.

The first letters are c.z. then take the letter (X) in the Table of Union, and add it before them, it will make up the name Xcez, which is one name of an evil Spirit. The two next letters against (c.z.) on the Right hand, the other side of the upright black line going between is[261] (n.s.) making the word[262] nes, or Enes, then by adding the said letter X thereto before it, it maketh[263] Xenes which is another name of an evil Spirit, and if the name Xcez be made backwards from the Right to the left then it will be zedocXe, which is another name of an Evil Spirit, so likewise if the name Xenes, be made backwards as aforesaid then it will be Exes which is the name also of a Devil.

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[250] G: "three".
[251] G: "from".
[252] G: Inserts "one of".
[253] G: Inserts "(" here.
[254] G: "16".
[255] G: Inserts ")".
[256] G: Replaces "for that" with "because".
[257] G: Omits "at all in the last".
[258] G: Inserts "are".
[259] G: Inserts "and".
[260] S2: "~~made~~".
[261] G: "are".
[262] G: "name".
[263] S2: Inserts "it"; G: Omits the words "X thereto before it, it maketh".

The next two letters below c.z. is[264] T.o. and the next letter to the letter (X) in the Table of Union is (a) which being added to the two said letters T.o. from the left to the Right maketh the word ATo, but being added thereto from the Right to the left then it will be Aot, which are the names also of an Evil (Spirit) or Angels of an Infernal as well as of an Aerial nature: The two next letters against T.o. and the Right hand side of the upright black line &c[265] are T.t., the letter being added thereto, before from the left to the Right, maketh the name Atet, and being added thereto from the Right to the left as it happeneth maketh also the same name, The two first letters in the third line under the black transverse line of this first lesser Angle of the East Quadrangle is S.i. the third letter of the first line in the Table of Union (setting aside the letter (e) being the first letter of the line which belongeth only to the sixteen Angels, set as governors over these four Lesser Angles or rather of every the four lines of red letters over every of[266] the[267] four black transverse lines in each Lesser Angle of this East Quadrangle) and it is (r) but adding it to[268] the two letters (s.i.) before, from the left to the Right maketh the name Resi, but added thereto from the Right to the left, maketh the name Ries, which are the names likewise of two Evil Spirits.

The two letters against (s.i.) on the other side the black upright line are a.s., the letter (r) added thereto from the Right to the left maketh the name Resa, but being added thereto from the left to the Right, maketh the name Ras.[269] The first two letters in the last of the four lines under the over thwart, or[270] transverse lines aforesaid of this first Angle of the East Quadrangle are f.m. The last letter in this first line of the Table of Union is P which being added to the aforesaid two letters (f.m.) from the left to the Right maketh the name Pefem, but if it be added thereto from the Right to the left, then it maketh the name Pemef, which are also the names of 2 Evil Angels or Devils.

The other two letters against them on the other side of the black upright line are (n.d.) to which add the letter (P) before from the left to the Right, and it maketh the name Pend,[271] but if the said letter (P) be added thereto from the Right to the left, then it will make the

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[264] G: "are".
[265] G: Omits "&c".
[266] S2: Omits "of".
[267] G: Omits the words "of the".
[268] G: Transposes "it to" making "to it".
[269] S2: "~~but being added thereto from the left to the right maketh the name~~".
[270] G: Omits the words "overthwart, or".
[271] G: Gives the name as "Pende".

name Peden, which are likewise the names of two Devils: And thus are gathered (the names) [272] of certain Evil Spirits, which are likewise (the names) collected after the same manner out of all the other Angels[273] respectively in the table saving[274] only to observe that the first line in the Table of Union belongeth to the first or East Quadrangle, The second line thereof to the second or west Quadrangle, The third line thereof belongeth to the third or North Quadrangle, and the fourth line serveth to the fourth or South Quadrangle, and the first letters of every line belong properly to the Red line set[275] over every[276] of the lesser transverse or cross black lines in every lesser Angle, and as there are four Quadrangular Tables in the general Table, so the first letter of every line of the Table of Union belongeth to the first line of every Lesser Angle of that Quadrangle unto which the line is referred, as is aforesaid in the explanation of the four Angels set[277] over the first lesser Angle of the East Quadrangle, The other four letters in each line of the Table of Union serveth to collect, join together and make up several names both of good and bad Angels out of the four Subservient lines, which are the red lines under the transverse black line of every Lesser Angle as hath been showed [278] in the foregoing Example; we will give you one Exemplification more, by which it will be sufficient to understand the whole Table, and that is thus[279]; As to the third or North Quadrangle the name of the first Angel set over and governing in the first Angle thereof is Boza, then taking the first letter of the third line in the Table of Union which is (n) and placing it before the name of the said Angel, then[280] it maketh the word Enboza, which is the great name of God, that governeth, and by which those four great and Benevolent Angels are to be called forth to visible appearance.

The name of the first Angel set[281] over the second lesser Angle serving to the third or north Quadrangle is Phra or Phara, then by adding the letter (n) thereto, before the said name then it will be Enphra, or Enphara, which is the great name of God that governeth

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[272] S1: Repeats the phrase "(the names" here in the text.
[273] G: Changes "Angels" to "Angles", suggesting a mistake on the part of the original G.D. copyist.
[274] G: "having".
[275] G: "sitting".
[276] G: "each".
[277] G: "sitting".
[278] G: "shown".
[279] G: "as follows".
[280] G: Omits "then".
[281] G: "sitting".

those four Angels set[282] over the second lesser Angle, serving to the third or north Quadrangle, & by which they are called forth and do appear; The name of the first Angel set[283] over the third lesser Angle serving to[284] this north Quadrangle is Æoan, then add the said letter (n) before it, and make it Næoan, which is the great name of God that governeth those four Angels set[285] over that lesser Angle, and whereby they are called forth and do appear.

Then again the name of the first Angel set[286] over the fourth lesser Angle serving to[287] this north Quadrangle is Iaom,[288] then by adding the letter (n) before it, it[289] maketh the word Niaom,[290] which is the great name of God that governeth the four Angels set[291] over this fourth lesser Angle of the third or north Quadrangle and by which they are also called forth & do appear, & so it is of the rest.

The first letter[292] of the[293] line of the Table of Union added before the name of the first Angel set[294] over every[295] four lesser Angles serving to[296] the greater Quadrangle, wherein they are, maketh the name of God that governeth over every[297] of those said four Angels, set[298] over every said lesser Angle, unto which[299] Quadrangle, first, second, third, or fourth, Each[300] line of the Table of Union is properly formed[301], as aforesaid. The other four letters of each line of the Table of Union, serveth[302] to the four red lines of four letters

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[282] Ibid.
[283] Ibid.
[284] G: Omits "to".
[285] G: "sitting".
[286] Ibid.
[287] G: Omits "to".
[288] G: Gives this name as "Taom" demonstrating another copying error.
[289] S2: Omits "it".
[290] See previous note, the name is given incorrectly as "Entaom", perpetuating the same mistake.
[291] G: "sitting".
[292] S2: Also "~~letter~~".
[293] G: Inserts "vertical".
[294] G: "sitting".
[295] G: "each".
[296] G: Omits this word.
[297] G: Replaces "over every" with "each".
[298] G: "sitting".
[299] G: Inserts "said".
[300] S2: Also "~~each~~".
[301] S2: "referred".
[302] G: "serve".

affixed[303] under the black cross or transverse lines of every Lesser Angle, and maketh up the names of several Evil Angels of a Terrestrial and[304] Infernal nature, that are composed and made up of 3 letters, by adding thereto, the first, second, third or fourth letter of the line of the Table of Union, being those four letters following the first. Every line of the Table containing five letters linear along, and four downwards, every first letter belonging properly to the line placed over, every black Transverse or Cross line in every lesser Angle, in each greater Quadrangle and the other four letters, to the four Red lines placed under the said transverse black line[305] successively as they are referred to be joined[306] one to another as[307] thus. The fourth line of the Table of Union belongeth to the fourth or South quadrangle.

The first letter thereof appertaineth to the first line thereof being (b) that is of the first lesser Angle; And likewise the first line of the second, and so the first line of the third and so to[308] the first line of the fourth lesser Angles, serving to this fourth or South Quadrangle, being those lines set[309] over the transverse black line[310] of each Lesser Angle. The four letters following which are I.T.O.M. belong to the four Red lines under the transverse black lines[311] thereof, the first of which four letters of union, (and the second from the first) is (i) and belongeth to the first red line under the transverse black line of this first Lesser Angle of the[312] fourth or South Quadrangle. The second letter (but the third from the first) is (T) the which appertaineth to the second line. The third letter (and fourth from the first) is (o), and this appertaineth to the third line. The fourth & last letter (but the fifth from the first) is (m) and appertaineth to the fourth and last red line, subservient in this lesser Angle (being the 1st of the four) serving to the fourth & South Quadrangle: The use thereof is[313] partly explained before.

Having briefly explained how to collect the name of the great and

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[303] S2, G: "apiece".
[304] G: "or".
[305] G: Replaces "black line" with "lines".
[306] S2, G: Replaces "referred to be joined" with "to be referred and joined".
[307] S2, G: Omits "as".
[308] G: Omits "so to".
[309] G: "placed".
[310] G: "lines".
[311] G: "line".
[312] S2: "~~fourth~~".
[313] G: Replaces "is" with "has been already".

mighty Angelical King of the East Quadrangle, and of the three[314] great names of God borne in 3[315] Banners before him, and of the six Seniors, and of the sixteen Angels next under them, set[316] over every lesser Angle serving[317] to this greater East Quadrangle, and of some good Angels subservient to them, under whom again[318] are many benevolent Angels of inferior Orders. The collecting of whose names are omitted, being too tedious to exemplify, since this which hath been already said before, is sufficient, and also how to collect the names of several evil spirits of terrestrial & Infernal[319] natures, now shall be showed the method, how to invocate & call them forth to visible appearance.

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[314] G: Inserts "or".
[315] G: "three".
[316] G: "placed".
[317] G: "subservient".
[318] G: Omits this word.
[319] S2: "~~infernal~~".

[Method to Invoke the Angels to Visible Appearance]

The three great names of God Oro. Ibah. Aozpi, governeth the King of the East Angle whose name is BATAIVA, and this name BATAIVA governeth the six seniors, and by which they are called forth and do appear. The name of God Erzla, governeth the four Angels set[320] over the first lesser Angle of this East Quadrangle.

The name of God Eutepa, governeth the four Angels set[321] over the second lesser Angle of this East Quadrangle.

The name of God Ecenbar governeth the four Angels set[322] over the third Lesser Angle of this East Quadrangle.

The name of God Exgezod governeth the four Angels set[323] over the fourth Lesser Angle of this East Quadrangle.

Then there is the middle black upright or perpendicular line, in this first lesser Angle serving[324] to the great Quadrangle of the East, the which hath these six letters from the top downward, to the black line that goeth cross [325] the Quadrangle i.d.o.i.g.o making the name[326] Idoigo, The transverse or cross black line, whereof hath those letters, a.r.d.z.a. making the name Ardeza, [327] The four subservient Angels that are under the transverse black line of this said first lesser Angle are ruled by the name Idoigo, and thereby are called forth and do appear, and by the name Ardza, they do what they are commanded: The like method is to be observed of the other 3[328] Lesser Angles of this East Quadrangle.

Then for the second or West Quadrangle of the Table, the three great names of God displayed in Banners, and borne before the great Angel and mighty King of this second or West Quadrangle is to be collected out of the middle transverse black line, that goeth crosswise athwart the Quadrangle, and to be composed of three,

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[320] G: "placed".
[321] Ibid.
[322] Ibid.
[323] Ibid.
[324] G: "subservient".
[325] G: Changes this to "across".
[326] G: Inserts "of".
[327] G: Gives the name as "Ardza".
[328] S2, G: "three".

four and five letters after the same manner as is before taught in the first or East Quadrangle, and so likewise of the other two succeeding north and south Quadrangles.

The three great and powerful names of God governing the mighty & Angelical monarchy of the second or west Quadrangle whose name is RAAGIOS or RAAGIOSEL, are Empeh. Arsel. Gaiol, and the Royal high name RAAGIOSEL, governeth the six seniors, and by which they are called forth, & do appear.

The name of God HeTaad, governeth the four Angels set[329] over the[330] first Lesser Angle of the second or West Quadrangle.

The name of God HeTedim governeth the four Angels set[331] over the second Lesser Angle of this second or West quadrangle.

The name of God HeMagel, governeth the four Angels set[332] over the third or[333] Lesser Angle of this second or west Quadrangle.

The name of God Henlarex, governeth the four Angels set[334] over the fourth and last lesser Angle of the second and West Quadrangle of the Table, &[335] by which names they are called forth & do appear.

Then there is the name of God Obegoca, which are the six letters in the upright black line of the first Lesser Angle in this second and West Quadrangle, which name Ruleth and calleth forth, the four subservient Angels under the black Transverse line, by the power whereof they do appear.

Then in the transverse line there is the word Aabeco[336] by the efficacy whereof the said 4[337] subservient Angels do what they are commanded.

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[329] G: "placed".
[330] S2: "~~first~~".
[331] Ibid.
[332] Ibid.
[333] G: Omits this word.
[334] G: "placed".
[335] S2: "~~and~~".
[336] S2: "Aabego".
[337] G: "four".

The name of God Nelapar, which are the six letters of the upright black line, Ruleth the four Angels subservient in this second lesser Angle and by the power whereof they are called forth and do appear.

And by the name of God Omebeb the five letters in the transverse line they do what they are commanded.

Then there is the name of God Maladi, in the upright line of the third Lesser Angle, by which the four subservient Angels herein are called forth and do appear.

Then there is the name of God Olaad in the transverse black line, whereby they do what they are commanded.

The name of God Jaasde,[338] which are the six letters in the upright line of the fourth lesser Angle of this second and West Quadrangle, calleth[339] forth the four subservient Angels in this Angle to visible apparition.

And the name of God ATAPA which are the five letters of the black transverse line, powerfully urgeth (and as it were) enforceth or constraineth them to do what[340] they are commanded.

After the same manner and method are the other names of God, peculiarly and particularly to be collected out of the subsequent north and south Quadrangles, by the virtue, power, and efficacy, and at the nominating and pronouncing whereof, all the ministering Angels of Light Celestially dignified both servient and subservient, even from the superior to the Inferior orders, under the great King or Supreme head, and governor[341] of every Respectively general or Quarterly greater Angle according to their degrees and offices, are called forth and moved to visible appearance and so accordingly to do what they are commanded as aforesaid. As for the Evil Spirits more of them hereafter.

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[338] S2: "Iaaasdi".
[339] G: Shortens "calleth" to "call".
[340] G:" as".
[341] S2: Has "governeth or".

It is said before that the subservient Angels whose names are collected out of the four Red lines under the black transverse line, in every Lesser Angle of the Table are next in order (as servients) under the other Angels, whose names are collected out of the Red line above the black Transverse line in every lesser Angle of the Table, under which said servients, are many benevolent subservients inferior to them, and under whom again are many legions of assisting Angels more inferior to them in power and Authority; And likewise many legions of spirits more Inferior again to them[342] of several natures and offices both good and bad, as originally decreed by providence, who settled[343] all things both Celestial, Aerial, & Terrestrial, gradation to serve and execute his commands, according to their orders, offices, natures, government and degrees[344], wherein they are placed.

And hence it is affirmed, that Aerial & Elementary Spirits are of different and several natures, according as they[345] were constituted and appointed in their several and respective offices, places and orders, by the first and Supreme decree of the Highest, in the observing and fulfilling his decrees and commands according to his justice and mercy, and so often times are the executioners[346] of wrath and vengeance, yet nevertheless whom God is graciously[347] pleased to wink at, and pass by our wickedness and so[348] to show mercy, then they often times admonish, forewarn, and watch over us, and defend us from many dangers & perils and are benevolent and helpful unto us in any[349] respects, according to their offices, and are[350] as our necessity requireth.

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[342] S2: "~~as~~".
[343] G: "setteth".
[344] G: Gives "decrees", but this is probably a copying error.
[345] S2: "~~are~~".
[346] G: "execution".
[347] G: Omits this word.
[348] G: Omits this word.
[349] G: "many".
[350] S2: "~~are~~".

[Of the Evil Malicious Spirits]

As to the evil malicious spirits before mentioned whose names are collected of the 3[351] letters, by joining thereunto, one letter of the Table of Union, as hath been before explained; They are thus to be called forth. Their names are collected out of those four Red lines under the black transverse line in every Lesser Angle of the Table, and by joining of one letter of the Table of Union[352], to two of those letters, in any line of those aforesaid lines of the Lesser Angle, either from the left to the Right, or from the Right to the left, they both serve, to one and the same purpose, being taken out and placed in such manner and order accordingly, as they are particularly referred to their proper places respectively, do make the name of a Devil, as hath been treated of, and showed by an Example elsewhere before &c.

The calling them forth is one[353] this wise, as for example In the first Lesser Angle of the East Quadrangle, the upright black line thereof from the top downwards, hath the name of God Idoigo, which God[354] calleth forth the subservient Angels of that Angle, in the black transverse line thereof is the name of God Ardza, by which they do what they are commanded: so by the name of God Idoigo, backwards and[355] the malignant spirits whose names are made of 3[356] letters out of[357] this 1st[358]Lesser Angle of the East Quadrangle to be called forth: And by the name of God Ardza backwards they do also what they are commanded, so that the names Ogiodi, causeth them to appear by the[359] order of Idoigo, And by the name Azdra backwards commandeth them by the like order &c.

In the second lesser Angle of this said East Quadrangle is in the middle upright line thereof the name of God Ilacza, which pronounced backwards is Azcali, which name calleth forth the malignant Spirits whose names are collected of 3[360] letters out of it, and by the name Palam,[361] which is the name Malap[362] backwards

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[351] S2, G: Omits "the" and gives "three" spelled in full.
[352] G: Omits the section from "as hath been before explained ... Table of Union".
[353] G: "after".
[354] G: "name"
[355] G: "are".
[356] G: "three".
[357] S2: "~~the first~~".
[358] G: Omits this word.
[359] G: Omits this word.
[360] G: "three".
[361] G: Transposes this and the next name, giving this as "Malap".
[362] G: Transposes this and the previous name, giving this as "Palam".

they do what they are commanded.

The middle upright black line of the third Lesser Angle hath this name of God Aiaoai, which pronounced backwards is Iaoaia, and this calleth forth the Evil Spirits whose names are collected of the[363] 3[364] letters of this Angle, the transverse line whereof hath the name of God Oiiit, which being pronounced backwards maketh the name Tiiio, whereby they are constrained to obedience &c.

The upright black line of the fourth Lesser Angle of the[365] said Quadrangle hath this name of God Aovrrz, which backwards is Zrrvoa, and calleth forth those Evil Spirits, whose names are made of 3[366] letters thereout.

The transverse black line hereof[367], hath this name of God Aloai, which backward is Jaola, which constraineth them to do whatsoever they are commanded, &c.

The like Rule and method is to be observed in the other three Quadrangles of the general Table, Their offices shall be spoken of, by and by, so that for the calling forth of any Angel or Spirit[368] either good or bad, and for their yielding obedience to do what they are commanded, the repetition of those names of God, respectively unto which they are diversely and severally referred and by which they are governed is sufficient.

The names of God that call forth the subservient Angels of each Lesser Angle of the greater Quadrangle[369] call forth the Evil spirits whose names are made of 3[370] letters if[371] it be[372] pronounced backwards, for unto them so he is a God, &c.

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[363] S2: Omits "the".
[364] G: "three".
[365] S2: "this".
[366] Ibid.
[367] G: "thereof".
[368] G: "spirits".
[369] S2: "Quadrangles".
[370] S2, G: "three".
[371] G: "of".
[372] G: "being".

[The General Use and Signification of the Tables]

Now as to the general use and signification of the Tables and the offices of the Angels &c & other Remarkable observations &c, these Tables (or Table) contain all human knowledge; they stretch to the Knowledge of Solomon, for out of it springeth physick, the knowledge, [373] finding and [374] use of metals, the virtues of them, the [375] congelations and virtues of stones (they are all of one matter), [376] the knowledge of all Elemental creatures amongst us, how many kinds there are, & for what use they are created[377].

Air
Those that live in the Water by themselves
Earth

The property of the fire, which is the secret Life of all things, but those more particularly.

The knitting together of natures, The moving from place to place as And also as well[378] the destruction of nature and of things that may perish as of the conjoining and knitting them together &c.

into this country or that country at[379] pleasure. The Knowledge of	lieth in the four Angels set[380] over	First Second Third Fourth	Lesser Angle of the	East West North South	Great Quadrangle

all mechanical crafts whatsoever. The secrets of men knowing &c.

Likewise the offices of the subservient Angels in every of the Lesser Angles are as followeth.

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[373] S2: Inserts "&".
[374] S2: "~~the~~".
[375] G: Omits "the".
[376] S2: The following section down to the words "4 Elements, Air, Water, Earth & Fire" is presented very differently and with some noticeable changes differently in this MSS, and is presented in Appendix 1 for convenience as **note 1**.
[377] The following pages effectively list the uses to which the spiritual creatures invoked can be put, and the categories of knowledge they give.
[378] G: Omits "as well".
[379] S2: Inserts "will &".
[380] G: "placed".

The knowledge of physick in all its parts, and the[381] curing of all diseases &c. The knowledge, finding and use of metals, the congelation of stones and the virtue of all stones.

Transformation,		First		East	
transplantation;	lieth in the	Second	Lesser	West	Greater
The knowledge	4 Angels	Third	Angle	North	Quadrangle
of all elemental	Serving to the	Fourth	of the	South	

creatures amongst us; how many kinds & their use in the creation as they are severally placed, in the 4 Elements, Air, Water, Earth & Fire.

By these Tables may be known the secret Treasures of the waters and the unknown caves of the Earth &c[382]. As for example, the subservient Angels in the second lesser Angle of every greater Quadrangle, and also all the ministering servient Angels under them give the knowledge, finding and[383] use of metals &c.

The Benevolent Angels of that order, will offer the passages of the Earth, unto the entrance of the senses[384] of man (chiefly of seeing[385]) so that the Earth lying opened unto their Eyes, by the benevolent assistance of the Angels of Light, they may plainly see and discover what Treasures are in the Earth, both as to the natural mines of the Earth, and all manner of Treasure Trove[386], and the Angels aforesaid[387] are ministers for this purpose.

Treasure Trove or such Treasures of the Earth that is Coin[388] and that hath been heretofore in man's possession is in the power of the Evil Spirits, whose names are made of three letters; And they can give the same to man &c.

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[381] G: Omits "the".

[382] Using spirits and angels to find buried treasure was a common pre-occupation in the 16th and 17th century. A distinction was drawn between finding naturally occurring mineral wealth (through angels), and buried coinage or treasure trove (the latter often involving evil spirits).

[383] S2: Replaces "and" with "out the".

[384] G: "sons". Possibly a copyist's error

[385] G: "serving". Again possibly a copyist's error.

[386] S2: "treasures troves".

[387] S2: "~~and~~".

[388] G: Replaces "that is Coin" with "as is lying therein".

But as for the natural mines of the earth, they have nothing to do therewith, nor have any power over it at all, those treasures belong properly to the benevolent Subservient Angels, who are found in every second Lesser Angle of each Quadrangle, who (as I said before) can lay the caves of the Earth open to the Eyes of man &c, where he may see the Treasures of the Earth[389] as they are therein contained, in and according to their several and respective natures, and properties which being known to him, then hath he the benevolent assistance, both of the good and[390] bad Angels, to serve his necessities therewith, according to the nature[391] of their part[392] and offices, as to which they are concerned and[393] properly referred and have power over &c.

The natures and offices of the evil Spirits aforesaid are quite contrary to those of the good Angels, as thus, the good Angels belonging to physick, they[394] cure diseases, preserve the Elemental vigour, and humid Radicals[395] of things natural: on the contrary the Evil spirits maliciously bring in diseases, and seek to destroy the Elemental vigour, and strength of natural things &c. The practice of all shall be showed hereafter particularly in a Treatise by it self.

Having briefly showed by an example of the first and East Quadrangle of the Table, how to collect the names[396] of the great Angel thereof, or the mighty Angelical monarch, bearing Rule and governing the east part or point of the compass Angle or Quarter, both Celestially and Terrestrially, and of the six seniors and of many other, of[397] governing and subservient Angels, and their natures and offices, both good and bad together with the use of all &c.

The Right understanding whereof is a sufficient precedent[398] for unfolding the other three greater Angles or Quarters of the Table.

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[389] S2: "~~open to the Eyes of man~~".
[390] S2: Inserts "the".
[391] G: Gives the plural form, "natures".
[392] S2: "parts".
[393] G: Inserts "are".
[394] G: "that".
[395] G: Gives "Radicate" here, which is clearly a copying error.
[396] S2: "name".
[397] S2: Inserts "the".
[398] G: Gives "evident" here, which seems likely to be another copying error.

The use of which severally are the same as in this, for the names of their princes, and the great names of God by which they are governed, and unto which they are subject and obedient, which are the Arms of the Ensigns or Banners borne before them.

The names of the Seniors and the Angels governing and set[399] over every Lesser Angle of each greater Quadrangle, and the names of God, governing, calling forth and commanding, and of the subservient benevolent Angels officiating again under them; and the names of God commanding, calling forth, and constraining them, and of many legions of others both good and bad, are to be gathered and collected thereout, after the self same method, as is showed in the Explaining[400] the East Quadrangle, and the offices also of all the Angels comprehended in the greater East Angle. Even from the superior monarch, to the most inferior subservient are the same as in this greater East Angle, so in the other 3[401] greater Angles Respectively. Viz, The offices and natures of the King and the Six Seniors are one and the same alike, in all the four Quadrangles of the Table, so also are the offices, and the natures of all the Angels both governing and subservient in all the lesser Angles, serving to each [402] Quadrangle. As the first lesser Angle of this East Quadrangle is of physick, and compriseth the whole body thereof in all its parts so doth the first lesser Angle in the second [403] Quadrangle the like. And the first lesser Angle of the third Quadrangle; And the first lesser angle of[404] the fourth Quadrangle the same likewise. So the Angels of the second lesser Angle of the East Quadrangle are of the same nature and offices, as are the other three lesser Angles serving to the three greater Quadrangles: and also the third and fourth lesser Angles of the west, north, and south Quadrangles are of the same nature and office[405], as the third and fourth Lesser Angles of the East Quadrangle, and every way hath the same signification, only they differ in this particular, that some are East, some west, some north, and some south. A due consideration therefore ought to be had and carefully taken in calling them, always observing to invocate from such a point of the

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[399] G: "placed".
[400] G: Replaces "Explaining" with "Explanation of".
[401] G: "three".
[402] S2: "the East".
[403] G: Inserts" "(West)" here.
[404] G: "in".
[405] G: Transposes from "nature and office" to "offices and nature".

compass or Choir of heaven where their power and abode is &c[406].

And all other such concerns herein as is Requisite thereto, ought likewise to be directed to this, or that, or such and such a Quarter or Angle, East, West, North or South unto which they properly appertain and are properly referred &c. And with all is to be understood, that the other Letters of the Table thus to be collected (as aforesaid) should some hard to be pronounced for want of vowels to sound and make out each syllable, as to the pronouncing of a name proper, yet observing to pronounce every letter distinctly as if it had a vowel going before[407] or following it, then it sounds well enough. And the reason of this strange kind of difference in our common Orthography[408] is, that there is not a letter nor part of a letter, but is numbered and hath the same signification &c as for the practice it is[409] thus.

[406] An important point: invocation should be towards the correct direction, so that you do not inadvertently turn your back on the angel or spirit you are invoking. In the *Lemegeton* even more precise directions were given for the direction of invocation of each spirit.
[407] S2: "~~as~~".
[408] Way of writing and spelling.
[409] S2: Replaces "it is" with "of it".

[The Book and the Procedure]

Let the philosopher prepare a Book of very fine paper or parchment, and write very fairly therein, as shall be here directed &c and also a handsome convenient chamber or place for practice.

Which Book must consist first of the Invocations of the names of God, and secondly of the Angels by the names of God &c. As for example, In the black transverse line that goeth athwart the East Quadrangle, there are these three great names of God thus, Oro. Ibah. Aozpi, so likewise in the second or West Quadrangle thus Empeh. Arsel. Gaiol. In the third or north Quadrangle they are Emor. Dial. Hectega, and so in the 4th[410] or south Quadrangle Oip. Teaa. Pedoce. Four days after the Book is written the Magick Philosopher must only[411] call upon the names of God or rather on the God of Hosts, from the four Angles or Quarter[412] points of the compass, East, West, North, & South.

And fourteen days after he shall invocate the Angels by petition. And by the names of God to which they are obedient from the Angles[413] or mansions where they reside and dwell East, West, North, & South, as they are to be found in the Table &c.

The fifteenth day he shall cloth himself in a vesture made of white linen, and so have the Apparition, use and practice of the spiritual creatures, which when he hath attained to (as no doubt but he may) he may be so expert in the practical part hereof, that he need not make use of the linen vesture after[414], nor the book, nor to be confined to any such observations[415] and curiosities of places, or otherwise as was formerly commanded as to the entrance into the knowledge and practice of this Art in attaining to the society, converse, and use of the Spiritual creatures for if the philosopher can in his fifteen days Retirement & Reservation, but retain and remember the names of the Angels and the names of God, by which they are called forth, appear, and do what they are commanded, he may call upon them, converse with them, and make use of them (according to their natures and offices) without[416] either vestment or

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[410] S2, G: "fourth".
[411] S2: 'Only' is crossed out.
[412] G: "Quaternary".
[413] S2: "~~in~~".
[414] G: Omits "after".
[415] G: "observances".
[416] S2: "~~Either~~".

Book or choice place, but whatsoever[417] or howsoever he will, or wheresoever he shall happen to be &c[418].

For the calls, Invocations, Invitations or petitions to be used herein, and that are to be curiously written in a select book to be made and provided for that purpose, according as is before expressed, is to be, but a short and brief speech *in verbis conceptis* as the mind shall prompt or dictate[419], observing the Angle or point of the Compass, wherever he shall be in respect of the poles, &c. And one thing a little extraordinary take notice of by the way, and that is thus, understand that the natures and offices of the subservient Angels of every second Lesser Angle of each greater Quadrangle of the Table, is the finding knowledge and use of[420] metals, to gather them together &c. This is meant as to the natural mines of the Earth, for they give no money coined[421] (which is such, as hath been in use amongst men, and by them despitefully hidden from posterity, and commonly termed Treasure Trove, or hidden Treasure &c) and also as[422] is said elsewhere before, will lay the passages of the Earth, and the secret caves of the hills open visibly to the sight of our Eyes, that we may see and know what is enclosed and contained in the bowels thereof, and to Instruct us in the use of metals in all their parts, and to serve our necessities with such of them as they have power over and can command, which are such as have not been (accomplished) amongst[423] men, nor corrupted by them &c.

On the contrary the Evil Angels which names consist of three letters, and that are collected out of the said Angels[424], have no[425] power over the natural mines of the Earth, nor have nothing[426] at all to do therewith, but they do[427] keep from the discovery and use of man all such Treasures of gold and silver &c As hath been formerly in use amongst them, and (as is said) most despitefully hidden and absconded from them, in the bowels of the Earth, and is called

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[417] S2: "wheresoever".
[418] The objective of many systems of magic is to be able to command spiritual creatures in an ordinary setting, without the usual paraphernalia or preparation, however one that only a really skilled magician should aspire to.
[419] S2: "Direct ~~Dictate~~".
[420] G: Inserts "the".
[421] G: Changes this to "neither coined money" from "no money coined".
[422] G: Omits "as".
[423] G: "among".
[424] S2: Sidenotes "Angles".
[425] G: "neither".
[426] G: "anything".
[427] G: Omits "do".

Treasure Trove or hidden Treasures[428], and those sort of Treasures the good Angels have nothing to do withal, more than to lay them open to our sight, nor have no[429] power to serve our necessities otherwise than to discover them to us as aforesaid; but this kind of Treasure Trove are[430] wholly kept and possessed by the malignant Angels or Spirits aforesaid, who have sole power over them, and may be commanded, or constrained to serve our necessities with them.

The calling them forth, as well as the calling forth the good Angels and the moving them to visible appearance and to constrain them to do what they are commanded, is also showed before &c[431].

Understand also that when all this shall lay[432] open visibly to the sight of the philosopher, and that he perceiveth and well knoweth that it is kept by a malignant spirit, and that it may probably according to common apprehension prove hard or difficult to obtain, and the philosopher should be at a near place, or at a stand, how to encounter with[433], and discharge the Keeper thereof from it, so that he may peaceably and without molestation or interruption take away the same and enjoy it without any dread or fear of harm to him or any of his companions (if he hath any) or offence to God, or injurious[434] to the soul's health or in any way's prejudicial or contrary to Religion, the Christian faith, or a good conscience &c.

Let him consider his glorification and power in his Creation, and his souls dignification as man, and how near he is the great omnipotent Archetype, as he is the very Image and Idea thereof, and as he is monarch of the World, and commandeth all such malignant Spirits, to submission, subjection and obedience, and he shall absolutely & positively conclude that they are but inferior servants and vile slaves, and unto whom he shall say, Arise begone, Thou art of[435] hindrance, [436] destruction and of the places of darkness, these are provided for the use of man; Thou art vanquished, thy time is

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[428] G: "Treasure".
[429] G: Omits "no".
[430] G: "is".
[431] G: Changes this phrase from "is also showed before &c" to "has also been shown before".
[432] S2: "laid"; G: "lie".
[433] G: Omits "with".
[434] G: "injury".
[435] G: "a".
[436] S2: "&".

shortened, and fully now expired, therefore I say depart to thy order Jeovah, Jeovaschah, and lo I seal[437] you to the end; Thus shall he use[438] the malignant spirits and Keepers of Treasure Trove, and not otherwise, and they will, nay must obey and immediately depart and thus briefly is laid open and explained the use and meaning of the Table containing the four Quadrangles East, West, North & South which is sufficient &c[439].

[437] G: Gives "fear" instead of "seal", but this is an unfortunate copyist's mistake, considering the context of the phrase.
[438] S2: "~~of~~".
[439] G: Omits "&c" and replaces it with "for this one purpose." Here ends the text of Document H of the Hermetic Order of the Golden Dawn.

The Practice of the East Table

The names of the four Kings governing the four Watch Towers set over the four Terrestrial Angles are
Bataiva King of the East. Raagios King of the West. Jezodhehca King of the North. Edelperna, King of the South.

The Regal Invocation

O Thou great, mighty, and powerful Angel of the Immortal God Bataiva, who art by the primitive [440] design [441] of the Highest ordained, constituted and appointed, and set over the Terrestrial Angle of the East, as the only King, governor, overseer, principal Watchman, protector and Keeper thereof, from the malice, misuse, illusion, Temptation, wicked Encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the princes and spirits of darkness and art a snaffle to them to Restrain their wickedness, by the bit of God's boundless power and justice.

To the intent that (they being put out into the earth) their envious will might be bridled, the determinations of the heavenly God fulfilled, and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you mighty and Royal Angel Bataiva, most humbly and earnestly entreating you, In, and through these great names of the Infinite [442] and Incomprehensible God of Hosts Oro, Ibah, Aozpi, and by the virtue, power and efficacy thereof to assist and help me in these my present operations and affairs, and by the powerful permission and Authority to send and cause to come and appear unto me _____.

Residing under your Government in the Angle of the East whom I shall call forth by name, to instruct, direct & help me in all such matters or things, According to their offices, as I shall request and desire of them, both now and at all times also [443], whensoever necessity shall require their favourable aid and assistance and such

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[440] S2: "~~primitive~~".
[441] S2: "decree".
[442] S2: "Immense".
[443] S2: "Else".

their good counsel and advertisements as shall be requisite and necessary for me, and herein I most ardently and incessantly Implore and Beseech you O Bataiva, humbly desiring your friendship, and to do for me as for the servant of the most high God of Hosts Oro, Ibah, Aozpi, the Almighty creator of Heaven and Earth, and disposer of all things both Celestial, Aerial, Terrestrial and Infernal.

Names of the Six Seniors and to call them forth
Habioro[1], Aaoxaif[2], Hetermorda[3], Ahaozpi[4], Hipotga[5], Autotar[6].

O You glorious and Beneficent [444] Angels Habioro, Aaoxaif, Hetermorda, Ahaozpi, Hipotga, Autotar who are the six Angelical Seniors serving before Bataiva the great honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the East, I most earnestly entreat, humbly request and powerfully adjure and call ye forth to visible apparition, In and through this mighty & Efficacious name of your King and Sovereign Lord of the East Angle of the world Bataiva, and by the Ineffable power and virtue thereof, preordinally decreed by the Highest to be most firmly and solidly effectual for the calling you forth; now therefore O you Benevolent Angels Habioro, Aaoxaif, Hetermorda, Ahaozpi, Hipotga, Autotar, I adjure and call you forth, in this true and most especial name of your King Bataiva, and by the Excellency thereof, urgently and potently entreating you to gird up and gather your selves together and by divine permission, move, descend, and appear visible and friendly unto me, in this Crystal Stone or Glass Receptacle [445] and In and through the same to transmit your Splendid Rays to my sight, and your Benevolent voices unto[446] my Ears; that I may plainly see and audibly hear you speak unto me, and to assist, direct, Instruct, Illuminate, and show forth what I shall humbly desire and request of you; O you servants of mercy Habioro, Aaoxaif, Hetermorda, Ahaozpi, Hipotga, Autotar, come away and appear visibly unto me (as aforesaid) to the honour and glory of the Omnipotent Creator and the praise of his great and holy

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[444] S2: "Benevolent".
[445] In all the manuscripts this is abbreviated to "C.S. or G.R.", and is clearly a term derived from *The Art Theurgia Goetia*. See *The Lesser Key of Solomon*, edited by Joseph H. Peterson, p65 – "you may call these spirits into a Crystal Stone or Glass Receptacle, [this] being an Ancient & usual way or Receiving & binding of spirits, This Crystal Stone must be four Inches Diameter set on a Table of Art". This is a clear demonstration of the influence of Solomonic magic on Dee's Enochian system. Dee's stone was set on a 'Holy Table'.
[446] S2: "to".

name. For unto this remembrance is given power, and my strength waxeth strong in my comforter; Move therefore and show your selves, open to the mysteries of your creation: Be friendly unto me for I am a servant of the same your God, the true worshipper of the Highest.[447]

Names of the four Angels set over the first (Table) Lesser Angle of the East and to call them forth.
Vrzla[1], Zlar[2], Larzod[3], Arzel[4], divine name governing Erzla.

O You glorious and benevolent Angels Vrzla, Zlar, Larzod, Arzel, who are the four Angels set over the first lesser Angle of the greater Terrestrial Angle of the East, I invocate, adjure and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of the most high God Erzla, and by Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely necessary, preordained (and appointed) and decreed[448] to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you benign Angels Vrzla, Zlar, Larzod, Arzel in this potent name of your God Erzla, to move, descend, appear and visibly show your selves to me, in this Crystal Stone or Glass Receptacle here before me, and in, and through the same to transmit your Rays to my sight, and your voices to my Ears, that I may audibly hear you speak unto me, and plainly see you[449] and conclude me as a Receiver of your mysteries, wherefore I do urgently request and adjure you, O you luminous and amicable Angels Vrzla, Zlar, Larzod, Arzel, in this most excellent name of your God Erzla, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me as aforesaid; O you Servants of mercy, move, Descend, personally show forth, and apply your selves friendly unto me as unto the partaker of his secret wisdom in your Creation, for why our Lord & master is all one.

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[447] Compare this with Dee's invocation 'Sex Seniorvm Orientalium Invitatio' in Sloane 3191, from which it is derived.
[448] S2: "~~directed~~".
[449] The intention is very plainly to have sight of the angels or spiritual creature in the crystal or glass receptacle.

Names of the 4 Angels serving to the first Lesser Angle of the East Table and to call them forth.

Cezodenes, Totet, Sias, Efermende, Divine names governing, calling forth Idoigo, & constraining Ardza.

O You Benevolent Angels of Light Cezodenes, Totet, Sias, Efermende[450], who are the four servient Angels serving in the first Lesser Angle of the greater Terrestrial Angle of the East; I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, signal, and divine name of God Idoigo, and by the Efficacy, virtue, and power thereof most firmly and solidly effectual, for the calling you forth, commanding you to transmit your Rays visibly to my sight,[451] your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear out here before me that I may plainly see you and audibly hear you speak unto me; Move therefore O you Benign Servient Angels of Light Cezodenes, Totet, Sias, Efermende, and in the potent name of God Idoigo, and by the Imperial dignity thereof, Descend and by divine permission, visibly show yourselves as pleasant deliverers, that you may praise him amongst the sons of men. O you servants of mercy Cezodenes, Totet, Sias, Efermende, come away and in this Ineffable and most excellent name of your God Idoigo, visibly and personally appear to the admiration of the Earth, and to my comfort, come away open the mysteries of your creation be friendly unto me, for I am a servant of the same your God the true worshipper of the Highest[452].

When the servient Angels of this order appeareth and are known, then receive them as followeth.

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[450] This is an example where the author of this manuscript has applied the rules and filled out and improved upon Dee's original which lists the four angels unpronounceably as 'CZNS sive CZONS, TOTT sive TOITT, SIAS sive SIGAS, FMND sive FMOND'. 'Sive' simply indicates alternatives, as if Dee was not sure of the orthography even when he reached the final fair copy of the invocations.

[451] S2: Inserts "&".

[452] The last 26 words are recognisably derived from the first Call of Dee's earlier system of Enochian Calls as recorded in 'The 48 Angelic Keys' or *48 Claves Angelicae*, bound in Sloane 3191. There they are translated into Enochian as 'Odo cicle Qaa Zorge, Lap zirdo Noco MAD Hoath Iaida'

Welcome be the Light of the Highest whose name be glorified for his mercies endureth for ever; And O you servants of mercy and benign Angels of Light Cezodenes, Totet, Sias, Efermende, you are to me sincerely welcome, And I do in this Inestimable and divine name of your Eternal God Ardza, and by the absolute virtue, Efficacy, and force thereof, most firmly solidly, and also effectually binding, constraining you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, desiring your benevolent Aid & assistance in these my Temporal and Terrestrial undertakings and affairs, constraining you in this Imperial name of your Omnipotent God Ardza, and the dignity thereof, to be friendly unto me, and to do for me, as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the second Lesser Angle of the East Table, and to call them forth.
Vtepa[1], Tepau[2], Paute[3], Autep[4], divine name governing is Eutepa.

O You glorious and benevolent Angels Vtepa, Tepau, Paute, Autep, who art the four Angels set over the second Lesser Angle of the greater Terrestrial Angle of the East, I invocate, adjure, & call you forth to visible apparition, In and through this great, signal and divine name of your[453] most high God Eutepa, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Vtepa, Tepau, Paute, Autep, in this potent name of your God Eutepa, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in, and through the same to transmit your Rays to my sight and your voices to my ears; that I may plainly see you and audibly hear you speak unto me, and conclude and receive[454] of your mysteries, wherefore I do earnestly request and adjure you, O you Luminous and amicable Angels Vtepa, Tepau, Paute, Autep, in this most excellent name of your God Eutepa, and I (as a servant of the Highest) do thereby efficaciously move you in power & presence to appear now presently visible unto me as aforesaid; O you servants of mercy, move,

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[453] S2: "the".
[454] S2: Replaces "and receive" with "as receivers".

descend, personally show forth and appear[455] your selves friendly unto me, as unto the partaker of his Great Wisdom in your Creation for why our Lord & master is all one.

Names of the four Angels serving in the second Lesser Angle of the East Angle and to call them forth OYube[1], Paoc[2], Vrbeneh[3], Diri[4], divine names governing, calling forth Haeza, & constraining Palam.[456]

O You Benevolent Angels of Light OYube, Paoc, Vrbeneh, Diri, who are the four servient Angels serving in the second Lesser Angle of the greater Terrestrial Angle of the East, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition [457] , In and through this great, prevalent, signal and divine name of your God Haeza, and by the efficacy, power and virtue thereof; most firmly and solidly, effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my ears, In and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout, here before me, That I may plainly see you and Audibly hear you speak unto me: move therefore O you Benign Servient Angels of Light OYube, Paoc, Vrbeneh, Diri, and in the potent name of your God Haeza And by the imperial dignity thereof, Descend & visibly show your selves as pleasant deliverers that you may praise him amongst the sons of men. O you servants of mercy OYube, Paoc, Vrbeneh, Diri, Come away and in this Ineffable and most excellent name of your God Haeza, visibly and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your Creation, be friendly unto me, for I am a servant of the same your God the true worshipper of the Highest.

When there is apparition then receive it, and constrain as followeth saying

Welcome to[458] the Light of the Highest, whose holy name be glorified for his mercies endure for ever, And O you Benign Angels of Light OYube, Paoc, Vrbeneh, Diri, you are to me sincerely welcome, and I

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[455] S2: "apply".
[456] S2: "~~Haeza, Palam~~".
[457] S2: "app ~~earance~~ arition".
[458] S2: "be".

do in and through this Inestimable and divine name of your Eternal God Palam, and by the absolute virtue, efficacy and force thereof, most firmly solidly and effectually binding constraining you to speak Audibly unto[459] me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your Benevolent instructions, aid, and assistance, in[460] these my Temporal and Terrestrial undertakings and affairs urgently constraining you in this Imperial name of your omnipotent God Palam, and the dignity thereof to be friendly unto me, and to do for me as for the servant of the Highest who in your office is apparently manifest and efficient.

Names of the four Angels set over the Third Lesser Angle of the East Table and to call them forth Cenbar[1], Enbarc[2], Barcen[3], Vrcenbre, - divine name governing is Ecenbar.

O You glorious and Benevolent Angels Cenbar, Enbarc, Barcen, Vrcenbre, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of the East, I invocate adjure, and call you forth to visible apparition, in and through this great signal prevalent and divine name of your most high God Ecenbar, and in the Ineffable and Efficacious virtue and power thereof, who by[461] you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat, and powerfully adjure you, O you Benign Angels Cenbar, Enbarc, Barcen, Vrcenbre, in this potent name of your God Ecenbar, to move, descend, appear and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight and your voices unto my Ears, that I may plainly see you and audibly hear you speak unto me, and conclude as a receiver of your mysteries, wherefore I do most urgently request and (desire) or adjure you, O you Luminous and amicable Angels Cenbar, Enbarc, Barcen, Vrcenbre, in this most excellent name of your God Ecenbar, and I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me as aforesaid; O you servants of mercy, Descend, (appear) and by divine permission, personally show forth and apply your selves friendly unto me as unto the partaker of his secret wisdom in your Creation,

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[459] S2: "to".
[460] S2: "~~thy~~".
[461] S2: "whereof".

for why Our Lord and master is all one.

Names of the four Angels serving in the Third Lesser Angle of the East Table and to call them forth, Abemo, Naco, Ocenem, Shael, divine names governing, calling forth Aiaoai, & constraining Oiiit.

O You Benevolent Angels of Light Abemo, Naco, Ocenem, Shael, who are the four servient Angels serving in the Third Lesser Angle of the greater Terrestrial Angle of the East; I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition In and through this great, prevalent, signal and divine name of your God Aiaoai, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly unto my sight, and your voices to my ears, in and through Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and audibly hear you speak unto me move therefore O you Benign Servient Angels Abemo, Naco, Ocenem, Shael, in the potent name of your God Aiaoai, and by the Imperial Dignity thereof, descend and by divine permission visibly show your selves as pleasant deliverers, that you may praise him among[462] the sons of men; O you servants of mercy Abemo, Naco, Ocenem, Shael, come away open the mysteries of your Creation, be friendly unto me, and in this Ineffable and most excellent name of your God Aiaoai, visibly and personally appear to the admiration of the earth and to my comfort, for I am a servant of the same your God: The true worshipper of the Highest.

When there is apparition[463] then receive it, & constrain as followeth saying

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Welcome to the Light of the Highest whose name be glorified for his mercy endureth for ever; And O you Benign Angels of Light Abemo, Naco, Ocenem, Shael, you are to me sincerely welcome, and I do in and through this Inestimable and divine name of your Eternal God Oiiit, and by the absolute virtue, efficacy and force thereof, most firmly solidly and effectually binding and constraining you to speak

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[462] S2: "amongst".
[463] S2: "~~is there~~".

Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Assistance, aid, and Instructions, in these my Temporal and Terrestrial undertakings and affairs, urgently [464] constraining you in this Imperial name of your omnipotent God Oiiit and the dignity thereof to be friendly unto me and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the fourth Lesser Angle of the East Table & to call them forth Exgezod, Gezodex, Zodexge, Dexgezod – divine name governing Eexgezod.

O You glorious and Benevolent Angels Exgezod, Gezodex, Zodexge, Dexgezod, who are the four Angels set over the fourth Lesser Angle of the greater Terrestrial Angle of the East, I invocate adjure, and call you forth to visible apparition, In and through this great signal prevalent and divine name of your most high God Eexgezod, and by the Ineffable and efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual, now therefore I do most earnestly entreat, and powerfully adjure you O you Benign Angels Exgezod, Gezodex, Zodexge, Dexgezod, in this potent name of your God Eexgezod, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight and your voices unto my ears, that I may plainly see you, and Audibly hear you speak unto me, and conclude me as a receiver of your mysteries; wherefore I do urgently request & adjure you, O you Luminous and Amicable Angels Exgezod, Gezodex, Zodexge, Dexgezod, in this most excellent name of your God Eexgezod, and I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me, as aforesaid: O you servants of mercy, move, Descend, and by divine permission personally show forth and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your creation: for why, Our Lord and master is all one.

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[464] S2: "~~constraining~~".

Names of the four Angels serving in the fourth Lesser Angle of the East Table and to call them forth Acca[1], Enpeat[2], Otoi[3], Pemox[4], divine names governing, calling forth Aovararzod, and constraining Moar.

O You Benevolent Angels of Light Acca, Enpeat, Otoi, Pemox, who are the four servient Angels serving in the fourth Lesser Angle of the greater Terrestrial Angle of the East, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, In and through this great prevalent, signal and divine name of your God Aovararzod, and by the Efficacy power and virtue thereof, most firmly & solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, That I may plainly see you and audibly hear you speak unto me move therefore; O you Benign Servient Angels of Light Acca, Enpeat, Otoi, Pemox, and in the potent name of your God Aovararzod, and by the Imperial dignity thereof, Descend and visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Acca, Enpeat, Otoi, Pemox, and in this Ineffable and most excellent name of your God Aovararzod, visibly & personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your creation be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth saying

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Welcome to the Light of the Highest, whose holy name be glorified for his mercies endure for ever; And O you Benign Angels of Light Acca, Enpeat, Otoi, Pemox, you are to me sincerely welcome, and I do in and through this inestimable name of your Eternal God Moar, and by the absolute virtue and power, Efficacy and force thereof, most firmly solidly and effectually binding constrain you to speak audibly unto me and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions Aid and Assistance in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you in this Imperial name of your Omnipotent

God Moar and the dignity thereof to be friendly unto me and by divine permission to do for me as for the servant of the Highest wherein your office is apparently manifest and efficient.

The Practice of the West Table[465]

The Regal Invocation

O Thou great, powerful, and mighty Angel of the Immortal God Raagios, who art ordained, constituted, and appointed, & set over the Terrestrial Angle of the West, by and according to the original and divine decree of the (Highest) omnipotent God of Hosts Empeh, Arsel, Gaiol, and under whom art the only King, governor, overseer, principal Watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation wicked encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and spirits of darkness and art a snaffle to them to restrain their wickedness by the bit of God's boundless power and justice; To the intent that (they being put out into the earth) their envious will might be bridled, the determinations of the heavenly God fulfilled, and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you mighty and Royal Angel Raagios, most humbly & earnestly entreating you, in and through these great names of the Infinite and Incomprehensible God of Hosts Empeh, Arsel, Gaiol, and by the virtue, power and efficacy thereof, to assist and help me in these my present operations and affairs, and by your[466] powerful permission and Authority to send and cause to come and appear unto me (N).

Residing under[467] your Government in the Angle of the West, whom I shall call forth by name, to Instruct, direct, and serve me in all such matters and things according to their offices, as I shall request and desire of them, both now and at all times also, whensoever necessity shall require their favourable Aid and Assistance, and such their good counsel and advertisements, as shall be requisite and fit for me, And herein I most ardently and Incessantly implore and beseech you; O Raagios, humbly desiring your friendship, and to do for me as for the servant of the most High, and Heavenly God of Hosts Empeh, Arsel, Gaiol, the Almighty creator and disposer of all things both Celestial, Aerial, Terrestrial and Infernal.

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[465] S2: Has "Tab: 2" underneath the heading.
[466] S2: "the".
[467] S2: "~~the~~".

Names of the six Angelical Seniors and to call them forth Lefarahpem[1], Saiinou[2], Laoaxarp[3], Selgaiol[4], Ligdisa[5], Soaixente[6].

O You glorious and Beneficent Angels Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, who are the six Angelical Seniors serving before Raagios, the great honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the West, I most earnestly entreat, humbly request, and powerfully adjure and call you forth to visible apparition, in and through this mighty and Efficacious name of your King and Sovereign Lord of the West Angle of the Earth Raagios, and by the Ineffable virtue and power thereof, preordinally decreed by the Highest to be most firmly and solidly effectual for the calling you forth, now therefore O you Benevolent Angels Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, I adjure and call you forth, in this true and most especial name of your King Raagios, and by the excellency thereof, urgently and potently entreating you to gird up and gather your selves together and by divine permission, move, Descend, and appear visibly and friendly unto me in this Crystal Stone or Glass Receptacle and in and through the same to transmit your Rays to my sight, and your Benevolent voices to my Ears, that I may plainly see you, and Audibly hear you speak unto me, and to assist, direct, Instruct, Illuminate, and show forth, what I shall humbly desire and request of you; O you servants of mercy Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, come away and appear visibly unto me (as aforesaid) to the honour and glory of the omnipotent Creator, and the praise of his great and holy name, for unto this Remembrance is given power, and my strength waxeth strong in my comforter; Move therefore and show your selves, open the mysteries of your Creation, Be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

Names of the four Angels set over the first Lesser Angle of the West Table and to call them forth. Taad[1], Aadet[2], Adeta[3], Detaa[4], divine name governing Hetaad.

O You glorious and Benevolent Angels Taad, Aadet, Adeta, Detaa, who are the four Angels set over the first Lesser Angle of the greater Terrestrial Angle of the West, I invocate, adjure and call you forth to

visible apparition, in and through this great, signal prevalent[468] and divine name of your most high God Hetaad, and by your Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat, and powerfully adjure you, O you Benign Angels Taad, Aadet, Adeta, Detaa, in this potent name of your God Hetaad, to move, Descend, appear, and visibly show your selves to me, in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and audibly hear you speak unto me and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you: O you Luminous and amicable Angels Taad, Aadet, Adeta, Detaa, in this most Excellent name of your God Hetaad, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me as aforesaid; O you Servants of mercy, move, Descend, personally show forth, and apply your selves friendly unto me as unto the partaker of his secret wisdom in your creation, for why; our Lord & master is all one.

Names of the four Angels serving to the first Lesser Angle of the west Table and to call them forth[469] Paax[3], Toco[1], Enheded[2], Saix[4], [470] divine names governing, calling forth Obegoca, & constraining Aabeco.

O You Benevolent Angels of Light Toco, Enheded, Paax, Saix, who are the four Servient Angels, serving in the first Lesser Angle of the greater Terrestrial Angle of the West; I invocate, adjure, command, and powerfully call you forth, from your orders and mansion to visible apparition, In and through this great, prevalent, signal, and divine name of God Obegoca, and by the efficacy, virtue, and power thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight, and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and audibly hear you speak unto me; move therefore O you Benign Servient Angels of Light Toco, Enheded, Paax, Saix, and in the potent name of your God Obegoca, and by

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[468] S2: "~~name being the~~".
[469] S2: "~~Paax, calling forth Obegoca~~".
[470] S2: "~~Divine name governing & constraining Aabeco~~".

the Imperial dignity thereof, Descend, and by divine permission, show yourselves as pleasant deliverers that you may praise him amongst the sons of men; O you servants of mercy Toco, Enheded, Paax, Saix, come away, and in this Ineffable and most excellent name of your God Obegoca, visibly and personally appear to the admiration of the Earth and to my comfort, come away, open the mysteries of your creation, be friendly unto me, for I am a servant of the same your God, the true worshipper of the Highest.

When the servient Angels of this order appeareth and is known, then receive them as followeth.

Welcome be the Light of the Highest whose name be glorified for his mercies endureth for ever. And O you servants of mercy and benign Angels of Light Toco, Enheded, Paax, Saix, you are to me sincerely welcome, and I do in this inestimable and Divine name of your Eternal God Aabeco, and by the absolute virtue and power, Efficacy & force thereof, most firmly solidly, and also effectually binding, constrain[471] you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, desiring your Benevolent Aid and Assistance in these my Temporal and Terrestrial undertakings and affairs, constraining you in this [472] Imperial name of your Omnipotent God Aabeco, and the dignity thereof, to be friendly unto me, and to do for me as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the Second Lesser Angle of the West Table, and to call them forth Tedim, Dimet, Imted, Emtedi, divine name governing Hetedim.

O You glorious and Benevolent Angels Tedim, Dimet, Imted, Emtedi, who art the four Angels set over the second Lesser Angle of the greater Terrestrial Angle of the West, I invocate, adjure, and call you forth to visible apparition, in and through, this great, Signal, prevalent and divine name of your most high God Hetedim, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely

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[471] S2: "constraining".
[472] S2: "the".

preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Tedim, Dimet, Imted, Emtedi, in this potent name of your God Hetedim, to move, descend, appear, and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears that I may plainly see you and Audibly hear you speak unto me, and conclude me a receiver of your mysteries, wherefore I do earnestly request and adjure you, O you Luminous and Amicable Angels Tedim, Dimet, Imted, Emtedi, in this most excellent name of your God Hetedim, And I (as a servant of the Highest) do thereby Efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O you Servants of mercy, move, descend, personally show forth and apply your selves friendly unto me as unto the partaker of his[473] Secret Wisdom in your Creation, for why, our Lord and master is all one.

Names of the four Angels serving in the second Lesser Angle of the West Table & to call them forth Magem[1], Leoc[2], Vsyl[3], Vrvoi[4], divine names governing, calling forth Nelapar, & constraining Omebeb.

O You Benevolent Angels of Light Magem, Leoc, Vsyl, Vrvoi, who are the four servient Angels serving in the second Lesser Angle of the greater Terrestrial Angle of the West, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, signal & divine name of your God Nelapar, and by your[474] efficacy, power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my Ears in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and Audibly hear you speak unto me; move therefore O you Benign Servient Angels of Light Magem, Leoc, Vsyl, Vrvoi, and in the name of your God Nelapar, And by the imperial Dignity thereof, Descend, and visibly show your selves as pleasant deliverers that you may praise[475] among the sons of men; O you servants of mercy Magem, Leoc, Vsyl, Vrvoi, come away and in this Ineffable and most excellent name of your God Nelapar, visibly and personally appear to the admiration of the Earth and to

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[473] S2: "this".
[474] S2: "the".
[475] S2: "be praised".

my comfort; come away open the mysteries of your Creation, be friendly unto me, for I am a servant of the same your God the true worshipper of the Highest.

When the Servient Angels of this order appeareth and are known then receive them as followeth saying

Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever: And O you Benign Angels of Light Magem, Leoc, Vsyl, Vrvoi, you are to me sincerely welcome, and I do in and through this inestimable and divine name of your Eternal God Omebeb, and by the absolute virtue, Efficacy and force most firmly, solidly and effectually binding, constrain you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aid, and Assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your omnipotent God Omebeb, and the dignity thereof to be friendly unto me and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the Third Lesser Angle of the West Table and to call them forth Magel[1], Agelem[2], Gelema[3], Lemage[4], - divine name governing is Hemagel.

O You glorious and Benevolent Angels Magel, Agelem, Gelema, Lemage, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of West Table, I invocate adjure and call you forth to visible apparition, In and through this great, signal, prevalent and divine name of your most high God Hemagel, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained & decreed to be most solidly effectual: Now therefore I do most earnestly entreat, & powerfully adjure you; O you Benign Angels Magel, Agelem, Gelema, Lemage, in this potent name of your God Hemagel, to move, Descend, appear, and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my Sight

and your Voices unto[476] my ears, that I may plainly see you, and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries, wherefore I do most[477] urgently request & adjure you, O you Luminous and Amicable Angels Magel, Agelem, Gelema, Lemage, in this most excellent name of your God Hemagel, And I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O you servants of mercy, move, Descend, personally show forth and apply your selves friendly unto me, as unto the Secret wisdom in your Creation, for why Our Lord & master is all one.

Names of the four Angels serving in the Third Lesser Angle of the West Table and to call them forth, Paco[1], Endezen[2], [478] Fipo[3], Exarih[4], divine names governing, calling forth Maladi, and constraining Olaad.

O You glorious and Benevolent Angels Paco, Endezen, Fipo, Exarih, who are the four Servient Angels serving in the Third Lesser Angle of the greater Terrestrial Angle of the West; I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, signal and divine name of your God Maladi, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to Transmit your Rays visibly unto my sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, & Audibly hear you speak unto me: Move therefore O you Benign servient Angels of Light Paco, Endezen, Fipo, Exarih, in the potent name of your God Maladi, and by the Imperial Dignity thereof, Descend, and by the divine permission of the Highest visibly show your selves as pleasant deliverers, that you may praise him amongst the Sons of men. O you Servants of mercy Paco, Endezen, Fipo, Exarih, come away, open the mysteries of your creation, be friendly unto me, and in this Ineffable and most Excellent name of your God Maladi, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true Worshipper of the Highest.

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[476] S2: "to".
[477] S2: Omits "most".
[478] S2: "~~calling forth Maladi constraining Olaad~~".

When there is apparition, then receive it &[479] constrain as followeth saying

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Welcome to the Light of thy countenance, whose holy name is[480] glorified for his mercies endure for ever, And O you Benign Angels of Light Paco, Endezen, Fipo, Exarih, you are to me sincerely welcome, and I do in and through the Inestimable and divine name of your Eternal God Olaad, and by the absolute virtue, Efficacy and force thereof, mostly firmly solidly and effectually binding, constrain[481] you to speak Audibly unto me, and to fulfil my earnest petitions and Requests for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aid, and Assistance in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you in this Imperial name of your Omnipotent God Olaad, and the dignity therein to be friendly unto me, and by divine permission of the Highest to do for me as for his servant, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the fourth Lesser Angle of the West Table & to call them forth Enlarex[1], Larexen[2], Rexenel[3], Xenelar[4], divine name governing is Henlarex.

O You glorious and Benevolent Angels Enlarex, Larexen, Rexenel, Xenelar, who are the four Angels set over the fourth Lesser Angle of the greater Terrestrial Angle of the West, I invocate adjure, and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Henlarex, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained & decreed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you. O you Benign Angels Enlarex, Larexen, Rexenel, Xenelar, in this potent name of your God Henlarex, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your

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[479] S2: "~~confine~~".
[480] S2: "be".
[481] S2: "and constraining".

mysteries; wherefore I do urgently request and adjure you, O you Luminous & amicable Angels Enlarex, Larexen, Rexenel, Xenelar, in this most excellent name of your God Henlarex, And I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me, as aforesaid: O you servants of mercy, move, Descend, and by divine permission personally show forth and apply your selves friendly unto me, as unto the partaker of his Secret wisdom in your Creation; as[482] for why, Our Lord and Master is all one.

Names of the four Angels serving in[483] the fourth Lesser Angle of the West Table Expeceh[1], Vasa[2], Dapi[3], Reniel[4], divine names governing, calling forth Jaaasde, and constraining Atapa.

O You Benevolent Angels of Light Expeceh, Vasa, Dapi, Reniel, who are the four servient Angels serving in the fourth Lesser Angle of the greater Terrestrial Angle of the West, I invocate, adjure, command, & powerfully call you forth, from your orders and mansion to visible apparition, in and through this great prevalent, signal and divine name of your God Jaaasde, and by the efficacy virtue and power thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my Sight and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and Audibly hear you speak unto me: move therefore, O you Benign Servient Angels of Light Expeceh, Vasa, Dapi, Reniel, and in the potent name of your God Jaaasde, and by the Imperial Dignity thereof, descend and by divine permission visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Expeceh, Vasa, Dapi, Reniel, come away and in this Ineffable and most excellent name of your God Jaaasde, visibly and personally appear to the admiration of the Earth and to my comfort; Come away open the mysteries of your Creation, be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

When the Servient Angels of this order appeareth and are known then receive them as followeth saying

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[482] S2: Omits "as".
[483] S2: "to".

Welcome to[484] the Light of the Highest, whose holy name be glorified for his mercies endure for ever; And O you Benign Angels of Light Expeceh, Vasa, Dapi, Reniel, you are to me sincerely welcome, and I do in and through this inestimable & divine name of your Eternal God Atapa, and by the absolute virtue efficacy and force, most firmly, solidly and effectually binding, constrain[485] you to speak Audibly unto me and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions Aid and Assistance in these my Temporal and Terrestrial undertakings & affairs, urgently constraining you in this Imperial name of your Omnipotent God Atapa and the dignity thereof, to be friendly unto me and (by the[486] Divine permission of the Highest) to do for me as for the servant of the most high God wherein your office is apparently manifest and Efficient.

[484] S2: "be".
[485] S2: "& constraining".
[486] S2: Omits "the".

The Practice of the North Table

The Regal Invocation

O Thou great powerful, and mighty Angel of the Immortal God Jezodhehca, who art ordained constituted & appointed, and set over the Terrestrial Angle of the North, by and according to the original and divine decree of the Omnipotent God of Hosts Emor, Dial, Hectega, and under whom art the only King, governor, overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, wicked encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and Spirits of darkness and art a snaffle to them to restrain their wickedness by the bit of God's boundless power and justice; To the intent that (they being put out into the Earth) their envious will might be bridled, the determinations of the heavenly God fulfilled and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you (Servient) mighty and Royal Angel[487] Jezodhehca, most humbly and earnestly entreating you, in and through these great names of the Infinite[488] and Incomprehensible God of Hosts Emor, Dial, Hectega, and by the virtue, power, and efficacy thereof, to assist and help in these my present operations and affairs, and by the powerful permission and Authority to send and cause to come and appear unto me [Name].

Residing under your government in the Angle of the North, whom I shall call forth by name to Instruct, direct, and serve me in all such matters and things according to their offices, as I shall request and desire of them both now and at all times also, Whensoever necessity shall require their favourable Aid and Assistance, and such their good counsel and advertisements, as shall be requisite and fit for me, And herein I most ardently and Incessantly implore and beseech you O Jezodhehca, humbly desiring your friendship, and to do for me as for the servant of the most high and heavenly God of Hosts Emor, Dial, Hectega, the Almighty creator and Disposer of all

[487] S2: Replaces "and Royal Angel" with "Angel Royally called".
[488] S2: "Immense".

Names of the six Angelical Seniors and to call them forth
Laidrom[1], Aczinor[2], (or Aczodinor), Elzinopo[3], Alhectega[4], Elhiansa[5], Acemliceve[6].

O You glorious and Beneficent Angels Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, who are the six Angelical Seniors serving before Jezodhehca, the great, honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the North, I most earnestly request, humbly entreat and powerfully adjure and call you forth to visible apparition, in and through this mighty and efficacious name of your King and Sovereign Lord of the North Angle of the Earth Jezodhehca, and by the Ineffable virtue and power thereof, preordinally decreed by the Highest to be most firmly and solidly effectual[489], for the calling you forth; Now therefore O you Benevolent Angels Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, I adjure and call you forth in this true and most especial name of your King Jezodhehca, and by the excellency thereof, urgently and potently entreating you, to gird up and gather your selves together and by divine permission, move, Descend, and appear visibly and friendly unto me in this Crystal Stone or Glass Receptacle and in and through the same, to transmit your Rays to my Sight, and your Benevolent voices to my ears, that I may plainly see you, and Audibly hear you speak unto me, and to assist, direct, Instruct, Illuminate and show forth what I shall humbly request and desire of you: O you servants of mercy Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, come away and appear visibly unto me as aforesaid to the honour and glory of the omnipotent Creator and the praise of his great and holy name: for unto this Remembrance is given power, and my strength waxeth strong in my comforter, Move therefore and show your selves, open the mysteries of your Creation, Be friendly unto me for I am a servant of the same your God, the true worshipper of the Highest.

Names of the four Angels set over the first Lesser Angle of the North Table and to call them forth Boza, Ozab, Zabo, Aboz,
The divine name governing is Enboza.

O You glorious and Benevolent Angels Boza, Ozab, Zabo, Aboz, who

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[489] S2: "effectually".

are the four Angels set over the first Lesser Angle of the greater Terrestrial Angle of the North: I invocate, adjure, and call you forth to visible apparition, in and through this great, signal, prevalent and divine name of your most high God Enboza, and by the Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat, and powerfully adjure you, O you Benign Angels Boza, Ozab, Zabo, Aboz, in this potent name of your God Enboza, to move, Descend, appear and visibly show your selves to me in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a receiver of your mysteries wherefore I do urgently request and adjure you: O you Luminous and Amicable Angels Boza, Ozab, Zabo, Aboz, in this most Excellent name of your God Enboza, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me as aforesaid; O you servants of mercy, move, Descend, personally show forth, and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your creation, For why, Our Lord and master is all one.

Names of the four Angels serving to the first Lesser Angle of the north Table and to call them forth Aira[1], Ormen[2], Reseni[3], Jzodenar[4], divine names governing, calling forth Angepoi, [490] & constraining Vnenax.

O You Benevolent Angels of Light Aira, Ormen, Reseni, Jzodenar, who are the four Servient Angels, serving in the first Lesser Angle of the greater Terrestrial Angle of the north, I invocate, adjure command, and powerfully call you forth, from your mansions and orders to visible apparition, In and through this great, prevalent Signal and divine name of your God Angepoi, and by the Efficacy, virtue, and power thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays to my sight, and your voices to my ears in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and Audibly hear you speak unto me, move therefore O you Benign Servient Angels of Light Aira, Ormen, Reseni, Jzodenar, And in the potent name of your God Angepoi, and

[490] S2: "~~Angepoi Unenax, constr~~".

by the Imperial Dignity thereof, Descend and visibly show yourselves as pleasant deliverers that you may praise him amongst the sons of men; O you servants of mercy Aira, Ormen, Reseni, Jzodenar, come away and in this Ineffable and most excellent name of your God Angepoi,[491] and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your creation, be friendly unto me, for I am a servant of the same your God; The true worshipper of the Highest.

When there is apparition, then say as followeth.

Welcome be the Light of the Highest whose name be glorified for his mercies endureth for ever, And O you servants of mercy and benign Angels of Light Aira, Ormen, Reseni, Jzodenar, you are to me sincerely welcome, and I do in and through this Inestimable and divine name of your Eternal God Vnenax, and by the absolute virtue, Efficacy & force, most firmly, solidly & effectually binding, constrain[492] you to speak audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth desiring your benevolent Aid and assistance in these my Temporal and Terrestrial undertakings and affairs, constraining you in this Imperial name of your Omnipotent God Vnenax, and the dignity thereof, to be friendly unto me, and to do for me, as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the Second Lesser Angle, and to call them forth Phra[1] (or Phara), Harap[2], Rapeh[3], Aphar[4], divine name governing[493] Enphra.

O You glorious and benevolent Angels Phra, Harap, Rapeh, Aphar, who art the four Servient Angels set over the second Lesser Angle of the greater Terrestrial Angle of the north; I invocate, adjure, and call you forth to visible apparition, in and through, this great, Signal, prevalent and divine name of the most high God Enphra, and by the ineffable and efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most

[491] S2: Inserts "visibly".
[492] S2: "& constraining".
[493] S2: Inserts "is".

earnestly entreat and powerfully adjure you, O you benign Angels Phra, Harap, Rapeh, Aphar, in this potent name of your God Enphra, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears that I may plainly see you and Audibly hear you speak unto me, and conclude me as a receiver of your mysteries, wherefore I do earnestly request and adjure you, O you Luminous and Amicable Angels Phra, Harap, Rapeh, Aphar, [in this most excellent name of your God Enphra,][494] and I (as a servant of the Highest) do thereby Efficaciously move you in power and presence to appear now presently visible unto me [as aforesaid: O you servants of mercy, move, Descend, personally show forth and apply your selves friendly unto me,][495] as unto the partakers of his Secret Wisdom in your Creation; For why our Lord and master is all one.

Names of the four Angels serving to the Second Lesser Angle of the north Angle and to call them forth Omgege[1], Gebal[2], Relemu[3], Jahel[4], divine names governing, calling forth Anacem, & constraining Sonden.

O Ye Benevolent Angels of Light Omgege, Gebal, Relemu, Jahel, who are the four Servient Angels serving in the second Lesser Angle of the greater Terrestrial Angle of the north, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, Signal and divine name of your God Anacem, and by the efficacy virtue and power thereof most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight, and your voices to my Ears in and through this Crystal Stone or Glass Receptacle or otherwise to appear out of the same here before me, that I may plainly see you &[496] audibly hear you speak unto me. Move therefore. O you Benign Servient Angels of Light Omgege, Gebal, Relemu, Jahel, and in the potent name of your God Anacem and by the Imperial dignity thereof, descend and visibly show your selves, as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Omgege[1],

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[494] This phrase is omitted here, but is consistently present elsewhere in Sloane 301, so this may be a copyist's error.
[495] As for the previous note, also absent in Sloane 301 but consistently present elsewhere in the manuscript.
[496] S2: "~~Audibly~~".

Gebal[2], Relemu[3], Jahel[4], and in this potent name of your God Anacem and by the Imperial dignity thereof, descend and visibly show your selves, as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Omgege[1], Gebal[2], Relemu[3], Jahel[4], come away and in this ineffable and most excellent name of your God Anacem, visibly and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your Creation, be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

When there is apparition, then receive it, and constrain as followeth saying

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Welcome to[497] the Light of the Highest, whose holy name be glorified for his mercies endure for ever; And O you Benign Angels of Light Omgege, Gebal, Relemu, Jahel, you are to me sincerely welcome, and I do in and through this inestimable and divine name of your Eternal God Sonden, and by the absolute virtue Efficacy and force thereof, most firmly solidly and effectually binding, constrain[498] you to speak Audibly unto me, and to fulfil my earnest petitions and requests for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Sonden, and the dignity thereof to be friendly unto me, and by divine permission to do for me, as for the servant of the Highest wherein your office is apparently manifest & efficient.

Names of the four Angels set over the Third Lesser Angle of the East Table and to call them forth Æoan[1], Oanæ[2], Anæo[3], Næoa[4], divine name governing is[499] NÆOAN.

O Ye glorious and benevolent Angels, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of the north, I invocate, adjure and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your

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[497] S2: "be".
[498] S2: "& constraining".
[499] S2: Omits "is".

most high God Næoan, and by the ineffable and efficacious virtue and power thereof, whereby you are governed and called forth; it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you; O you Benign Angels of Light Æoan, Oanæ, Anæo, Næoa, in this potent name of your God Næoan, to move, descend, appear, and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my Sight and your voices unto[500] my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a receiver of your mysteries, wherefore I do urgently request and adjure you; O you Luminous and Amicable Angels Æoan, Oanæ, Anæo, Næoa, in this most excellent name of your God Næoan, and I (as a servant of the Highest) do there by efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O you servants of mercy move, descend, and by divine permission; personally show forth, and apply your selves friendly unto me as unto the partaker of his Secret wisdom in your Creation, for why; Our Lord & master is all one.

Names of the four Angels serving in the Third Lesser Angle of the north Table and to call them forth, Opena[1], Dopa[2], Rexao[3], Axir[4], divine names governing, calling forth Cebalpet, & constraining Arbizod.[501]

O Ye Benevolent Angels of Light Opena, Dopa, Rexao, Axir, who are the four Servient Angels, serving in the Third Lesser Angle of the greater Terrestrial Angle of the North, I invocate, adjure, command and powerfully call you forth, from your orders and mansion to visible apparition, in and through this great, prevalent, signal and divine name of your God Cebalpet, and by the Efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to Transmit your Rays visibly unto my sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and Audibly hear you speak unto me; move therefore O you Benign Angels of Light Opena, Dopa, Rexao, Axir, in the potent name of your God Cebalpet, and by the Imperial dignity thereof, descend, and by the divine permission of the Highest visibly show your selves as pleasant deliverers that you

[500] S2: "to".
[501] S2: "~~Cebalpet * Arbizod~~".

may praise him amongst the Sons of men; O you servants of mercy Opena, Dopa, Rexao, Axir, come away, open the mysteries of your Creation, be friendly unto me, and in this Ineffable[502] and most Excellent name of your God Cebalpet, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true Worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth saying

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Welcome be the Light of the Highest, whose holy name is[503] glorified for his mercies endure for ever, And O you Benign Angels of Light Opena, Dopa, Rexao, Axir, you are to me sincerely welcome, and I do in and through the Inestimable and divine name of your Eternal God Arbizod, and by the absolute virtue, Efficacy and force thereof, mostly firmly solidly and effectually binding, constrain you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance in these my Temporal & Terrestrial undertakings and affairs, urgently constraining you in this Imperial name of your Omnipotent God Arbizod, and the dignity thereof, to be friendly unto me, and by divine permission to do for me as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the Fourth Lesser Angle of the north Table and to call them forth Iaom[1], Aomi[2], Omia[3], Miao[4] divine name governing is Niaom.

O Ye glorious and Benevolent Angels Iaom, Aomi, Omia, Miao, who are the four Angels set over the Fourth Lesser Angle of the greater Terrestrial Angle of the north, I invocate adjure and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Niaom, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed, to be most solidly effectual: now therefore I do most earnestly

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[502] S2: "Inestimable".
[503] S2: "be".

entreat and powerfully adjure you; O you Benign Angels Iaom, Aomi, Omia, Miao, in this potent name of your God Niaom, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight and your voices unto my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a receiver of your mysteries, wherefore I do urgently request and adjure you; O you Luminous and amicable Angels Iaom, Aomi, Omia, Miao, in this most excellent name of your God Niaom, and I (as a servant of the Highest) do thereby efficaciously move you, in power and presence to appear now presently visible unto me as aforesaid, O you Servants of mercy, move, descend, and by divine permission personally show forth, and apply your selves friendly unto me as unto the partaker of his Secret wisdom in your Creation For why, Our Lord and master is all one.

Names of the four Angels serving in the Fourth Lesser Angle of the north Table Mesael[1], Jaba[2], Jezexpe[3], Estim[4], divine names governing, calling forth Espemenir, and constraining Hpizol.

O You[504] Benevolent Angels of Light Mesael, Jaba, Jezexpe, Estim, who are the four Servient Angels serving in the [fourth][505] Lesser Angle of the greater Terrestrial[506] Angle of the North, I invocate, adjure, command you, and powerfully call forth from your orders and mansion to visible apparition, in and through this great, prevalent, Signal and divine name of your God Espemenir, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding to transmit your rays visibly unto my sight, and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me that I may plainly see you, and Audibly hear you speak unto me; move therefore; O you benign Servient Angels of Light Mesael, Jaba, Jezexpe, Estim, and in the potent name of your God Espemenir, and by the Imperial dignity thereof, descend and by the divine permission of the Highest, visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Mesael, Jaba, Jezexpe, Estim, come away open the mysteries of your Creation, be

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[504] S2: "Yee".
[505] S1: Has a copying error, giving "Third" here instead of fourth. One suspects the copyist was tired and errors crept in.
[506] S2: "~~tiall~~".

friendly unto me and in this ineffable and most excellent name of your God Espemenir, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth,
Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever. And O you Benign Angels of Light Mesael, Jaba, Jezexpe, Estim, you are to me sincerely welcome, and I do in and through this inestimable and divine name of your Eternal God Hpizod, and by the absolute virtue, power and efficacy thereof, most firmly and solidly & effectually binding constrain[507] you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Hpizod, and the dignity thereof, to be friendly unto me, and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and Efficient.

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[507] S2: "solidly binding & effectually constraining".

The Practice of the South Table

O Thou great powerful, and mighty Angel of the Immortal God Edelperna, who art ordained constituted[508] and appointed and set over the Terrestrial Angle of the South: by and according to the original and divine decree of the omnipotent God of Hosts Oip, Teaa, Pedoce, and under whom art the only King, governor, overseer, principal Watchman, protector & Keeper thereof, from the malice, misuse, Illusion Temptation, wicked encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and spirits of darkness, and art a snaffle to them to restrain their wickedness, by the bit of god's boundless power and justice; To the intent that (they being put out into the Earth) their envious will might be bridled, the determinations of the heavenly God fulfilled and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you mighty and Royal Angel Edelperna, most humbly and earnestly entreating you, in and through these great names of the Immense and Incomprehensible God of Hosts Oip, Teaa, Pedoce, and by the virtue power and efficacy thereof, to assist and help me, in these my present operations and affairs, and by the powerful permission and Authority to send and cause to come, and appear unto me, [Name] residing under your Government in the Angle of the South, whom I shall call[509] forth by name, to instruct, direct and serve me in all such matters and things according to their offices, as I shall request and desire of them, both now and at all times also, whensoever necessity shall require their favourable aid, and assistance and such their good counsel and advertisements as shall be requisite and fit for me, and herein I most ardently and incessantly Implore and beseech you O Edelperna, humbly desiring your friendship and to do for me as for the servant of the most high and heavenly God of Hosts Oip, Teaa, Pedoce, the Almighty Creator and disposer of all things both Celestial, Aerial, Terrestrial & Infernal.

Names of the six Angelical Seniors and to call them forth Aaetpio[1],

[508] S1, S2: Has "(~~constituted~~)" inserted here after "constituted".
[509] S2: Inserts "by name" here so it occurs before and after "forth".

Adoeoet[2], Alendood[3], Aapedoce[4], Arinnaquu[5], Anodoin[6].

O Ye glorious and beneficent[510] Angels Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin, who are the six Angelical Seniors serving before Edelperna, the great honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the South, I most earnestly entreat, humbly request and powerfully adjure and call you forth to visible apparition, In and through this mighty and Efficacious name of your King Edelperna, Sovereign Lord of the South Angle of the world, and by the Ineffable virtue and power thereof preordinally decreed by the Highest to be most firmly and solidly Effectual for the calling you forth now therefore O you Benevolent Angels Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin, I adjure and call you forth in this true and most especial name of your King Edelperna, and by the excellency thereof, urgently and potently entreating you to gird up and gather your selves together and by divine permission, move, descend, and appear visibly and friendly unto me in this Crystal Stone or Glass Receptacle and in and through the same to transmit your splendid Rays to my Sight and your Benevolent voices to my Ears, that I may plainly see you and Audibly hear you speak unto me and to assist, direct, instruct, illuminate and show forth what I shall humbly desire & request of you, O you servants of mercy Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin, come away & appear visibly unto me (as aforesaid) to the honour and glory of the Omnipotent Creator, and the praise of his great and holy name, for unto this Remembrance is given power, and my strength waxeth strong in my comforter; move therefore and show your selves, open[511] the mysteries of your Creation; Be friendly unto me, for I am a servant of the same your God The true worshipper of the Highest.

Names of the four Angels set over the first Lesser Angle of the South Table, and to call them forth Dopa[1], Opad[2], Pado[3], Adop[4], divine name governing is[512] Bedopa.

O Ye glorious and benevolent Angels Dopa, Opad, Pado, Adop, who are the four Angels set over the first Lesser Angle of the greater Terrestrial Angle of the South, I invocate, adjure, and call you forth

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[510] S2: "Benevolent".
[511] S2: "~~te~~".
[512] S2: Omits "is".

to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Bedopa, and by the Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Dopa, Opad, Pado, Adop, in this potent name of your God Bedopa, to move, descend, appear and visibly show your selves to me, in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a Receiver of your mysteries, wherefore I do urgently request and adjure you; O you Luminous and Amicable Angels Dopa, Opad, Pado, Adop, in this Excellent name of your God Bedopa, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me (as aforesaid) O you Servants of mercy, move, descend, personally show forth and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your Creation, For why Our Lord and master is all one.

Names of the four Angels serving to the first Lesser Angle of the South Table and to call them forth Opemen[1], Apeste[2], Scio[3], Vasge[4], divine names governing, calling forth Noalmar, & constraining Oloag.

O Ye Benevolent Angels of Light Opemen, Apeste, Scio, Vasge, who are the four Servient Angels serving in the first Lesser Angle of the South; I invocate, adjure, command, and powerfully call you forth, from your orders and mansion to visible apparition, in and through this great, prevalent, signal and divine name of God Noalmar, and by the Efficacy virtue and power thereof most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and audibly hear you speak unto me; Move therefore O you Benign Servient Angels of Light Opemen, Apeste, Scio, Vasge, and in the potent name of your God Noalmar, and by the Imperial dignity thereof, descend & visibly show your selves as pleasant deliverers, that you may praise him amongst the sons of men; O you servants of mercy Opemen, Apeste, Scio, Vasge, come away, and in this Ineffable and

most excellent name of your God Noalmar, visibly and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your Creation, be friendly unto me, for I am a servant of the same your God; The true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth [513]saying

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Welcome be the Light of the Highest whose holy name be glorified for his mercies endure for ever, And O you servants of mercy Opemen, Apeste, Scio, Vasge, (and benign Angels of Light) you are to me sincerely welcome, and I do in this inestimable and divine name of your Eternal God Oloag, and by the absolute virtue, efficacy and force thereof, most firmly solidly, and also effectually binding, constrain[514] you to speak audibly unto me, and to fulfil my Earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, desiring your benevolent aid & assistance in these my Temporal & Terrestrial undertakings and affairs, constraining you in this Imperial name of your Omnipotent God Oloag, and the dignity thereof, to be friendly unto me, & to do for me, as for the servant of the Highest, wherein your office is apparently manifest & efficient.

Names of the four Angels set over the Second Lesser Angle of the South Table, and to call them forth Anaa[1], Naaa[2], Aaan[3], Aana[4], divine name governing is Banaa.

O Ye glorious and benevolent Angels Anaa, Naaa, Aaan, Aana, who are the four Angels set over the Second Lesser Angle of the greater Terrestrial Angle of the South, I invocate, adjure, and call you forth to visible apparition, in and through this great, signal, prevalent and divine name of the most high God Banaa, and by the ineffable[515] and efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual now therefore I

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[513] S2: "~~saying~~".
[514] S2: "and Constraining".
[515] S2: "Inestimable".

do most earnestly entreat and powerfully adjure you, O you Benign Angels Anaa, Naaa, Aaan, Aana, in this potent name of your God Banaa, to move, descend, appear, and visibly show your selves to me[516], in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight, and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you, O ye Luminous and amicable Angels Anaa, Naaa, Aaan, Aana, in this most excellent name of your God Banaa, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently unto to me as aforesaid, O you Servants of mercy, move, descend, personally show forth, and apply your selves friendly unto me, as unto the partaker[517] of his secret wisdom in your creation; For why, Our Lord and master is all one.

Names of the four Angels set over the Second Lesser Angle of the South Angle, and to call them forth Gemenem[1], Ecope[2], Amox[3], Berape[4], divine names governing, calling forth Vadali, and constraining[518] Obavi.

O Ye Benevolent Angels[519] Gemenem, Ecope, Amox, Berape, who art the four Servient Angels serving[520] the second Lesser Angle of the greater Terrestrial Angle of the south; I invocate, adjure, command, and powerfully call you forth, from your orders and mansion, to visible apparition, in and through this great prevalent, signal and divine name of your God Vadali, and by the Efficacy, power and virtue thereof, most firmly & solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my Sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and Audibly hear you speak unto me, move therefore O you Benign Servient Angels of Light Gemenem, Ecope, Amox, Berape, and in the potent name of your God Vadali, and by the Imperial dignity thereof, descend and visibly show your selves as pleasant deliverers, that you may praise him among the sons of men. O ye servants of mercy Gemenem, Ecope, Amox,

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[516] S2: Omits "to me".
[517] S2: "~~partaker~~".
[518] S2: "~~divine names governing~~".
[519] S2: Inserts "of Light".
[520] S2: Inserts "in".

Berape, come away, and in this ineffable and most excellent name of your God Vadali, visibly and personally appear to the admiration of the Earth and to my comfort; come away open the mysteries of your creation, be friendly unto me for I am a servant of the same your God, The true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth saying.

Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever, and O ye Benign Angels of Light Gemenem, Ecope, Amox, Berape, you are to me sincerely welcome, and I do, in and through this inestimable and divine name of your Eternal God Obavi, and by the absolute virtue, efficacy and force thereof, most firmly, solidly and effectually binding, constrain[521] you to speak audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid & assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Obavi, and the dignity thereof to be friendly unto me, and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest & efficient.

Names of the four Angels set over the Third Lesser Angle of the South Angle, and to call them forth Pesac[1], Sacepe[2], Acepes[3], Cepesa[4], divine name governing Bepesac.

O Ye glorious and benevolent Angels, Pesac, Sacepe, Acepes, Cepesa, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of the South, I invocate adjure and call you forth, to visible apparition, in and through this great signal, prevalent and divine name of your most high God Bepesac, and by the ineffable, and efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and appointed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels of Light Pesac, Sacepe, Acepes, Cepesa, in this

[521] S2: "& constraining".

potent name of your God Bepesac, to move, descend, appear, and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my Sight, and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries, wherefore I do urgently request, and adjure you, O you Luminous and amicable Angels Pesac, Sacepe, Acepes, Cepesa, in this most excellent name of your God Bepesac, and I (as a servant of the Highest) do there by efficaciously move you in power and presence to appear now presently visible unto me as aforesaid; O you servants of mercy move, descend, and (by divine permission) personally show forth and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your Creation; For why; Our Lord and master is all one.

Names of the four Angels serving in the 3rd[522] Lesser Angle of the South Table and to call them[523] Datete[1], Diom[2], Oopezod[3], Vrgan[4], divine names governing, calling forth Volexdo, and constraining Sioda.

O Ye Benevolent Angels of Light Datete, Diom, Oopezod, Vrgan, who are the four servient Angels serving in the Third Lesser Angle of the greater Terrestrial Angle of the South, I invocate, adjure command and powerfully call you forth, from your orders and mansion to visible apparition, in and through, this great prevalent, signal and divine name of your God Volexdo, and by the Efficacy, power and virtue thereof, most firmly and solidly Effectual, for the calling you forth, commanding you to transmit your Rays visibly unto my sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout, here before me, that I may plainly see you and audibly hear you speak unto me, move therefore O you[524] Benign Angels of Light Datete, Diom, Oopezod, Vrgan, in the potent name of your God Volexdo, and by the Imperial dignity thereof, descend, and by the divine permission of the Highest, visibly show your selves, as pleasant deliverers, that you may praise him among the sons of men, O you servants of mercy Datete, Diom, Oopezod, Vrgan, come away open the mysteries of your Creation, be friendly unto me, and in this ineffable and most Excellent name of your God Volexdo, visibly and

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[522] S2: "third".
[523] S2: Inserts "forth".
[524] S2: "ye".

personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true worshipper of the Highest.

When the apparition appears, say as followeth

Welcome be the Light of the Highest whose holy name be glorified for his mercies endure for ever, And O you[525] Benign Angels of Light Datete, Diom, Oopezod, Vrgan, you are to me sincerely welcome, and I do in and through the Inestimable and divine name of your Eternal God Sioda, and by the absolute virtue, efficacy and force thereof, mostly firmly and solidly & effectually binding, constrain[526] you to speak audibly unto me and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Sioda, and the dignity thereof, to be friendly unto me and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the fourth Lesser Angle of the South Table and to call them forth Ziza[1], Jzaz[2], Zazi[3], Aziz[4], divine name governing is BEZIZA.

O Ye glorious and benevolent Angels Ziza, Jzazod, Zazi, Azizod, who are the four Angels set over the Fourth Lesser Angle of the greater Terrestrial Angle of the South, I invocate adjure, and call you forth to visible apparition, in and through this great Signal, prevalent and divine name of your most high God Beziza, and by the Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and appointed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you[527] Benign Angels Ziza, Jzazod, Zazi, Azizod, in this potent name of your God Beziza, to move, descend, appear and visibly show your selves in this Crystal

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[525] S2: "ye".
[526] S2: "and Constraining".
[527] S2: "ye".

Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight, and your voices to my ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you, O you Luminous & amicable Angels Ziza, Jzazod, Zazi, Azizod, in this potent name of your God Beziza, and I (as a servant of the Highest) do thereby Efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O ye Servants of mercy, move descend, appear and by divine permission personally show forth and apply your selves friendly unto me as unto the partaker of his Secret wisdom in your Creation, for why; Our Lord & master is all one.

Names of the four Angels serving in the Fourth Lesser Angle of the South Table and to call them forth Adre[1], Sispe[2], Pali[3], Acar[4], divine names governing [528] , calling forth Arzodionar, & constraining Narzefem.

O Ye Benevolent Angels of Light Adre, Sispe, Pali, Acar, who are the four Servient Angels serving in the Fourth Lesser Angle of the greater Terrestrial Angle of the South, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition in and through this great prevalent, signal and divine name of your God Arzodionar, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly unto my Sight, and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and audibly hear you speak unto me; move therefore O you Benign Servient Angels of Light Adre, Sispe, Pali, Acar, in the potent name of your God Arzodionar, and by the Imperial dignity thereof, descend and by the divine permission of the Highest, visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Adre, Sispe, Pali, Acar, come away open the mysteries of your Creation be friendly unto me, and in this ineffable and most excellent name of your God Arzodionar, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true worshipper of the Highest.

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[528] S2: "~~calling forth constraining~~".

When there is apparition, then receive it, & constrain as followeth,

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Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever, And O you Benign Angels of Light Adre, Sispe, Pali, Acar, you are to me sincerely welcome, and I do in & through this Inestimable and divine name of your Eternal God Narzefem, and by the absolute virtue efficacy and force thereof, most firmly solidly and effectually binding constrain[529] you to speak audibly unto me and to fulfil my earnest petitions and requests for which I am now at this time very much necessitated to call you forth, requesting your Benevolent instructions, [530] aid, and assistance, in these my Temporal and Terrestrial undertakings & affairs, urgently constraining you in this Imperial name of your Omnipotent God Narzefem and the dignity thereof, to be friendly unto me, and by divine permission to do for me as for the servant of the Highest, wherein your [office is] [531] apparently manifest and Efficient.

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[529] S2: "and constraining".
[530] S2: "~~your Benevolent Instructions~~".
[531] S2 gives these words, which are omitted in S1, yet by the context and form of the manuscript should clearly be present.

The Title of the Following Prayer [before Invocation][532]

An Humble supplication to Almighty God by these his great, powerful, and sacred names, governing every particular and each Several[533] Respective Terrestrial Angle East, West, North, South. This prayer being properly Referred to the East Angle, and by changing the other names Governing the other 3 Angles in like manner and form, The same prayer serveth accordingly, (being so distinguished) for the whole &c. The which is to be said before Invocation is made for the moving and calling forth the spiritual powers of those natures orders and offices, as in the foregoing Introduction hereunto, is[534] specified and showed forth.

The 3 sacred names of God[535] over the East[536] Oro, Ibah, Aozpi,
Those 3 over the West[537] Empeh, Arsel, Gaiol,
Those 3 names over the North[538] Emor, Dial, Hectega,
Those 3 names over the South[539] Oip, Teaa, Pedoce,

O Thou Omnipotent, Incomprehensible, Immortal, and Eternal God of Hosts Oro, Ibah, Aozpi, who amongst the most great and wonderful works of thy creation, hast[540] in thy boundless & Infinite wisdom distributed the earth into four angles or Quarters, East, West, North & South And hast by thy Divine Institution[541] placed a most[542] mighty Regal Angel over each particular Terrestrial Angle, as King, governor, and principal Watchman there over, to protect

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[532] R2: This prayer is also found in Rawlinson D1363, ff38-40, although it is not with any other material from these MSS, but rather prior to material on the Demon Princes and Olympic Spirits which will be covered in Volume 2 of this series.
[533] R2: "severally".
[534] R2: "are".
[535] S2: Omits the word "God".
[536] R2: "The three great, mighty & sacred names of God, Governing the Terrestrial Angle of the East".
[537] R2: "The three great, mighty & sacred names of God, governing the Terrestrial Angle of the West".
[538] R2: "The three great, mighty & sacred names of God, Governing the Terrestrial Angle of the North".
[539] R2: "The three great, mighty & sacred names of God Governing the Terrestrial Angle of the South".
[540] R2: "hath".
[541] R2: "Instruction".
[542] R2: Omits "most".

and defend thy servants from the usurping Blasphemy, misuse, malice, and Temptation of the wicked and great Enemy of thy glory and the welfare of mankind, the Devil and Spirits of darkness, and who again in thy Omniscience hast constituted under each particular mighty king six great Benevolent Angels called Seniors or senators to judge the government of each Terrestrial Angle and the King thereof, who are mentioned by thy servant S[t] John, in his Sacred Treatise of his Revelations And under whom again In thine Infinite wisdom hast placed sixteen Benevolent Angels to be dispositers of the Will of their superiors, and under whom again thou hast appointed many others, ever[543] numberless[544] spiritual creatures, according to thy primitive decrees, do make[545] to govern over, and to[546] teach, Instruct, direct and show forth unto the sons of men, all Arts, Sciences, mysteries, mechanical crafts and all things whatsoever that are[547] upon the Earth, and all the secret enclosures therein, who are all Aerial Spirits by thee set over this[548] Terrestrial Fabric whereon we live, and not by these restricted[549] but dignified, whom thou hast in thine Infinite gracious and paternal mercy preordained to give obedience to the will of man, when he sayeth[550] them all[551] words[552], names, orders, offices and mansions are to be found in four certain Tables, notes or mystical figures; The which were Received to the knowledge of thy servants and restored to them, and brought to Light out of darkness and oblivion by the ministry of thy[553] celestial Angel AUE and by him declared to be the knowledge of thy servant ENOCH[554], unto whom it was delivered by the Revelation of thy holy Angel[555]: now therefore O[556] most gracious and merciful Lord god of Hosts Oro Ibah Aozpi, the only creator of Heaven and Earth, who by thy word alone hast[557] most wonderfully and admirably made all creatures out of nothing and placed all things comprehended in the marvellous work of thy

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[543] S2: "Even".
[544] S2: Inserts "of".
[545] S2, R2: Replaces "do make" with "determinate".
[546] R2: Omits "to".
[547] S2: Inserts "all".
[548] R2: "thy".
[549] S2, R2: Replaces "these restricted" with "thee rejected".
[550] S2, R2: "seeth".
[551] S2, R2: Inserts "whose".
[552] S2: Omits "words".
[553] R2: "the".
[554] R2: Gives the name Enoch in grey ink throughout the prayer.
[555] R2: "Angels".
[556] R2: Inserts "thou".
[557] R2: "hath".

creation according to thine[558] unspeakable wisdom in their several and Respective orders and offices to glorify and[559] extol thy holy name & fulfil thy divine[560] will. O Thou who art the true fountain of Light and wisdom, I thy humble servant here reverently and obediently prostrate in thy holy sight[561] in all contrition of heart and meekness of spirit do humbly beg such thus of thine[562] Infinite goodness and clemency to have mercy and compassion upon me, and to dignify me with the power of thy holy spirit[563], to forgive me my sins and to pardon all my Iniquities,[564] graciously to grant that all those Benevolent Angels or dignified Spiritual creatures whom thou hast set over the four Angles of the Earth[565] East, West, North, South, and[566] preordained to govern over all Arts, mysteries and sciences, mechanical crafts and all creatures there upon, and all things whatsoever that are contained therein, may show forth the same, and the true service and Right understanding[567] both of the natures and secret properties thereof unto me thy humble servant whensoever I shall call them forth and Invocate them thereunto whose names and orders are contained and to be found in the foresaid Tables or mystical Figures which were Revealed and Rendered[568] out of oblivion and lately restored again to Light unto thy servants by the ministry of thy celestial Angel AVE, and by him certainly verified to be the same which[569] was delivered to thy servant ENOCH, Immediately from thy self by the Revelation of thy holy Angel[570], by whom thou didst[571] converse with, and appeared unto him and opened his Eyes that he might see and judge the Earth, which thou permittest not unto his parents by reason of their fall wherein the holy Trinity determined, saying Let us show unto ENOCH, the[572] use of the Earth and for[573] Enoch, was become wise and full of the spirit of wisdom, And he humbly prayed unto

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[558] S2: "thy".
[559] R2: Omits "and".
[560] S2: "~~and holy~~".
[561] S2, R2: "fear".
[562] S2, R2: Replaces "beg such thus of thine" with "beseech thee of".
[563] R2: Moves the phrase "and to dignify me with the power of thy holy spirit" to behind "all my iniquities".
[564] S2: Inserts "and".
[565] R2: Inserts "(viz)".
[566] R2: Omits "and".
[567] S2: "true uses & right understanding"; R2: "true uses & right understandings".
[568] R2: "sent".
[569] R2: "that".
[570] R2: "Angels".
[571] R2: "did".
[572] S2: "~~use~~".
[573] R2: "lo".

thee saying, O Lord let there be Remembrance of this thy mercy and let those that love Thee enjoy this Benefit as for[574] me; O let not thy mercies be forgotten, and behold thou were graciously pleased. Now therefore O most Bountiful and heavenly god of wisdom and[575] mercy Oro Ibah Aozpi, as the true knowledge of the Earth and the creatures thereof and the secret properties thereof[576] all things therein, even to the unknown depth[577] of the Sea, and the most private Infernal and obscure caves of the Earth, was by the foresaid[578] Tables, notes or mystical figures and the use of their[579] presence, thy gift delivered to thy servant Enoch, both Immediate from thy Self, and also by the ministry of thy[580] sacred Celestial Angel[581]. And at his humble request to thee, the uses[582] and Benefit thereof permitted to continue amongst the sons of men succeeding him on Earth in after Ages, that should[583] love, fear and obey thee, which they enjoyed till they rebelled against thee And became proud, wicked, Ingrateful [584] , Ambitious and presumptuous, wherefore they[585] were as Justly by thee deprived again of that Inestimable Jewel and divine gift, The knowledge[586] whereof and benefits then wearing away and ceasing to be any more amongst men, and so remaining wholly unknown to them till lately (by thy gracious permission) it was again Revived and mercifully restored to Light by the ministry of thy holy[587] Angel AVE, unto thy servants. Now I beseech thee O Thou Almighty Father of mercy Oro Ibah Aozpi, let not thy promises made unto, nor the memory of thy servant Enoch, nor the use and benefit of[588] the knowledge thou gavest unto him be again washed away becoming [589] void and extinguished, but graciously be pleased to grant unto me thy humble servant the true knowledge and use of the Earth & the secret property[590] thereof and enclosures therein, by the ministry,

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[574] R2: Replaces "as for" with "after".
[575] R2: Omits "wisdom and".
[576] S2, R2: "of".
[577] R2: "depths".
[578] R2: "aforesaid".
[579] S2: "~~presence~~".
[580] R2: "the".
[581] S2, R2: "Angels".
[582] S2, R2: "use".
[583] R2: "shall".
[584] R2: "ungrateful".
[585] S2: "~~are~~".
[586] R2: Transposes "and benefit"" before "whereof".
[587] R2: Omits "holy".
[588] S1: Repeats the word "of" here.
[589] R2: "become".
[590] S2, R2: "properties".

Assistance, Instruction[591] of those spiritual creatures governing over, and Subservient in the[592] Tables, notes, or mystical figures[593], whom I shall by name call[594] even from the Superior to the Inferior orders and degrees; And[595] humbly beg of thee, O Heavenly God of all consolation & compassion Oro Ibah Aozpi, to dignify me with thy Celestial dignity, open my eyes and give me sight, open my ears and give me hearing, open my understanding and give me knowledge, show me the Light of (thy) countenance and endow me with thy holy spirit, that by the virtue[596], power of my Invocations being composed according to the Instructions of the Angel AUE, I[597] may effectually call forth all those Terrestrial dignified spiritual powers of Light, both of the Superior and Inferior orders and degrees, governing and subservient in the Terrestrial Angle of the East, and all creatures, Arts, Sciences,[598] mysteries thereof and the secret properties and enclosures[599]. And (by)[600] the utterance and repetition of thy infallible and secret names here specified[601] unto which they are severally and Respectively obedient and whereby[602] (according to thy primitive decree[603]) they are powerfully governed they may forthwith Immediately move, Descend and appear visibly unto me, at all times and in all places whensoever and wheresoever I shall call them forth according as necessity shall require their favourable and familiar society, community and Assistance, That it may be[604] one witness of thy promise for ENOCHs sake unto thy humble and obedient servant.[605]

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[591] S2: "instructions"; R2: "& instructions".
[592] S2: "four".
[593] R2: Replaces "Tables, notes, or mystical figures" with "four Angles thereof, whose names are comprised, in the said four Tables, notes, or mystical figures".
[594] R2: Inserts "forth".
[595] S2, R2: Inserts "I".
[596] S2, R2: Inserts "&".
[597] R2: Omits "I".
[598] S2: Inserts "and".
[599] R2: Inserts "therein".
[600] S2, R2: "at".
[601] S2, R2: Replaces this with "sacred names therein specified".
[602] R2: "thereby".
[603] R2: "Decrees".
[604] S2: "~~one~~".
[605] R2: Inserts "Amen".

[Invocation of the Kings, Seniors, Angels and Spirits of the East]

Invocation by way of humble supplication & petition to the King and all the dignified Angels or Angelical powers of Light whose names, natures, mansions, orders and offices with other mysteries there unto properly appertaining are comprehended and to be found in and collected out of the foregoing Terrestrial Table or Tables according as in the Isagogical[606] preface or Introduction to the use thereof is before mentioned.

Humble supplication and petition made to the great King BATAIVA principal governor and Celestial Angelical watchman set over the Watch Tower or Terrestrial Table of the East, by the three mighty names of God ORO, IBAH, AOZPI.

O THOU Royal[607], great, mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts BATAIVA who in the beginning of time by the divine decree and appointment of the Highest in the unity of the Blessed Trinity were set over the Terrestrial Angle of the East, as the only King, governor, overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assault, Surprisal, Theft or other wicked Encroachments, usurping[608] Blasphemy of the great Enemy of God's glory and the welfare of mankind the Devil and spirits of darkness: And as a snaffle to restrain their wickedness by the Bit of God's boundless power and Justice, to the intent that (they being put on into the Earth) their Envious will may be bridled the determinations of the most high God fulfilled, and his creatures Kept within the compass and measure of order, We humbly Invocate, Entreat and Beseech you; O you Royal Angel BATAIUA, in by and through these potent, mighty, and great names of your God ORO, IBAH, AOZPI to preserve, defend, keep, and protect us, from the wicked Illusions, envious[609] Temptations, violent Assaults, or any other destructive surprisals of all evil spirits, or Inferior powers of darkness, whatsoever, And that we may not be thereby dismayed, vanquished or overcome, and that by the virtue, power, and efficacy

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[606] An old term meaning Introductory.
[607] S2: "Regal".
[608] S2: "~~user~~".
[609] S2: "~~Temptations~~".

of those Tables, Seals or character of your Creation[610], and by these Banners, Ensigns or Trophies of Honour and glory, borne or standing before you,[611] both divine, Celestial, Angelical, natural and Royal Tokens and Testimonies of Monarchy, majesty and Imperial Authority given and confirmed unto you in the beginning of the world and by the Influence, Efficacy, force, and virtue thereof, we most earnestly entreat and humbly beseech you, to be gracious & friendly to[612] us herein; And furthermore likewise to help, Aid, and assist us, in all these, and such our Temporal and Terrestrial operations[613], affairs and concerns, as wherein you may or can by the Supreme powers of that your Kingly office, under Authority given you of the Highest, for the protection, preservation, care, conduct, effort[614], support, Benefit, Assistance, and use of mankind living on Earth; And amongst the rest, we also again humbly entreat and earnestly beseech you that all those six great Angels called Angelical Seniors, and all other governing or Superior Angelical and Elemental powers of Light Celestially dignified, and also that all other dignified servient and subservient Spirits or Benevolent Aerial powers who are by nature and office, friendly and good, and ordained (by divine appointment in the Unity of the Blessed Trinity) for the use, Benefit and service of Mankind of all degrees and offices from the Superior to the Inferior, in the orders and mansion serving the most high God under your Imperial and Sovereign power, Authority, command, subjection, service, and obedience, properly referred or appropriated to the East Angle of the Air, Respecting also the like point of the Compass, Quarter, Angle, or division of the Earth, may by the force and power of our Invocations be moved, to descend and appear visibly unto us, in this Crystal Glass [615] or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the reading and repetition of our Invocations or calls on that Account by us made unto them, move, Descend, appear, visibly to the sight of our Eyes, and to speak Audibly unto us, as that we may plainly and perfectly both see and hear them and friendly to converse with us fulfilling our desires and requests in all things,

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[610] S2: Replaces "Tables, Seals or character of your Creation" with "those three said mighty names of God ORO, IBAH, AOZPI, O you great, potent and Royal Angel BATAIVA, and by the true Seal and Character of your Creation".
[611] S2: Inserts "as".
[612] S2: "unto".
[613] S2: Inserts "and".
[614] S2: "comfort".
[615] The abbreviation C.G. or Crystal Glass used henceforth in the text is probably a contraction of "C.S. or G.R.". However to distinguish clearly we have replaced it with the term "Crystal Glass".

according to their several and Respective offices and to serve us therein, and also do for us as for the servants of the most high God, whensoever and wheresoever and whereunto we shall at any time and place move them both in power and presence whose works herein shall be a song of Honour to the glory & praise of the most high God both in your & their Creation Amen.

Invocation by way of humble supplication & petition made to the six Angels or Angelical Seniors Habioro[1], Aaoxaif[2], Hetemorda[3], Ahaozpi[4], Hipotga[5], & Autotar[6], by the great and mighty name of their Imperial King BATAIUA.

O You great Angels or Angelical Seniors Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, & Autotar, serving the (mighty &) most high God Oro, Ibah, Aozpi, before the mighty Angelical monarch King BATAIVA, In the Angle, Region, or Division of the East, who are dignified with celestial power and Authority therein, and by office Judging the government of the Angelical King, thereby fulfilling the divine will & pleasure of the Highest, in all things appointed and committed to your charge, and placed in superior orders under the said Angelical King, and governing over all others both Superior, servient and subservient Angels or Angelical powers, Celestially dignified, and also all others [616] Elemental spirits whatsoever that in any wise hath power, mansion Residence, orders, office, place or being, in the East part, Region or Angle of the Air, with like Respect also from thence to be had to the East point of the compass, Angle, part or division of the Earth. We the servants of the most high God and reverently here present[617] in his holy fear, do humbly beseech and earnestly entreat you all: O ye Angelical Seniors Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, In by and through this Imperial mighty and powerful name BATAIUA, That all or some one, or any of you, Jointly and severally, Every and each one, in general and particular, for and by itself Respectively, would be favourable and friendly unto us, as that whensoever or wheresoever, we shall Invocate, move, or call you forth unto visible appearance and our Assistance, you then would be thereby moved, to descend and appear visibly unto us in this Crystal Stone or Glass Receptacle set here before us for that purpose, or otherwise personally to appear out of it, visibly here before us, and so as that we may plainly see you and Audibly here you speak unto us, and by

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[616] S2: "other".
[617] S2: "present here".

such[618] your friendly and verbal converse with us, to Illuminate, Instruct, direct, help, aid, and assist us in all things whatsoever we shall humbly desire beseech and request of you, wherein by nature & office given you of the Highest you may or can; Hear us therefore, O ye Blessed Angels or Angelical seniors Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, And in the mighty name BATAIUA, and by the virtue, power, Influence, Efficacy and force thereof, we earnestly entreat and humbly beseech you to grant these our Supplications & petitions that all or any of you, which we shall at any time hereafter, Invocate, move or call[619] forth to visible appearance, would then be favourably and friendly placed in Celestial charity and Benevolence, forthwith and Immediately at such our Invocations and earnest requests accordingly of us made. Be thereby moved, and also to move, descend, visibly appear and speak Audibly unto us, either in this Crystal Glass[620] or otherwise out of the same as it shall please God, and you his Angelical ministers or Celestial messengers of divine grace, and Light, and shall be most beneficial and best befitting and convenient for us therein, and to administer unto us the bountiful gifts of all Earthly benefits and also endow us, with the gift of true Science and Sapience, and such like other gifts of human Accomplishments and enjoyments as may or shall be fit for us, and so beneficial unto us, that we may thereby live happy with comfort during our continuance in this our mortal being, all which we humbly beseech and earnestly entreat of all and every one of you Sacred Angels or Angelical Seniors in the name of your God and King, wherein these your friendly and Benevolent works (thus graciously communicated and given to us) shall be a song of Honour and the praise of your God in your Creation Amen

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Invocation by way of humble supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the first Lesser Angle or division of the great Quadrangle or Table of the East Vrzela, Zlar, Larz, & Arzel, by the great and powerful name of God Erzela.

O You great and glorious Angels or Angelical powers of Light Vrzela, Zlar, Larz, Arzel, governing & set over the first Lesser Angle, division, or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point of the compass appropriated to

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[618] S2: "~~your~~".
[619] S2: "~~you~~".
[620] S2: "Crystal Stone or glass Receptacle".

the Earth, serving your most high God Erzela, in orders and office accordingly as you (by Celestial dignification) are in place and power more Aerially Superior, unto which[621] is also given of the Highest by nature and office the true knowledge of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together and to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto: we the servants of the Highest (and[622] the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you, O you Angels or Angelical powers of Light, or Celestially dignified spirits of the Air, governing in orders degree, mansion (as aforesaid) Vrzela, Zlar, Larz, & Arzel, Jointly and severally, Every and each one, for and by it self Respectively, in by & through this mighty and powerful name of your God Erzela, that you (at these our humble requests and Addresses) would be so favourable and friendly unto us, as that whensoever or wheresoever we shall invocate, move, or call you forth to visible appearance, and our Assistance, you would be thereby moved, to descend, & appear (out of the same) visibly here before us in this Crystal Stone or Glass Receptacle and so as that we may plainly see you and Audibly hear you speak unto us, and by Such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true sapience which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed, given, or administered unto us; Hear us therefore O you[623] sacred Angelical powers of Light, or Celestially dignified spirits of the Air, by degree and orders superior and governing (as aforesaid) Vrzela, Zlar, Larz, Arzel, We do yet further in this great name of your God Erzela, and by the force, power and efficacy thereof, Earnestly Entreat and humbly beseech you, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would readily and forthwith move, Descend, and visibly appear unto us, whensoever we shall Invocate, call forth, or move you thereunto in this Crystal Glass standing here before us or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions and operations, speaking Audibly unto us, and also thereby directing and instructing us in the true knowledge of that your Angelical

[621] S2: "whom".
[622] S2: "of".
[623] S2: "ye".

sapience and science, given you of the Highest; And wherein also who hath accordingly by orders & office ordained and appointed you and this your Angelical Benevolence in Celestial grace & charity thus given & granted unto us, and also in the accomplishments & fulfilling of all these our humble desires and requests and whatsoever also shall be requisite and fit for us to know shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the first Lesser Angle or division of the great Quadrangle or Table of the East Cezodenes[1], Totet[2], Sias[3], Efemende[4], who are moved and called forth, by the great and powerful name of God Idoigo, and constrained to do what they are commanded, according to their office by the great name of God Ardeza.

O You Angelical powers of Light or dignified spirits of the Air Cezodenes, Totet, Sias, Efemende, serving in orders under Superior powers your most high & omnipotent God Idoigo, Respecting the like part or point of the compass appropriated to the Earth in the first Lesser Angle or division of the great Quadrangle or East part of the Air, accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office the true knowledge of physick in all its parts and the curing of all diseases whatsoever are incident to human bodies, and to Reveal, show forth and giving the same unto mankind living on Earth, whensoever you shall be moved and called forth, and by the great name of your God Ardeza commanded thereunto: we the servants of the Highest and the same your God and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O you Benevolent Angels,[624] dignified powers of the Air serving in orders, degree & mansion as aforesaid Cezodenes, Totet, Sias, Efemende, Jointly and severally, every and each one, for and by it self respectively in by and through this mighty and powerful name of your God Idoigo, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, that whensoever & wheresoever we shall Invocate, move, or call you forth unto visible appearance and our Assistance you then would readily & Immediately forthwith at our Invocations, move, descend, appear, and show your selves corporally visible unto us in this Crystal

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[624] S2: "or".

Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse & show forth and given to us, And furthermore also that in by and through this great and powerful name of your God Ardeza and the force and virtue thereof; we do likewise, earnestly entreat, and Invocate you, to do accomplish and fulfil whatsoever (accordingly and[625] is by nature and office given you of the Highest) we shall request and command you: Hear us therefore O you Benevolent Servient Angels or dignified Spiritual powers of the Air serving in orders, office, degree and mansion and by nature as aforesaid Cezodenes, Totet, Sias, Efemende, you do yet further in this great name of your God Idoigo, and by the virtue and efficacy thereof, Earnestly Invocate and entreat you to yield up, and give unto us your assuredly firm, free, full and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate, move, or call forth to visible appearance would certainly without any tarrying or delay, Immediately move, descend, and visibly appear unto[626] us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you directing and Instructing us in the true knowledge and judgement of that your spiritual sapience and science given to you of the Highest. And in this undoubted true and great name of your God Ardeza, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you not only to reveal, declare, show forth, and make known unto us the true and apprehensive knowledge[627] of all such occult & mystical Arcanaes in physick and of whatsoever else relates thereunto, as are unknown of mankind but also do whatsoever we shall further command, request or desire to be done for us relating to the said sciences, & our benefits therein, as you by office are of the Highest accordingly preordained & appointed All which your obedience readily & willingly fulfilling and exemplifying[628] unto us, as here we have in the powerful and true names of your God Earnestly entreated and besought you,

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[625] S2: "as".
[626] S2: "to".
[627] S2: "~~which apprehensive~~".
[628] S2: "accomplishing".

shall be a song of Honour, & the praise of your God in your Creation Amen

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Invocation by way of humble supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders, and set over the Second Lesser Angle or division[629] of the great Quadrangle or Table of the East, Vtepa[1], Tepau[2], Paute[3], Autep[4], by the great and powerful name of God EUTEPA.

O Ye great and glorious Angels or Angelical powers of Light Vtepa, Tepau, Paute, Autep, governing or set over the Second Lesser Angle, division or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point of the Compass appropriated to the Earth, serving[630] your most high God Eutepa, in orders and offices accordingly as you (by celestial dignification) are in place and power more Aerially superior, and to whom is also given of the Highest by nature and office (* moving from place to place) the true Knowledge of the Knitting together of natures and also as well the destruction of nature, and of things that may perish as of conjoining and knitting them together, and to reveal, show forth & communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be (called,) Invocated or moved thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O you Angels or Angelical powers of Light or Celestially dignified spirits of the Air, governing in orders, degree, mansion as aforesaid Vtepa, Tepau, Paute, Autep, Jointly and severally, every and each, of for and by it self Respectively, in by and through this mighty and powerful name of your God Eutepa, that you (by these humble requests and Addresses) would be favourably friendly unto us, as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance and[631] Assistance, you would be thereby moved to descend & appear visibly unto us in this Crystal Stone or Glass Receptacle which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true sapience, which

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[629] S2: "Divisions".
[630] S2: "~~the~~".
[631] S2: Inserts "our".

by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us: Hear us therefore O ye Sacred Angelical powers of Light or Celestial dignified spirits of the Air, by degree, and order, Superior and governing (as aforesaid) Vtepa, Tepau, Paute, Autep, We do yet further in this great name of your God Eutepa and by the force power, and Efficacy thereof, earnestly entreat and humbly beseech you to grant these our Supplications and petitions and that all or any of you that we shall at any time hereafter, Invocate, move, or call forth to visible appearance would[632] readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate, move, (or) call forth, or move you thereunto in this Crystal Glass standing here before is, or otherwise out of it, as shall please God and you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us, or unto us in these our Actions and operations, speaking Audibly unto us, and also thereby directing and Instructing us, in the true knowledge of that your Angelical Sapience and Science given of you of the Highest, and wherein also, he hath accordingly by orders and office ordained and appointed you, & also in the accomplishment and fulfilling of all these our humble desires and requests and this your Angelical benevolence in celestial grace and charity thus given and granted unto us, and whatsoever also shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified spirits of the Air placed in orders and serving in the Second Lesser Angle or division of the great Quadrangle or Table of the East Oyoube[1], Paoc[2], Vrbeneh[3], Diri[4], who are moved and called forth by the great and powerful name of God Hacza, and constrained to do what they are commanded according to their office, by the great name of God Palam.

O Ye Angelical powers of Light or dignified spirits of the Air O Yube, Paoc, Vrbeneh, Diri, serving in orders under Superior powers your most high and omnipotent God Hacza, in the Second Lesser Angle or division of the great Quadrangle or East part of the Air Respecting the like part or point of the compass appropriated to the Earth accordingly as you therein are placed more inferior and subservient; And unto whom is given of the Highest by nature and

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[632] S2: "~~readly~~".

office the true knowledge of (* finding & use of metals, of Congelation of Stones & the virtues of all stones whatsoever,)[633] physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies, and to Reveal, show forth, and give the same unto[634] mankind living on Earth, whensoever you shall be moved and called forth; And by the great name of your God Palam commanded thereunto: We the servants of the Highest and the same your God, and Reverently here present in his holy fear, do earnestly entreat, call upon, and move you all, O you Benevolent Angels or dignified powers of the Air, serving in orders, degree, and mansion (as aforesaid) OYube, Paoc, Vrbeneh, Diri, Jointly and severally, every and each one, for and by it self Respectively, in by and through this mighty and powerful name of your God Hacza, that you (at this our Earnest Addresses) would be so truly willing and friendly unto us that whensoever and wheresoever we shall Invocate, move or call you forth unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations move, descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience which by nature and office (given to[635] you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us; And furthermore also, that in, by, and through this great and powerful name of your God Palam, and the force and virtue thereof; we do likewise earnestly Invocate, and entreat you to do accomplish and fulfil whatsoever (accordingly[636] and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore O ye Benevolent Servient Angels or dignified spiritual powers of the Air, Serving in orders, office, degree and mansion and by nature as aforesaid OYube, Paoc, Vrbeneh, Diri, you do yet further in this great name of your God Hacza, And by the virtue and Efficacy thereof, earnestly Invocate and entreat you, to yield up and give unto us your assuredly firm, free, full and obliged consent herein[637], that all or any of you which we shall at any time hereafter invocate move, or call forth to visible appearance, would certainly without any tarrying or delay Immediately move, descend, and

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[633] S2: "~~and of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".
[634] S2: "to".
[635] S2: Omits "to".
[636] S2: "~~and~~".
[637] S2: "therein".

visibly appear unto us in this Crystal Glass standing here before us or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial, convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge and Judgement of that your Spiritual Sapience and Science given you of the Highest; And in this undoubtedly true and great name of your God Palam, and by the virtue and power thereof, whereby we also earnestly Invocate & entreat you not only to reveal, declare,[638] show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick, and of[639] whatsoever else relates therein unto[640] as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done for us, relating to the said science and our benefits therein, as you by office of the Highest accordingly preordained and appointed; All which your obedience, readily & willingly fulfilling and accomplishing unto us, as here we have in the powerful and true name of your God earnestly entreated and besought you, shall be a song of Honour & the praise of your God in your Creation Amen.

Invocation by way of humble supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the third Lesser Angle or division of the great Quadrangle or Table of the East Cenbar[1], Enbarc[2], Barcen[3], Vrcenbe[4], by the great and powerful name of God Ecenbar.

O Ye great and glorious Angels or[641] Angelical powers of Light Cenbar, Enbarc, Barcen, Vrcenbe, governing or[642] set over the Third Lesser Angle, division or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point of the compass, appropriated to the Earth serving your most high God Ecenbar, in orders and offices accordingly as you (by[643] Celestial Dignification) are in place and power more Aerially Superior, unto who is also given of the Highest by nature and office, the true

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[638] S2: Inserts "and".
[639] S2: Omits "of".
[640] S2: Replaces "therein unto" with "thereunto".
[641] S2: "~~beneficial~~".
[642] S2: "and".
[643] S2: Repeats "by".

knowledge of (* all Mechanical crafts whatsoever), of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining, knitting them together;[644] And to Reveal, show forth, and communicate the same unto mankind (by your Angelical ministry) living on the Earth, whensoever you shall be invocated or moved thereunto, we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical powers of Light or celestially dignified Spirits of the Air, governing in orders, degree, mansion (as aforesaid) Cenbar, Enbarc, Barcen, Vrcenbe, Jointly and severally, every and each one, for and by it self Respectively, in, by and through this mighty and powerful name of your God Ecenbar, that you (at these our humble requests and Addresses) would be so favourable and friendly unto us as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance and our assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Stone or Glass Receptacle which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly here you speak unto us; And by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore, O ye Sacred Angelical powers of Light or Celestial dignified Spirits of the Air by degree, and orders Superior and governing (as aforesaid) Cenbar, Enbarc, Barcen, Vrcenbe, we do yet further in this great name of your God Ecenbar, and by the force power and efficacy thereof, earnestly entreat and humbly beseech you, to grant these our supplications and petitions, and that all or any of you, that we shall at any time hereafter Invocate, move, or call forth to visible appearance, would readily and forthwith move, descend, and visibly appear unto us, whensoever we shall Invocate, call forth, or move you thereunto in this Crystal Glass standing here before us, or otherwise to appear out of it, as it shall please God and you his ministers of divine grace, and as befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions and operations, Speaking Audibly unto us, and also thereby directing and Instructing us in the true knowledge of that your Angelical Sapience and Science given you of the Highest, and

[644] S2: This section is all struck out, thus "~~of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining, knitting them together~~".

wherein so[645] He hath accordingly by orders and office ordained and appointed you and this your Angelical benevolence in celestial grace and charity thus given and granted unto us; And also in the accomplishment & fulfilment of all these our humble desires and Requests and whatsoever else may[646] be requisite and fit for us to know, shall be a song of Honour and praise of your God in your creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Third Lesser or division of the greater Quadrangle or Table of the East, Abemo[1], Naco[2], Ocenem[3], Shael[4], who are moved and called forth by the great and powerful name of God Aiaoai, and constrained to do what they are commanded according to their office by the great name of God Oiiit.

O Ye Angelical powers or dignified spirits of the Air Abemo, Naco, Ocenem, Shael, serving in orders under superior powers your most high and omnipotent God Aiaoai, in the Third Lesser Angle, or division of the great Quadrangle or East part of the Air, Respecting the like part or point of the compass appropriated to the Earth accordingly as you therein are placed more Inferior and Subservient, and[647] unto whom is given of the Highest by nature & office the true knowledge of (*Transformation & transplantation,) physick in all its parts an the curing of diseases which are incident to Human bodies;[648] And to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Oiiit, commanded thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified Spirits of the Air, serving in orders, degree, and mansion (as aforesaid) Abemo[1], Naco[2], Ocenem[3], Shael[4], Jointly and severally, every & each one for and by it self Respectively, in by and through this mighty and powerful name of your God Aiaoai, that you (at these our earnest Addresses) would be so truly willing and friendly unto us,[649] that whensoever and wheresoever we shall invocate

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[645] S2: "also".
[646] S2: "shall".
[647] S2: "~~also~~".
[648] S2: Omits this section thus: "~~physick in all its parts an the curing of diseases which are incident to Human bodies~~".
[649] S2: Inserts "as".

move or call you forth, unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and audibly hear you speak unto us; And by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us; And furthermore also, that in by and through this great and powerful name of your God Oiiit, and the force and virtue thereof; we (the servants of the most high God) do likewise earnestly Invocate and Entreat you, to do, accomplish and fulfil whatsoever we shall request and command you; Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Abemo, Naco, Ocenem, Shael, you do yet further in this great name of your God Aiaoai, and by the virtue and efficacy thereof, Earnestly invocate and entreat you to yield up and give unto us, your assuredly firm free, full, and obliged consent herein, That all or any of you, which we shall at any time hereafter Invocate, move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge and Judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Oiiit, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult & mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall further command, Request or desire to be done Relating to the said Science and our Benefits therein (as you by office are of the Highest) accordingly preordained and appointed; All which your obedience, Readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the fourth Lesser Angle or division of the great Quadrangle or Table of the East Exgezod[1], Gezodex[2], Zodexge[3], Dexgezod[4], by the great and powerful name of God Eexgezod.

O Ye[650] great and glorious Angels or Angelical powers of Light Exgezod, Gezodex, Zodexge, Dexgezod, governing and set over the fourth Lesser Angle division or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point[651] of the compass appropriated to the Earth serving your most high God Eexgezod in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior unto whom is given also of the Highest by nature and office the true knowledge (* of the Secrets of men knowing &c) (of physick in all its parts) and of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[652] And to Reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O ye Angels or Angelical powers of Light, or Celestially dignified Spirits of the Air governing in orders degree and mansion (as aforesaid) Exgezod, Gezodex, Zodexge, Dexgezod, Jointly & severally Every and Each one, for and by it self Respectively, In by and through this mighty and powerful name of your God Eexgezod, that you (at these our humble Requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance & our Assistance, you would be thereby moved, to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us; And so, as that we may plainly see you and Audibly hear you Speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled Knowledge and true Sapience, which by nature & office (given you of the Highest) may by such your Angelical ministry, be Revealed

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[650] S2: "you".
[651] S2: "~~or point~~".
[652] S2: Has this section struck through, thus: "~~and of physick in all its parts and of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

given or administered; Hear us therefore, O you[653] Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and order Superior and governing (as aforesaid) Exgezod, Gezodex, Zodexge, Dexgezod, we do yet further in this great name of your God Eexgezod, And by the force power and efficacy thereof, to grant these our humble Supplications and petitions and that all or any of you, that we shall at any time hereafter Invocate move or call forth to visible appearance, would Readily and [654] forthwith move, Descend and visibly appear unto us in this Crystal Glass standing here before us or otherwise out of it as shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or Beneficial for us or unto us, in these our Actions and operations, Speaking Audibly unto us, and also thereby directing & Instructing us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you; And this your Angelical Benevolence in Celestial grace & charity thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the fourth Lesser Angle or division of the great Quadrangle or Table of the East Acca[1], Enpeat[2], Otoi[3], Pemox[4], who are moved and called forth by the great & powerful name of God Aovararzod, and constrained thereunto to do what they are commanded according to their office by the great name of God Aloai.

O Ye Angelical powers of Light or dignified Spirits of the Air, Acca, Enpeat, Otoi, Pemox, serving in orders under superior powers your most high and omnipotent God, Aovararzod, in the fourth Lesser Angle, division of the great Quadrangle or East part of the Air, Respecting the like part or point of the Compass appropriated to the Earth accordingly as you therein are placed more Inferior and subservient, and unto whom is given of the Highest by nature and office, the true knowledge (* of all Elemental creatures amongst us,

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[653] S2: "ye".
[654] S2: Omits "and".

how many Kinds,[655] their life[656] in the creation as they are severally placed in the 4 Elements, Air, Earth, fire & Water,) of physick in all its parts and the curing of all diseases, which are Incident to Human bodies,[657] and to reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God Aloai, commanded thereunto; we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all; O you[658] Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion (as aforesaid) Acca, Enpeat, Otoi, Pemox, Jointly and severally, every and each one, for and by itself respectively, In by and through this mighty and powerful name of your God Aovararzod, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever and wheresoever we shall Invocate, move, or call you forth unto visible Appearance and our Assistance, you then would readily and forthwith at our Invocations move, Descend, appear and show your selves corporally visible unto us, in this Crystal Glass standing here before us[659], or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us; And by such your Spiritual Revelations to make us partakers of that true knowledge & Sapience which by nature & office (given you of the Highest) may be showed forth and given to us, and furthermore also that in by and through this great and powerful name of your God Aloai, and the force and virtue thereof, we do likewise Earnestly Invocate and entreat you, to do, accomplish, and fulfil whatsoever (accordingly and by its nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Acca, Enpeat, Otoi, Pemox, you do yet further in this great name of your God Aovararzod, and by the virtue and efficacy thereof, Earnestly Invocate and Entreat you, to yield up, and give unto us your assuredly firm, free, full, and obliged consent herein, That all or any of you which we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately, move, descend, and visibly appear unto us in this Crystal Glass standing here before us or otherwise out of it as

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[655] S2: Inserts "&".
[656] S2: "use".
[657] S2: Has this section crossed out, thus: "~~of physick in all its parts and the curing of all diseases, which are Incident to Human bodies~~".
[658] S2: "ye".
[659] S2: "me".

it shall please God to give unto you, and thereby most beneficial convenient and fit for us in these both our present and other our future Actions & operations and to speak plainly unto us so as that we may sensibly hear you and understand you directing & Instructing[660] in the true knowledge and judgement of that your Spiritual Sapience (given you of the Highest) And in this undoubted true and great name of your God Aloai, and by the virtue and power thereof, whereby we also earnestly Invocate and Entreat you not only to instruct[661], declare, show forth and make known unto us the true and apprehensive knowledge of all such occult & mystical Arcanaes in physick, and of whatsoever else relates thereunto as are unknown of mankind, but also do whatsoever[662] we shall further command[663], request[664], desire to be done, relating to the said Science and our benefit therein (as you by office are of the Highest) accordingly preordained and appointed; All which your obedience readily and willingly fulfilling and accomplishing unto us as here we have in the powerful and true names of your God Earnestly Entreated,[665] besought you, shall be a song of Honour and the praise of your God in your Creation Amen.

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[660] S2: Inserts "us".
[661] S2: "reveal".
[662] S1: Repeats the word "whatsoever" here.
[663] S2: Inserts "and".
[664] S2: Inserts "or".
[665] S2: Inserts "and".

[Invocation of the Kings, Seniors, Angels and Spirits of the West]

Humble Supplication and petition made to the great King RAAGIOS, principal governor and Celestial Angelical watchman set over the watch Tower or Terrestrial Angle of the West by the 3 mighty & powerful names of God Emph, Arsel, Gaiol.

O Thou Regal, great, mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts RAAGIOS, who in the beginning of time by the divine decree and appointment of the Highest in the unity of the Blessed Trinity wast[666] set over the Terrestrial Angle of the West, as the only King, governor, overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assault, Surprisal, Theft or other wicked Encroachments, usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and Spirits of darkness; And as a snaffle to restrain their wickedness by the bit of God's boundless power and Justice, to the intent that (they being put on, into the earth) their Envious will may be bridled the determinations of the Highest fulfilled, and his creatures kept within the compass and measure of order; we humbly beseech, Invocate and Entreat you, O you Royal Angel RAAGIOS, In by and through these potent mighty and great names of your God Emph, Arsel, Gaiol, to preserve, defend, keep and protect us, from the wicked Illusions, Envious Temptations violent Assaults, or any other destructive Surprisals of all Evil Spirits or Infernal powers of darkness whatsoever and that we may not be thereby dismayed, vanquished or overcome, and that by the virtue, power & efficacy of those three said mighty names of God, Emph, Arsel, Gaiol, O you great potent and Royal Angel RAAGIOS, and by the true seal or character of your Creation, and by those Banners, Ensigns or Trophies of Honour and glory borne or standing before you as both divine Celestial Angelical, natural and Royal Tokens and Testimonies of Monarchy majesty and Imperial Authority (given and confirmed unto you in the beginning of the world), and by the Influence, Efficacy, force and virtue thereof; We most Earnestly Entreat and humbly beseech you to be gracious and friendly unto us herein, and furthermore likewise to help, aid, and assist us in all these as such our Temporal and Terrestrial operations, affairs, and concerns, as wherein you may or can by the Superior power of that

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[666] S2: "wert".

your Kingly order and Authority (given you of the Highest) for the protection, defence, preservation, care, conduct, comfort, support, Assistance, Benefit and use of mankind living on Earth, and amongst the rest we also again humbly entreat and Earnestly beseech you, that all those six governing[667] Angels called Angelical Seniors, and all other governing or superior Angelical and Elemental powers of Light Celestially dignified, and also that all other dignified Servient and Subservient Spirits or Benevolent Aerially powers who are by nature and office friendly and good, and ordained (by divine appointment in the unity of the Blessed Trinity) for the use, Benefit and Service of mankind, of all degrees and offices from the Superior to the Inferior in the order and mansion serving the most high God, under your Imperial and Sovereign power, Authority, command, Subjection Service and obedience properly referred or appropriated to the West Angle of the Air, Respecting also the like point of the Compass, Quarter, Angle[668], division of the Earth, may by the force and power of our Invocations be moved to descend and appear visibly unto us in this Crystal Glass or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the reading and repetition of our Invocations or calls on that account by us made unto them, moved, Descend and appear before us visible[669] to the Sight of our Eyes, and to speak Audibly unto us that we may plainly and perfectly both see and hear them and friendly to converse with us fulfilling our desires and requests in all things according to their several and respective offices, and to serve us therein, and also do for us as for the servants of the most high God, whensoever and wheresoever and whereunto we shall at any time and place move you both in power and presence whose works herein shall be a song of Honour to the glory and praise of the most high God both in your and their Creation Amen.

Invocation by way of humble supplication and petition made to the six great Angels or Angelical Seniors Lefarahpem[1], Saiinou[2], Laoaxarp[3], Selgaiol[4], Ligdisa[5], Soaixente[6], by the great and powerful name of their Imperial King RAAGIOS.

O Ye great Angels or Angelical Seniors Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, serving your most high God

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[667] S2: "great".
[668] S2: Inserts "or".
[669] S2: "visibly".

Emph, Arsel, Gaiol, before the mighty Angelical monarch King RAAGIOS, in the Angle, Region or division of the West, and who are dignified with Celestial power and Authority therein, and by office judging the government of the Angelical King, thereby fulfilling the divine will and pleasure of the Highest in all things appointed and committed to your charge, and placed in Superior (power[670] &) order under the said Angelical King and governing over all other, both superior Servient and subservient Angels or Angelical powers celestially dignified, and also all other Elemental Spirits whosever that in any wise hath power, mansion, Residence, orders, office, place or being, in the West part, Region or Angle of the Air with like respect also, from thence to be had to the west point of the Compass, Angle, part or division of the Earth, we the servants of the Highest, and Reverently here present in his holy fear, do humbly beseech, call upon, & Earnestly Entreat you all,[671] you Angelical Seniors Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, In by and through this Imperial mighty and powerful name RAAGIOS, That all or some one severally[672] of you, Jointly and severally, in general and particular, Every and Each one, for and by it self respectively would be so favourable and friendly unto us as that whensoever or wheresoever we shall Invocate, move or call you forth unto visible appearance & our assistance, you then would be thereby moved to descend, and appear visibly unto us, in this Crystal Glass set here before us, and so, as that we may plainly see and Audibly hear you speak unto us, and by such your friendly Society and verbal converse with us, to Illuminate, Instruct, direct, help, Aid and assist us in all things whatsoever we shall humbly desire, beseech and request of you, wherein by nature and office (given you of the Highest) you may or can; Hear us therefore, O ye Blessed Angels or Angelical seniors Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, and in the mighty name RAAGIOS, and by the virtue, power, Influence, Efficacy and force thereof, we earnestly entreat and humbly beseech you to grant these our supplications and petitions, that all or some[673] of you which we shall at any time hereafter Invocate, move[674], call forth to visible appearance would then be favourable and firmly placed in Celestial charity and Benevolence, forthwith & Immediately at such our Invocations and earnest requests accordingly of us made, be thereby moved, and also to move, descend, visibly appear and speak Audibly unto us, either in this Crystal Glass or otherwise out

[670] S2: "powers".
[671] S2: Inserts "O".
[672] S2: Replaces "severally" with "or any".
[673] S2: "any".
[674] S2: Inserts "or".

of the same as it shall please God and you his Angelical ministers or Celestial messengers of divine grace and Light and shall be most befitting, beneficial and convenient for us therein and to administer unto us the bountiful gifts of all Earthly benefits, and also endow us with the gift of true Sapience and science and such like other gifts of human Accomplishments & Enjoyments as may or shall be fit for us, and so beneficial unto us that we may thereby live happy with comfort during our continuance in this mortal being; All which we humbly beseech and earnestly entreat of all and every of you sacred Angels or Angelical Seniors, in the name of your God & King wherein these your friendly and benevolent works (thus graciously communicated and given to us) shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the first Lesser Angle or division of the great Quadrangle or Table of the West Taad[1], Aadet[2], Adeta[3], Detaa[4], by the great and powerful name of God HETAAD.

O Ye great and glorious Angels or Angelical powers of Light Taad, Aadet, Adeta, Detaa, governing or set over the first Lesser Angle, division or Quarter of the great Quadrangle of the west part of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Hetaad, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior; unto whom is given also of the Highest by nature and office, the true knowledge of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together, and to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do Earnestly Entreat, humbly beseech, and move you all; O you[675] Angels or Angelical powers of Light, or celestially dignified Spirits of the Air, governing in orders, degree, and mansion (as aforesaid) Taad, Aadet, Adeta, Detaa, Jointly and severally, Every and each one, for and by it self respectively, In by and through this mighty & powerful name of your God Hetaad, that you (at these humble requests and Addresses) would be favourable and friendly

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[675] S2: "ye".

unto us, as that whensoever or wheresoever, we shall Invocate, move or call you forth to visible appearance & our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and[676] as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled Knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us. Hear us therefore O you[677] Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degrees[678] & orders Superior, and governing (as aforesaid) Taad, Aadet, Adeta, Detaa, you do yet further in this great name of your God Hetaad, and by the force, power and Efficacy thereof, Earnestly Entreat, and humbly beseech you to grant these our Supplications & petitions, and that all or any of you that we shall at any time hereafter, Invocate, move or call forth to visible appearance, would readily & forthwith, move, Descend, & visibly appear unto us, whensoever we shall Invocate, call forth or move you thereafter[679] in this Crystal Glass standing here before us , or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us, or unto us in these our Actions and operations, Speaking Audibly unto us and also thereby directing and instructing us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) wherein also he hath accordingly by order and office, ordained and appointed you; And this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, also in the accomplishment and fulfilling of these our humble desires and requests and of whatsoever else shall be requisite and fit for us to know shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the first Lesser Angle or division of the great Quadrangle[680] or table of the West Toco[1], Nehded[2], Paax[3], Saix[4], who are moved and called forth by the great and powerful name of God Obegoca, and constrained to do what they are commanded

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[676] S2: Inserts "so".
[677] S2: "ye".
[678] S2: "Degree".
[679] S2: "thereunto".
[680] S2: "~~of~~".

according to their office by the great name of God Aabeco.

O Ye Angelical powers of Light, or dignified Spirits of the Air, Toco, Nehded, Paax, Saix, serving in orders under superior powers your most high and Omnipotent God, Obegoca, in the first Lesser Angle, or division of the great Quadrangle or West part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed more Inferior and subservient; and unto whom is given of the Highest by nature and office, the true knowledge of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies, and to reveal show forth & give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God Aabeco, commanded[681]; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon, and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion (as aforesaid) Toco, Nehded, Paax, Saix, Jointly & Severally, Every and each one, for and by itself respectively, In by and through this mighty & powerful name of your God Obegoca, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate, move, or call you forth unto visible appearance and our assistance; You then would readily and Immediately forthwith at our Invocations, move, Descend and appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise plainly to appear visibly here before us, and so as that we may personally see you, and Audibly hear you speak unto us; And by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and unto us; And furthermore also that In by and through this great and powerful name of your God Aabeco, and the force & virtue thereof; We do likewise Earnestly Entreat and Invocate you to do, accomplish and fulfil whatsoever (accordingly and by its[682] nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Servient Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Toco, Nehded, Paax, Saix, you do yet further in this great name of your God Obegoca, and by the virtue and Efficacy thereof,

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[681] S2: "commanding you thereunto".
[682] S2: Replaces 2by its" with "is by".

Earnestly Invocate and Entreat you, to yield up and give unto us, your assuredly firm, free, full, and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate, move, or call forth to visible appearance, certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us in these both our present and other our future Actions & operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and Instructing us, in the true knowledge and Judgement of that your Spiritual Sapience and Science given you of the Highest; And in this undoubted true and great name of your God Aabeco, and by the virtue and power thereof, whereby we also earnestly Invocate and Entreat, you not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick, and of whatsoever else later thereunto, as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed; All which your obedience readily & willingly fulfilling and accomplishing unto us (as here we have in the powerful and true names of your God, Earnestly Entreated and besought you) shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the Second Lesser Angle or division of the great Quadrangle or Table of the west Tedim[1], Dimet[2], Imtede[3], Emtedi[4], by the great & powerful name of God HETEDIM.

O Ye great and glorious Angels or Angelical powers of Light Tedim, Dimet, Imtede, Emtedi, governing or set over the second Lesser Angle, division or Quarter of the great Quadrangle of the west point of the Air respecting the like part or point of the Compass appropriated to the Earth serving your most high God Hetedim, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office the true knowledge of (* Moving

from place to place[683] &c) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together[684], and to invocate[685], show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders degree, and mansion (as aforesaid) Tedim, Dimet, Imtede, Emtedi, Jointly and severally, Every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Hetedim, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move or call you forth to visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Science, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degrees and orders Superior and governing (as aforesaid) Tedim, Dimet, Imtede, Emtedi, we do yet further in this great name of your God Hetedim, and by the force, power and Efficacy thereof, Earnestly Entreat and humbly beseech you, to grant these our Supplications and petitions, and that all or any of you that we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate, call forth or move you thereafter[686] in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God, and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for or unto us, in these our Actions or operations, Speaking Audibly unto us and also thereby directing and instructing us, in the true knowledge of that your Angelical

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[683] S2: Inserts "as unto this Country or that Country at pleasure".
[684] S2: This part is struck through in the manuscript, thus: "~~the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".
[685] S2: "reveal".
[686] S2: "thereunto".

Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you; And this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble desires and requests and of whatsoever else shall be requisite and fit for us to know shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the Second Lesser Angle or division of the great Quadrangle or Table of the west Magem[1], Leoc[2], Vrsyl[3], Vrvoi[4], who are moved and called forth, by the great and powerful name of God Nelapar, and constrained thereunto to do what they are commanded according to their office, by the great name of God Omebeb.

O Ye Angelical powers of Light, or dignified Spirits of the Air, Magem, Leoc, Vrsyl, Vrvoi, serving in orders under superior powers your most high & omnipotent God, Nelapar, in the second Lesser Angle or division of the great Quadrangle or West part of the Air respecting the like part or point of the compass appropriated to the Earth accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office, the true knowledge of (* finding & use of metals, the Congelation of Stones &c[687]), physick in all its parts and the curing of all diseases whatsoever that are Incident to human bodies:[688] And to Reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God Omebeb commanded thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly Entreat, call upon and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion (as aforesaid) Magem, Leoc, Vrsyl, Vrvoi, Jointly and severally, Every and Each one, for and by itself respectively, In by and through this mighty & powerful name of your God Nelapar, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate, move or call you forth, unto visible

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[687] S2: Inserts "and virtue of all stones".

[688] S2: This section is struck through, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, Appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us; And furthermore also that In by and through this great and powerful name of your God Omebeb, and the force and virtue thereof; we do likewise earnestly entreat and Invocate you, to do, accomplish, and fulfil, whatsoever (accordingly and[689] is by nature and office given you of the Highest) we shall request and command you; Hear us therefore, O you[690] Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, office, degree and mansion (as aforesaid) Magem, Leoc, Vrsyl, Vrvoi, you do yet further in this great name of your God Nelapar, and by the virtue and Efficacy thereof, Earnestly Invocate and Entreat you, to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you, which we shall at any time hereafter, Invocate move or call forth to visible appearance would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, & thereby most beneficial, convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and Instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Omebeb and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you; not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such Occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do for us whatsoever we shall further command, request or desire to be done, relating to the said Science and our Benefits therein (as you by office are of the Highest) accordingly preordained & appointed All which your obedience readily and willingly fulfilling & accomplishing unto us (as here we have in the powerful and true

[689] S2: Replaces "and", with "~~and~~ as".
[690] S2: "ye".

names of your God Earnestly Entreated and besought you) shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Third Lesser Angle or division of the great Quadrangle or Table of the West Magel[1], Agelem[2], Gelema[3], Lemage[4] by the great and powerful name of God HEMAGEL.

O Ye glorious and great Angels or Angelical powers of Light Magel, Agelem, Gelema, Lemage, governing or set over the Third Lesser Angle, division or Quarter of the great Quadrangle of the west point of the Air, respecting the like part or point of the compass appropriated to the Earth, Serving your most high God Hemagel, in orders and office accordingly, as you (by Celestial dignification) are in place and power more Aerially Superior; unto whom is given also of the Highest by nature & office, the true knowledge of (* all Mechanical Crafts whatsoever), the knitting together of natures, & also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[691] And to Reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical Spirits of Light, or Celestially dignified Spirits of the Air, governing in orders, degree, and mansion as aforesaid Magel, Agelem, Gelema, Lemage, Jointly and severally, Every and each one for and by it self respectively, In by and through this mighty and powerful name of your God Hemagel, that you (at these our humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of

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[691] S2: This section is crossed out, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light, or Celestially dignified Spirits of the Air, by degree, and orders superior and governing as aforesaid Magel, Agelem, Gelema, Lemage, we do yet further in this great name of your God Hemagel, and by the force power and efficacy thereof, to grant these our humble Supplications, and that all or any of you, that we shall at any time hereafter Invocate, move or call forth to visible appearance, would readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate, call forth or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us, or unto us in these, our Actions or operations, speaking Audibly unto us, and also thereby directing and Instructing us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition, made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Third Lesser Angle or division of the great Quadrangle or Table of the West Paco[1], Endezen[2], Jipo[3], Exarih[4], who are moved and called forth by the great and powerful name of God Maladi, And constrained thereunto to do what they are commanded, according to their office by the great name of God Olaad.

O Ye Angelical powers of Light or dignified Spirits of the Air, Paco, Endezen, Jipo, Exarih, serving in orders under superior powers, your most high and omnipotent God, Maladi, in the Third Lesser Angle or division of the great Quadrangle or West part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient and unto whom is given of the Highest by nature and office the true knowledge of (* Transformation & transplantation), physick in all its parts and the curing of all diseases which are

Incident to human bodies,[692] and to reveal, show forth and give the same to mankind living on Earth whensoever you shall be moved and called forth by the great name of God Olaad, commanded thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do Earnestly Entreat, call upon and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion (as aforesaid) Paco, Endezen, Jipo, Exarih, Jointly and severally, Every and Each one, for and by itself respectively, In by and through this mighty & powerful name of your God Maladi, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever we shall Invocate, move, or call you forth unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations, move, descend, appear and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us; And by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance & verbal converse be showed forth and given to us: And furthermore also that In by and through this great and powerful name of your God Olaad, and the force and virtue thereof, we do likewise earnestly Invocate and Entreat you, to do, accomplish and fulfil whatsoever (accordingly and[693] is by nature and office given you of the Highest) we shall request & command you, Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, office, degrees, & mansion as aforesaid Paco, Endezen, Jipo, Exarih, you do yet further in this great name of your God Maladi, and by the virtue and Efficacy thereof, earnestly Invocate and Entreat you to yield up and give unto[694] us, your assuredly firm, free, and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate move, or call forth to visible appearance would readily without any Tarrying or delay, Immediately, move descend,[695] appear visibly unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as

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[692] S2: This section is struck through, thus: "~~physick in all its parts and the curing of all diseases which are Incident to human bodies~~".
[693] S2: "~~and~~ as".
[694] S2: "~~unto~~".
[695] S2: Inserts "&".

that we may sensibly hear you and understand you, directing and Instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true, and great name of your God Olaad, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such Occult and mystical Arcanaes in physick and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done, relating to the said Science and our Benefits therein (as you by office are of the Highest) accordingly preordained and appointed, All which your obedience, Readily and willingly fulfilling and accomplishing unto us as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the fourth Lesser Angle or division of the great Quadrangle or Table of the West Enlarex, Larexen, Rexenel, Xenelar by the great & powerful name of God HENLAREX.

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O Ye great and glorious Angels or Angelical powers of Light Enlarex, Larexen, Rexenel, Xenelar, governing and set over the fourth Lesser Angle division or Quarter of the great Quadrangle or West point of the Air, respecting the like part or point of the Compass appropriated to the Earth, Serving your most high God Henlarex, in orders and office accordingly as you (by Celestial Dignification)[696] are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (* the Secrets of men knowing), the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[697] And to Reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be invocated or moved thereunto; We the servants of the Highest (and the same

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[696] S2: "~~are~~".

[697] S2: This section is struck through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air governing in orders, degree, and mansion as aforesaid Enlarex, Larexen, Rexenel, Xenelar, Jointly and severally, Every and each one for and by it self respectively, In by and through this mighty and powerful name of your God Henlarex, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate move or call you forth to visible appearance and our assistance, you would be thereby moved to descend & appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air by degree and orders Superior, and governing as aforesaid Enlarex, Larexen, Rexenel, Xenelar, we do yet further in this great name of your God Henlarex, and by the force power and efficacy thereof, to grant these our Supplications and petitions, and that all or any of you that we shall at any time hereafter, Invocate, move or call forth to visible appearance would readily and forthwith at our Invocations move, Descend, and visibly appear unto us, whensoever we shall Invocate or move you thereunto in this Crystal Glass standing here before us or otherwise out of it, as it shall please God and you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us or unto us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace & charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires & requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders, and serving in the Fourth Lesser Angle or division of the great Quadrangle or Table of the West Expecen[1], Vasa[2], Dapi[3], Reniel[4], who are moved and called forth by the great and powerful name of

God Jaaasde, and constrained thereunto to do what they are commanded according to their office by the great name of God Atapa.

O Ye Angelical powers of Light or dignified Spirits of the Air, Expecen, Vasa, Dapi, Reniel, serving in orders under superior powers, your most high & omnipotent God, Jaaasde, in the Fourth Lesser Angle or division of the great Quadrangle or West part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office the true knowledge (* of all Elemental creatures among us how many Kinds & their life in the Creation &c,) of physick in all its parts and the curing of all diseases which are Incident to human bodies, [698] and to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Atapa, commanded thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon, and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion as aforesaid Expecen, Vasa, Dapi, Reniel, Jointly and severally, Every and Each one, for and by itself respectively, In by and through this mighty and powerful name of your God Jaasde, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever & wheresoever we shall Invocate, move or call you forth unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly hear you Speak unto us, and by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us, and furthermore also that In by and through this great and powerful name of your God Atapa, and the force and virtue thereof, we do likewise Earnestly Entreat and Invocate you, to do, accomplish, and fulfil whatsoever (accordingly and[699] is by nature and office, given you of

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[698] S2: This section is struck through, thus: "~~of physick in all its parts and the curing of all diseases which are incident to human bodies~~".
[699] S2: "~~and~~ as".

the Highest) we shall request & command you, Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, degree, and mansion (as aforesaid) Expecen, Vasa, Dapi, Reniel, you do yet further in this great name of your God Jaaasde, and by the virtue and efficacy thereof, Earnestly Invocate and Entreat you to yield up and give unto us, your assuredly firm, free[700], and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate, move, or call forth to visible appearance would certainly without any Tarrying or delay, Immediately move, Descend & visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you and thereby most beneficial, convenient and fit for us, In these both our present and other our future Actions and operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge & judgement, of that your Spiritual Sapience and Science (given you of the Highest) and in this undoubted true and great name of your God Atapa, and by the virtue and power thereof whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick and of whatsoever else relates thereunto, as are unknown of mankind but also do whatsoever we shall further command, request or desire to be done, relating to the said Science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed, All which your Obedience, readily & willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour and the praise of your God in your Creation Amen.

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[700] S2: Inserts "will".

[Invocation of the Kings, Seniors, Angels and Spirits of the North]

Humble Supplication and petition made to the great King JCZODHEHCA, principal governor and Celestial Angelical Watchman, set over the Watch Tower or Terrestrial Table of the North by the 3 mighty & powerful names of God Emor, Dial, Hectega.

O Thou Regal, great mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts JCZODHEHCA, who in the beginning of time by the divine decree and appointment[701] of the Highest in the unity of the blessed Trinity [wast set over the Terrestrial Angle of the North, as the only King,][702] Governor, Overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assaults, Surprisal, Theft or other wicked Encroachments usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind the Devil and Spirits of darkness, And as a snaffle to restrain their wickedness by the bit of God's boundless power and justice, to the intent,[703] that (they being put on into the earth) their envious will might be bridled the determinations of the Highest fulfilled and his creatures kept within the compass and measure of order; we humbly Invocate, Entreat and beseech you, O you Royal Angel JCZODHEHCA, In by and through these potent mighty and great names of your God Emor, Dial, Hectega, to preserve, defend, keep and protect us, from the wicked Illusions, envious Temptations violent assaults, or any other destructive Surprisals of all evil Spirits or Infernal powers of darkness whatsoever, and that we may not be thereby dismayed, vanquished or overcome, and that by the virtue power and efficacy of these three said mighty names of God, Emor, Dial, Hectega, O you great potent and Royal Angel JCZODHEHCA, and by the true Seal or character of[704] your Creation, and by those Banners Ensigns or Trophies of Honour and glory borne or standing before you, as both divine Celestial, Angelical natural and Royal Tokens and Testimonies of Monarchy majesty and Imperial Authority, given and confirmed unto you in

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[701] S2: "Appointments".
[702] S1, S2: Section in square brackets is absent from S1 and S2, but this is surely an omission, see other Invocations to Kings. However combined with the crossed out sections on properties this does suggest that S2 was copied from S1.
[703] S2: "~~that~~".
[704] S2: "of" is repeated here.

the beginning of the world; And by the Influence, Efficacy force & virtue thereof, we most earnestly entreat, and humbly beseech you to be gracious and friendly unto us herein; and furthermore likewise to help, Aid, and assist us in all those, and such our Temporal and Terrestrial operations, affairs, & concerns, as wherein you may or can by the Superior power of that your Kingly power and Authority (given you of the Highest) for the protection, defence, preservation, care, conduct, comfort, support, Assistance, benefit and use of mankind living on Earth, And amongst the rest we also again humbly Entreat and earnestly beseech you, that all those six great Angels called Angelical Seniors, and all other governing or superior Angelical and Elemental powers of Light Celestially dignified. And also that all other dignified Servient and Subservient Spirits or Benevolent Aerial powers who are by nature and office friendly and good, and ordained (by divine appointment in the unity of the Blessed Trinity) for the use benefit and service of mankind of all degrees and offices from the Superior to the Inferior, in the orders & mansion serving the most high God, under your Imperial & sovereign power, Authority, command, Subjection, Service & obedience properly offered or appropriated to the north Angle of the Air, respecting the like point of the Compass, Quarter, Angle, or division of the Earth, may by the force and power of our Invocations be moved to descend and appear visibly unto us, in this Crystal Glass or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the reading and repetition of our Invocations or calls on that account by us made unto them, move, descend & appear before us visibly to the sight of our Eyes and to speak Audibly unto us, as that we may plainly and perfectly both see and hear them, and friendly to converse with them fulfilling our desires and requests in all things according to their several and respective offices, and to serve us therein, and also do for us, as for the servants of the most high God whensoever and wheresoever and whereunto we shall at any time & place move them both in power and presence, whose works herein shall be a song of Honour to the glory and praise of the most high God both in your and their Creation Amen.

Invocation by way of humble Supplication and petition made to the six Angels or Angelical Seniors Laidrom Aczinor (or Aczodinor) Elzinopo Alhectega Elhiansa Acemliceve, by the great and powerful name of their Imperial King JCZODHEHCA.

O Ye great and glorious Angels or Angelical Seniors Laidrom,

Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, serving the most high God Emor, Dial, Hectega, before the mighty Angelical monarch King Jczodhehca, In the Angle Region or division of the north and who are dignified with Celestial power and Authority therein, and by office judging the government of the Angelical King, thereby fulfilling the divine will & pleasure of the Highest, in all things appointed and committed to your charge, and placed in Superior orders under the said Angelical King and governing over all other both Superior, Servient and Subservient Angels or Angelical powers Celestially dignified, and all other Elemental Spirits whatsoever that in any wise hath power, mansion, Residence, orders, office, place or being in the north part, Region or Angle of the Air, with like respect also from thence to be had, to the north point of the Compass, Angle, part or division of the Earth,:[705] we the servants of the most high God, and Reverently here present in his holy fear, do humbly beseech, & earnestly entreat you all, O ye Angelical Seniors Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, In by and through this Imperial mighty and powerful name Jczodhehca, that some one, or all or any of you, Jointly & severally Every Each one, for and by it self respectively; would be so favourable and friendly unto us as that whensoever or wheresoever we shall Invocate move or call forth unto visible appearance and our assistance, you then would be thereby moved to descend and appear visibly unto us in this Crystal Glass set here before us, and so as that we may plainly see and Audibly hear you speak unto us, And by such your friendly Society & verbal converse with us, to Illuminate, Instruct,[706] direct, help, aid and assist us in all things whatsoever we shall humbly desire, beseech and request of you, wherein by nature and office (given you of the Highest) you may or can; Hear us therefore O ye Blessed Angels or Angelical Seniors Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, and in the mighty name Jczodhehca, and by the virtue, power, Influence Efficacy and force thereof, we earnestly entreat & humbly beseech you to grant these our Supplications and petitions, that all or any of you which we shall at any time hereafter Invocate move or call forth to visible appearance would then be favourable and friendly in Celestial charity and Benevolence, forthwith and Immediately at such our Invocations and earnest requests accordingly of us be thereby moved, And also to move, Descend, visibly appear and speak Audibly unto us, either in this Crystal Glass or otherwise out of the same as it shall please God, and you his Angelical ministers or Celestial messengers of divine grace and

[705] S1: Though this punctuation may seem incorrect it is reproduced faithfully.
[706] S2: "~~instruct~~".

Light, and shall be most befitting beneficial and convenient for us therein, and to administer to us the bountiful gifts of all Earthly Benefits & also endow us[707] with the gift of[708] true Sapience and Science, and as may or shall be fit for us, and so beneficial unto us, that we may thereby live happy with comfort, during our continuance in this our mortal being, All which we humbly beseech and earnestly entreat of all and every of you Sacred Angels or Angelical Seniors, in the name of your God and King, wherein these [709] your friendly and Benevolent works (thus graciously communicated and given to us) shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the first Lesser Angle or division of the great Quadrangle or Table of the North Boza[1], Ozab[2], Zabo[3], Aboz[4], by the great and powerful name of God ENBOZA.

O Ye great and glorious Angels or Angelical powers of Light Boza, Ozab, Zabo, Aboz, governing or set over the first Lesser Angle, division, or Quarter of the great Quadrangle of the north part of the Air, respecting the like part or point of the Compass appropriated to the Earth, serving your most high God Enboza, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of the knitting together of natures, & also as well the destruction of nature and of things that may perish as of conjoining and knitting them together; And to Reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do Earnestly Entreat, humbly beseech, and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air governing in orders degree & mansion (as aforesaid) Boza, Ozab, Zabo, Aboz, Jointly and severally, every and each one, for and by it self Respectively, in by and through, this mighty and powerful name of your God Enboza, that you (at these humble requests and Addresses) would be favourable and friendly

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[707] S2: "~~with the gift~~".
[708] S2: "~~ift~~".
[709] S2: "~~your~~".

unto us, as that whensoever or wheresoever, we shall Invocate move, or call you forth to visible appearance and our Assistance, you would be thereby moved, to descend, and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly See you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore O ye Sacred Angelical powers of Light or Celestial dignified Spirits of the Air, by degrees, and orders Superior and governing as aforesaid Boza, Ozab, Zabo, Aboz, we do yet further in this great name of your God Enboza, and by the force, power and Efficacy thereof, Earnestly Entreat, and humbly beseech you to grant these our humble supplications and petitions and that all or any of you, that we shall at any time hereafter, Invocate move or call forth to visible appearance, would Readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate, call forth, or move you thereunto, in this Crystal Glass standing here before us or otherwise out of it as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient for us, or unto us, in these our Actions and operations Speaking Audibly unto us, and also thereby directing and instructing us in the true knowledge of that your Angelical Sapience, and Science (given you of the Highest) wherein also he hath accordingly by order and office ordained and appointed you, And this your Angelical [710] Benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know shall be a song of Honour & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders, and serving in the first Lesser Angle or division of the great Quadrangle or Table of the North Aira[1], Ormen[2], Reseni[3], Jzodenar[4], who are moved and called forth by the great and powerful name of God Angepoi, and constrained to do what they are commanded according to their office by the great name of God Vnenax.

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[710] S2: "~~sapience~~".

O Ye Angelical powers of Light, or dignified Spirits of the Air, Aira, Ormen, Reseni, Jzodenar, serving in orders under superior powers your most high and omnipotent God, Angepoi, in the first Lesser Angle or division of the great Quadrangle or north part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient and unto whom is given of the Highest by nature and office the true knowledge of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies and to Reveal show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Vnenax, commanded thereunto, we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon, and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion as aforesaid Aira, Ormen, Reseni, Jzodenar, Jointly and severally Every and each one for and by itself respectively, In by and through this mighty and powerful name of your God Angepoi, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever & wheresoever we shall Invocate move or call you forth to visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may personally see you, and Audibly hear you speak unto us, And by such your Spiritual Revelations unto us to make us partakers of that true knowledge & Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us, and furthermore also that in by & through this great and powerful name of your God Vnenax, and the force and virtue thereof, we do likewise Earnestly Invocate and Entreat you to do, accomplish and fulfil whatsoever (accordingly and is its nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree, & mansion as aforesaid Aira, Ormen, Reseni, Jzodenar, you do yet further in this great name of your God Angepoi, and by the virtue and efficacy thereof, earnestly Invocate and entreat you, to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate, move, or call forth to visible appearance,

would[711] certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Stone standing here before us or otherwise out of it as it shall please God to give unto you and thereby most beneficial convenient and fit for us, in these both our present, & other our future Actions and operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and instructing us, in the true knowledge and judgement of that your Spiritual Sapience and Science given you of the Highest, And in this undoubted true and great name of your God Vnenax, and by the virtue and power thereof, whereby we also earnestly Invocate and Entreat you not only to Reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick and of whatsoever else relates thereunto as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed;) All which your obedience, readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated & besought you shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the Second Lesser Angle or division of the great Quadrangle or Table of the North Phara[1], Harap[2], Rapeh[3], Aphar[4], by the great and powerful name of God Enphara.

O Ye great and glorious Angels or Angelical powers of Light Phara, Harap, Rapeh, Aphar, governing or set over the second Lesser Angle, division or Quarter of the great Quadrangle of the north point of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Enphara, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (* Moving from place to place &c[712],) the knitting together of natures and also as well the destruction of nature and of things that may perish, as

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[711] S2: "~~would~~".

[712] S2: Omits "&c" and inserts "& moving from place to place as into this country or that country at pleasure".

of conjoining and knitting them together,[713] and to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto, We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat humbly beseech and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree, & mansion as aforesaid Phara, Harap, Rapeh, Aphar, Jointly and severally every and each one for and by it self Respectively, In by and through this mighty and powerful name of your God Enphara, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate move or call you forth to visible appearance and our assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Science[714], which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air Phara, Harap, Rapeh, Aphar, we do yet further in this great name of your God Enphara, and by the force, power and Efficacy thereof, Earnestly Entreat and humbly [beseech][715] you, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invocate, move or call forth to visible appearance, would readily & forthwith, move, Descend, and visibly appear unto us, whensoever we shall Invocate call forth or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions or operations, Speaking Audibly unto us, and also thereby directing and instructing us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity thus given & granted unto us, and also in the

[713] S2: This section is struck through, thus: "~~& the knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together~~".
[714] S2: "Sapience".
[715] S1: The absence of the word "beseech" is clearly a copyist's error.

accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the second Lesser Angle or division of the great Quadrangle or Table of the North Omgege[1], Gebal[2], Relemu[3], Jahel[4], who are moved and called forth, by the great and powerful name of God Anacem, and constrained thereunto to do what they are commanded according to their office, by the great name of God Sonden.

O Ye Angelical powers of Light or dignified Spirits of the Air, Omgege, Gebal, Relemu, Jahel, serving in orders under Superior powers your most high and omnipotent God Anacem, in the Second Lesser Angle or division of the great Quadrangle or North part of the Air, Respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, And unto whom is given of the Highest by nature and office, the true knowledge of[716] (* finding &[717] use of Metals, the Congelation of Stones[718] &c), physick in all its parts and the curing of all diseases whatsoever that are Incident to human bodies[719] and to Reveal, Show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Sonden, commanded thereunto: We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion as aforesaid Omgege, Gebal, Relemu, Jahel, Jointly & severally, Every and Each one, for and by itself respectively, In by and through, this mighty and powerful name of your God Anacem, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, as that whensoever and wheresoever, we shall Invocate, move or call you forth unto visible appearance and our assistance, you then would readily and Immediately, forthwith at our Invocations, move, Descend, appear,

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[716] S2: Omits "of"
[717] S2: "~~the~~".
[718] S2: Inserts "and the virtue of all Stones".
[719] S2: This section is crossed out, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are Incident to human bodies~~".

and show your selves corporally visible unto us in this Crystal Glass standing here before us, [or otherwise personally to appear out of the same visibly here before us,] and so as that we may plainly see you, and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and unto[720] us; And furthermore also, that In by and through this great & powerful name of your God Sonden, and the force and virtue thereof; we do likewise Earnestly Invocate & Entreat you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, office, degree, and mansion as aforesaid Omgege, Gebal, Relemu, Jahel, you do yet further in this great name of your God Anacem, And by the virtue and efficacy thereof, earnestly entreat and Invocate you, to yield up and give unto us, your assuredly firm free and obliged consent herein, that all or any of you which we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you and thereby most beneficial, convenient and fit for us, in these both our present and other our future Actions & operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and Instructing us, in the true knowledge and judgement of that your Spiritual Sapience and Science given you of the Highest, And in this undoubted true and great name of your God Sonden and by the virtue and power thereof, whereby we also earnestly Invocate and Entreat you, not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such Occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do for us whatsoever we shall further command, request or desire to be done, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed;) All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, Earnestly Entreated and besought you, shall be a song of Honour and the praise of your God in your Creation Amen.

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[720] S2: "given to".

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Third Lesser Angle or division of the great Quadrangle or Table of the North Æoan[1], Oanæ[2], Anæo[3], Næoa[4] by the great and powerful name of God NÆOAN.

O Ye great and glorious Angels or Angelical powers of Light Æoan, Oanæ, Anæo, Næoa, governing or set over the Third Lesser Angle, division or Quarter of the great Quadrangle of the north point of the Air, respecting the like part or point of the compass appropriated also[721] to the Earth, Serving your most high God Næoan, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge (* of all the mechanical Crafts whatsoever), of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[722] And to reveal show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth whensoever you shall be invocated or moved thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O you[723] Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree, and mansion as aforesaid Æoan, Oanæ, Anæo, Næoa, Jointly & severally, every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Næoan, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move or call you forth to visible appearance and our assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you, speak unto us, And by such your friendly and verbal converse with us to make us partakers of that undefiled Knowledge and true Sapience which by nature and office (given you of the Highest) may by such your Angelical ministry

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[721] S2: Omits "also".
[722] S2: This section is crossed out, thus: "~~of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".
[723] S2: "ye".

be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and orders Superior, and governing as aforesaid Æoan, Oanæ, Anæo, Næoa, we do yet further in this great name of your God Næoan and by the force power and efficacy thereof Earnestly Entreat and humbly beseech you to grant these our humble Supplications and petitions, and that all or any of you that we shall at any time hereafter Invocate move or call forth to visible appearance, would readily and forthwith, move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us or unto us, in these our Actions or operations, speaking Audibly unto us and also thereby directing and Instructing us in the[724] true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained & appointed you, and this your Angelical Benevolence in celestial grace and charity thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Third Lesser Angle or division of the great Quadrangle or Table of the North Opena[1], Doope[2], Rexao[3], Axir[4], who are moved and called forth by the great and powerful name of God Cebalpet, and constrained thereunto to do what they are commanded according to their office by the great name of God Arbizod.

O Ye Angelical powers of Light, or dignified Spirits of the Air, Opena, Doope, Rexao, Axir, serving in orders under Superior powers your most high and omnipotent God, Cebalpet, in the Third Lesser Angle or division of the great Quadrangle or North part of the Air, Respecting the like part or point of the compass appropriated to the Earth, according as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office, the true knowledge of (* Transformation & transplantation), physick in all its parts and the curing of all diseases whatsoever

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[724] S2: "~~the~~".

that are incident to human bodies,[725] and to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of God Arbizod, commanded thereunto; We the Servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion as aforesaid Opena, Doope, Rexao, Axir, Jointly and Severally, Every and Each one, for and by itself respectively, In by and through this mighty and powerful name of your God Cebalpet, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate move or call forth unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same, visibly here before us and so as that we may plainly see you and Audibly hear you speak unto us; And by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature & office (given you of the Highest) may by such your visible appearance & verbal converse (with us) be showed forth and given to us, And furthermore also, that In by and through this great and powerful name of your God Arbizod and by the force and virtue thereof, we do likewise Earnestly Invocate and Entreat you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, Serving in orders, degree and mansion as aforesaid Opena, Doope, Rexao, Axir, you do yet further in this great name of your God Cebalpet, and by the virtue and Efficacy thereof earnestly Invocate, and entreat you to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate move or call forth to visible appearance would certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, and thereby most beneficial convenient and fit for us in these both our present & other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you & understand you, directing and instructing us in the true knowledge and judgement of that your

[725] S2: This section is crossed out, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

Spiritual Sapience and Science (given you of the Highest;) And in this undoubted true and great name of your God Arbizod, and by the virtue & power thereof whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto as are unknown of mankind, but also do for us whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein; (as you by office are of the Highest accordingly preordained and appointed) All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour, and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders & set over the Fourth Lesser Angle or division of the great Quadrangle or Table of the North Jaom[1], Aomi[2], Omia[3], Maio[4], by the great and powerful name of God NIAOM.

O Ye great and glorious Angels or Angelical powers of Light Jaom, Aomi, Omia, Maio, governing & set over the Fourth Lesser Angle division or Quarter of the great Quadrangle or north point of the Air appropriated to the Earth, serving your most high God Naiom, in orders and office accordingly, as you (by Celestial dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (* the Secrets of men Knowing), the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[726] And to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be invocated or moved thereunto: we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat humbly beseech and move you all, O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders degree and mansion (as aforesaid) Jaom, Aomi, Omia,

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[726] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Maio, Jointly and severally every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Naiom, that you (at these our earnest and humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance and our Assistance, you then would be thereby moved, to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly & verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore, O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree, & orders Superior & governing as aforesaid Jaom, Aomi, Omia, Maio, we do yet further in this great name of your God Naiom, and by the force, power and efficacy thereof, to grant these our Supplications and petitions, and that all, or any of you that we shall at any time hereafter invocate, move or call forth to visible appearance, would readily and forthwith move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God & you his ministers of divine grace, & as best befitted, or shall be most convenient for us, or unto us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication & petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Fourth Lesser Angle or division of the great Quadrangle or Table of the North Mefael[1], Jaba[2], Jezexpe[3], Estim[4], who are moved & called forth by the great and powerful name of God Espemenir, and constrained thereunto to do what they are commanded, according to their office by the great name of God Hpizod.

O Ye Angelical powers of Light or dignified Spirits of the Air, Mefael, Jaba, Jezexpe, Estim, serving in orders under Superior powers, your most high & omnipotent God, Espemenir, in the Fourth Lesser Angle or division of the great Quadrangle or north part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature & office the true knowledge (* of Elemental Creatures [727] &c,) of physick in all its parts, & the curing of all diseases which are Incident to human bodies,[728] and to reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of God Hpizod, commanded thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat call upon, and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree, & mansion (as aforesaid) Mefael, Jaba, Jezexpe, Estim, Jointly & severally, every & each one, for and by itself respectively In by and through this mighty and powerful name of your God Espemenir, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall invocate move, or call you forth unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, and so as that we may plainly see you and Audibly hear you speak unto us, And by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given unto us, And furthermore also, that In by and through this great and powerful name of your God Hpizod, and the force and virtue thereof: We do likewise Earnestly invocate you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, office degree, and mansion (as aforesaid) Mefael, Jaba, Jezexpe, Estim, you do yet further in this great name of your God Espemenir, and by the virtue and efficacy thereof, Earnestly Invocate & entreat you to yield up and give unto us, your

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[727] S2: Inserts "amongst us, how many kinds & their use in the Creation as they are severally placed in the four Elements, Air, Water, Earth & Fire".

[728] S2: This section is crossed through, thus: "~~of physick in all its parts, & the curing of all diseases which are incident to human bodies~~".

assuredly firm, free and obliged consent herein, that all or any of you, which we shall at any time hereafter Invocate move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, & visibly appear unto us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you & understand you, directing and instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Hpizod, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick, and of whatsoever else relates thereunto, as are unknown of mankind but also do for us whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed, All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, Earnestly Entreated & besought you, shall be a Song of Honour and the praise of your God in your Creation Amen.

[Invocation of the Kings, Seniors, Angels and Spirits of the South]

Humble Supplication and petition made to the great King EDELPERNA, principal governor & Celestial Angelical Watchman, set over the Watch Tower or Terrestrial Table of the South by the three mighty & powerful names of God Oip, Teaa, Pedoce.

O Thou Regal[729] great mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts EDELPERNA, who in the beginning of time by the divine decree & appointment of the Highest, in the unity of the blessed Trinity, governor, overseer, principal watchman, protector & keeper thereof, from the malice, misuse, Illusion, Temptation, assaults, Surprisals, Theft, or other wicked Encroachments, usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and Spirits of darkness, and as a snaffle to restrain their wickedness by the bit of God's boundless power & Justice, to the intent, that (they being put on, into the earth) their Envious will may be bridled the determinations of the Highest fulfilled, and his creatures kept within the compass and measure of order; We humbly Invocate, Entreat and beseech you, O you Royal Angel EDELPERNA, In by and through, these potent mighty and great names of your God Oip Teaa Pedoce, to preserve, defend, Keep and protect us, from the wicked Illusions, envious Temptations violent assaults or any other destructive Surprisals of all evil Spirits or Infernal powers of darkness whatsoever and that we may not be thereby dismayed, vanquished or overcome, and that by the virtue power, and efficacy of these three said mighty names of[730] God, Oip, Teaa, Pedoce,[731] O you great potent & Royal Angel EDELPERNA, and by the true Seals or Character of your Creation, and by those Banners, Ensigns or Trophies of Honour and glory, borne or standing before you as both divine, Celestial Angelical, natural and Royal Tokens and Testimonies of Monarchy, majesty and Imperial Authority given and confirmed unto you in the beginning of the world and by the influence, Efficacy, force and virtue thereof, we most Earnestly Entreat and humbly beseech you to be gracious and friendly unto us herein, and furthermore likewise to help, aid and assist us, in all those and such our Temporal and Terrestrial

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[729] S2: "Royal".
[730] S2: Inserts "your".
[731] S2: "~~to preserve Defend Keep and protect us from the wicked Illusions, Envious Temptations~~".

operations and affairs & concerns, as wherein you may or can, by the Superior power of that your kingly power[732] & Authority (given you of the Highest) for the protection, defence, preservation, care, conduct, comfort, support, assistance, benefit and use of mankind living on Earth: And amongst the rest we also again humbly entreat and earnestly beseech you, that all those six Angels called Angelical Seniors and all other governing or Superior Angelical and Elemental powers of Light, Celestially dignified, and also that all other dignified Servient and Subservient Spirits, or Benevolent Aerial powers, who are by nature and office friendly & good, and ordained (by divine appointment in the unity of the blessed Trinity) for the use, benefit & service of mankind, of all degrees & offices from the Superior to the Inferior, In the orders and mansion serving the most high God, under your Imperial & Sovereign power, Authority, command, Subjection, Service and obedience properly offered[733] or appropriated to the South Angle of the Air, respecting the like point of the Compass, Quarter Angle or division of the Earth, may by the force and power of our Invocations be moved to descend and appear visibly unto us, in this Crystal Glass or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the repetition and reading of our Invocations or calls on that account by us made unto them, move, Descend, and appear before us visibly to the sight of our Eyes, and to speak Audibly unto us, As that we may plainly and perfectly both see and hear them, and friendly to converse with us, fulfilling our desires and requests in all things according to their several and respective offices and to serve us therein, and also do for us as for the servants of the most high God, whensoever, & wheresoever & whereunto we shall at any time and place move them, both in power and presence whose works herein shall be a song of Honour to the glory and praise of the most high God both in your and their Creation Amen.

Invocation by way of humble Supplication and petition made to the Six great Angels or Angelical Seniors Aaetpio[1], Adoeoet[2], Aapedoce[3], Alendood[4], Arinnaquu[5], Anodoin[6], by the great and powerful name of their Imperial King EDELPERNA.

O Ye great and glorious Angels or Angelical Seniors Aaetpio, Adoeoet, Aapedoce, Alendood, Arinnaquu, Anodoin, serving the

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[732] S2: "office".
[733] S2: "referred".

most high God Oip, Teaa, Pedoce, before the mighty Angelical monarch King EDELPERNA, in the Angle, Region, or division of the South, and who are dignified with Celestial power and Authority therein, And by office judging the government of the Angelical King, thereby fulfilling the divine will and pleasure of the Highest in all things appointed and committed to your charge and placed in Superior orders under the said Angelical King, and governing[734] over all other both Superior Servient and Subservient Angels or Angelical powers Celestially dignified, and also all other Elemental Spirits whatsoever, that in any wise hath power, mansion, Residence, orders, office, place or being in the South[735] part, Region, or Angle of the Air, with like respect also from thence to be had to the South point of the compass, Angle, part, or division of the Earth. We the servants of the most high God, and Reverently here present in his holy fear, do humbly beseech and move you all, O ye Angelical Seniors Aaetpio, Adoeoet, Aapedoce, Alendood, Arinnaquu, Anodoin, In by & through this Imperial mighty & powerful name EDELPERNA, that some one, or all or any of you Jointly and Severally, in general and particular, every and each one for and by it self respectively, would be so favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move or call you forth unto visible appearance and our assistance, you then would be thereby moved to descend & appear visibly unto us, in this Crystal Glass set here before us, and so as that we may plainly see you, and audibly hear you speak unto us, and by such your friendly Society & verbal converse with us, to Illuminate, Instruct, direct, help, Aid & assist us in all things whatsoever we shall humbly desire, beseech & request of you wherein by nature and office (given you of the Highest) you may or can; Hear us therefore O ye Blessed Angels or Angelical Seniors Aaetpio, Adoeoet, Aapedoce, Alendood, Arinnaquu, Anodoin, And in the mighty name EDELPERNA, and by the virtue, power, Influence Efficacy and force thereof, we Earnestly Entreat and humbly beseech you, to grant these our Supplications & petitions, that all or any of you, which we shall at any time hereafter Invocate move or call forth to visible appearance would then be favourable and friendly in Celestial charity & Benevolence forthwith and Immediately at such our Invocations & earnest requests accordingly of us made be thereby moved, And also to move, descend, visibly appear and speak Audibly unto us, either in this Crystal Glass or otherwise out of the same; as it shall please God, and you his Angelical ministers or Celestial messengers of divine grace and Light, and shall be most

[734] S2: "~~are~~".
[735] S2: "~~South~~".

befitting, beneficial and convenient for us therein, and to administer unto us, the bountiful gifts of all Earthly benefits, and also endow us with the gift of true Science and Sapience, and such other gifts of human Accomplishments and enjoyments, as may or shall be fit for us, and so beneficial unto us that we may thereby live happy with comfort, during our continuance in this our mortal being, All which we humbly beseech, and earnestly entreat of all and every of you Sacred Angels or Angelical powers, in the name of your God & King, wherein these your friendly and benevolent works (thus graciously communicated and given to us) shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders & set over the first Lesser Angle or division of the great Quadrangle or Table of the South Dopa[1], Opad[2], Pado[3], Adop[4], by the great & powerful name of God Bedopa.

O Ye great and glorious Angels or Angelical powers of Light Dopa, Opad, Pado, Adop, governing or set over the first Lesser Angle, division or Quarter of the great Quadrangle of the South part of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Bedopa, in orders and office accordingly, as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office the true knowledge of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together; And to reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth: whensoever you shall be Invocated or moved thereunto, We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech[736], and move you all, O ye Angels or Angelical powers of Light, or Celestially dignified Spirits of the Air governing in orders, degree and mansion (as aforesaid) Dopa, Opad, Pado, Adop, Jointly & severally every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Bedopa, that you (at these humble requests & Addresses) would be favourable and friendly unto us, as that whensoever & wheresoever we shall Invocate move,

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[736] S2: Inserts "you".

or call you forth[737] to visible appearance, and our assistance, you would be thereby moved to descend and appear visibly unto us, into this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly See you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature & office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degrees and orders governing as aforesaid Dopa, Opad, Pado, Adop, we do yet further in this great name of your God Bedopa, And by the force, power and efficacy thereof, to grant these our supplications and petitions, and that all or any of you that we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted, or shall be most convenient and beneficial for us, or unto us, in the true knowledge of that Angelical Sapience, and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, And this your Angelical Benevolence in Celestial grace and charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the first Lesser Angle or division of the great Quadrangle or Table of the South Opemen[1], Apeste[2], Scio[3], Vasge[4], who are moved and called forth by the great and powerful name of God Noalmar, and constrained thereunto to do what they are commanded according to their office, by the great name of God Oloag.

O Ye Angelical powers of Light, or dignified Spirits of the Air, Opemen, Apeste, Scio, Vasge, serving in orders under Superior

[737] S2: Transposes this phrase to "move or Call or Invocate you".

powers, your most high and Omnipotent God, Noalmar, in the first Lesser Angle or division of the great Quadrangle or South part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, & unto whom is given of the Highest by nature and office the true knowledge of physick in all its parts and the curing of all diseases which are incident to human bodies, and to reveal Show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of God Oloag, commanded thereunto; we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion (as aforesaid) Opemen, Apeste, Scio, Vasge, Jointly and severally, Every and each one, for and by itself respectively, In by and through this mighty and powerful name of your God Noalmar, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate, move, or call you forth unto visible appearance and our assistance, you then would readily and Immediately, forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature & office (given you of the Highest) may by such your visible appearance & verbal converse be showed forth and given unto us, And furthermore also, that in by and through this great and powerful name of your God Oloag, and [738] the force and virtue thereof: We do likewise, earnestly Invocate and entreat you, to do, accomplish, and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you: Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Opemen, Apeste, Scio, Vasge, you do yet furthermore in this great name of your God Noalmar, and by the virtue and efficacy thereof, earnestly Invocate & entreat you to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you, which we shall at any time hereafter, Invocate, move, or call forth to visible appearance and our assistance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us, in this

[738] S2: Inserts "by".

Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, and thereby most beneficial, convenient, and fit for us, in these both our present, and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and Instructing us, in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Oloag, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, direct, show forth and make known unto us, the true apprehensive knowledge of all such occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall further command, request, or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed) All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, earnestly entreated and besought you shall be a song of Honour & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Second Lesser Angle or division of the great Quadrangle or Table of the South Anaa[1], Naaa[2], Aaan[3], Aana[4], by the great and powerful name of God BANAA.

O Ye great and glorious Angels or Angelical powers of Light Anaa, Naaa, Aaan, Aana, governing or set over, the Second Lesser Angle, division or Quarter of the great Quadrangle of the South point of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Banaa, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office the true knowledge of (* moving from place to place,[739]) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[740] and to reveal show forth

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[739] S2: Inserts "as into this Country or that at pleasure".

[740] S2: This section is struck through, thus: "~~and of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat humbly beseech, and move you all, O ye Benevolent Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree and mansion (as aforesaid) Anaa, Naaa, Aaan, Aana, Jointly and severally, every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Banaa, that you (at these humble requests and addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate move or call you forth to visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and audibly hear you speak unto us, And by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us: Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree, and orders Superior, & governing as aforesaid Anaa, Naaa, Aaan, Aana, we do yet further in this great name of your God Banaa, and by the force power and efficacy thereof, Earnestly Entreat[741] and humbly beseech you, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter Invocate, move or call forth to visible appearance, would ready and forthwith, move descend, and visibly appear unto us, whensoever we shall Invocate, move or call you forth in this Crystal Glass standing here before us, or otherwise out of it as it shall please God & you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions or operations, Speaking Audibly unto us, and also thereby directing and instructing us in the true knowledge of that your Angelical Sapience and Science given you of the Highest, and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

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[741] S2: "~~and~~".

Invocation by way of humble supplication & petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the Second Lesser Angle or division of the great Quadrangle or Table of the South Gemenem[1], Ecope[2], Amox[3], Berape[4], who are moved and called forth by the great and powerful name of God Vadali, and constrained thereunto to do what they are commanded according to their office by the great name of God Obavi.

O Ye Angelical powers of Light or dignified Spirits of the Air, Gemenem, Ecope, Amox, Berape, serving in orders under Superior powers, your most high and omnipotent God Vadali, in the Second Lesser Angle or division of the great Quadrangle or South part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more inferior and subservient, and unto whom is given of the Highest by nature and office the true knowledge of (* finding & use of Metals &c[742]), physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies[743], and to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved & called forth by the great name of your God Obavi, commanded thereunto: we the servants of the Highest (& the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified powers of the Air serving in orders degree and mansion (as aforesaid) Gemenem, Ecope, Amox, Berape, Jointly and severally, every and each one, for and by itself respectively, In by & through this mighty & powerful name of your God Vadali, that you (at these our Earnest addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate move or call you forth unto visible appearance and our assistance, you then would readily and Immediately, forthwith at our Invocations, move, Descend, appear, & show your selves corporally visible unto us, in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly hear you speak unto us, and by such your Spiritual Revelations

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[742] S2: Omits "&c" and inserts "the Congelation of Stones & the Virtue of all Stones".
[743] S2: This section is struck through, thus: "~~and of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

unto us, to make us [partakers][744] of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us; And furthermore also that in by and through this great and powerful name of your God Obavi, and the force and virtue thereof; we do likewise earnestly Invocate and entreat you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you, Hear us therefore, O ye Benevolent Angels, or dignified Spiritual powers of the Air, serving in orders, office, degree & mansion as aforesaid Gemenem, Ecope, Amox, Berape, you do yet further in this great name of your God Vadali, and by the virtue and efficacy thereof, earnestly Invocate and entreat you, to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you, which we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing & Instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science given you of the Highest; And in this undoubted true and great name of your God Obavi, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true & apprehensive knowledge of all such Occult & mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do for us whatsoever we shall further command, request, or desire to be done, relating to the said Science & our benefits therein (as you by office are of the Highest accordingly preordained and appointed) All which your obedience readily & willingly fulfilling & accomplishing unto us, as here we have in the powerful & true names of your God Earnestly entreated & besought you, shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Third Lesser Angle or division of the great Quadrangle or Table of the South Pesac, Sacepe, Acepes, Cepesa, by

[744] S1: "partakers" is missing here but this is clearly a copying error.

the great and powerful name of God BEPESAC.

O Ye great and glorious Angels or Angelical powers of Light Pesac, Sacepe, Acepes, Cepesa, governing or set over the Third Lesser Angle division or Quarter of the great Quadrangle of the South part of the Air, respecting the like part or point of the Compass appropriated to the Earth serving your most high God Bepesac, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge (* of all Mechanical Crafts whatsoever), of the knitting together of natures, and also as well the destruction of nature and of things[745] that may perish as of conjoining and knitting them together,[746] And to reveal, show forth, and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be invocated or moved thereunto; we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree, and mansion as aforesaid Pesac, Sacepe, Acepes, Cepesa, Jointly and severally, every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Bepesac, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move or call forth to visible appearance and our assistance, You would be thereby moved to descend and appear visibly unto us, in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same that we may plainly see you, And audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and orders governing (as aforesaid) Pesac, Sacepe, Acepes, Cepesa, we do yet further in this great name of your God Bepesac, and by the force, power and efficacy thereof, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invocate,

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[745] S1: The word "things" is repeated.

[746] S2: This section is crossed through, thus: "~~of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

move, or call forth to visible appearance, would readily and forthwith move, Descend and visibly appear unto us, whensoever we shall Invocate, or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God, and you his ministers of divine grace, and as best befitted or shall be most convenient, or beneficial for us, or unto us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble requests and desires, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication & petition, made to the four Servient Angels, or dignified Spirits of the Air, placed in orders and serving in the Third Lesser Angle, or division of the great Quadrangle or Table of the South Datete[1], Diom[2], Oopezpd[3], Vrgan[4], who are commanded and called forth by the great and powerful name of God Volexdo, and constrained thereunto to do what they are commanded according to their office by the great name of God Sioda.

O Ye Angelical powers of Light or dignified Spirits of the Air, Datete, Diom, Oopezpd, Vrgan, Serving in orders under Superior powers your most high and omnipotent God, Volexdo, in the Third Lesser Angle or division of the great Quadrangle, or South part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more inferior and subservient, and unto whom is given of the Highest by nature and office, the true knowledge of (* Transformation & transplantation), physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies,[747] And to reveal, show forth, and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Sioda, commanded thereunto; We the Servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon, and move you all: O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and

[747] S2: This section is crossed through, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

mansion (as aforesaid) Datete, Diom, Oopezpd, Vrgan, Jointly and Severally, every and each one, for and by it self respectively, In by & through this mighty & powerful name of your God Volexdo, that you (at these our earnest addresses) would be so truly willing and friendly unto us, that whensoever & wheresoever we shall Invocate move or call you forth unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, descend, appear, and show your selves corporally visible unto us, in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us; And by such your Spiritual Revelations, to make us partakers of that true knowledge & Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us, And furthermore also that In by and through this great and powerful name of your God Sioda, and the force and virtue thereof; we do likewise Earnestly Invocate and entreat you, to do, accomplish, and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you, Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, Serving in orders, office, degree and mansion (as aforesaid) Datete, Diom, Oopezpd, Vrgan, you do yet further in this great name of your God Volexdo, And by the virtue and efficacy thereof, earnestly Invocate and entreat you, to yield up, and give unto us, your assuredly firm, free and obliged consent herein, that all or any of you, which we shall at any time hereafter Invocate move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may plainly see you & understand you, directing and instructing us in the true knowledge and Judgement of that your Spiritual Sapience and Science given you of the Highest, And in this undoubted true and great name of your God Sioda, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes in physick and of whatsoever else relates thereunto, as[748] are unknown of mankind but also do for us whatsoever we shall further command, request,

[748] S2: "~~are~~".

or desire to be done, relating to the said Science and our benefits therein, (as you by office are of the Highest accordingly preordained and appointed;) All which your obedience readily & willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the Fourth Lesser Angle or division of the great Quadrangle or Table of the South Ziza[1], Jzaz[2], Zazi[3], Aziz[4], by the great & powerful name of God BEZIZA.

O Ye great and glorious Angels or Angelical powers of Light Ziza, Jzaz, Zazi, Aziz, governing or set over the fourth Lesser Angle, division or Quarter of the great Quadrangle of the South part of the Air, respecting the like part or point of the Compass appropriated to the Earth, Serving your most high God Beziza, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (*the Secrets of men knowing), the knitting together of natures and things that may perish as of conjoining and knitting them together,[749] And to Reveal show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth whensoever you shall be Invocated or moved thereunto. We the servants of the Highest (& the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders degree and mansion as aforesaid Ziza, Jzaz, Zazi, Aziz, Jointly and severally every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Beziza, that you (at these our Earnest Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate move or call you forth to visible appearance and our Assistance, you would be thereby moved to Descend and appear, visibly unto us in this Crystal Glass which stands here before us, or otherwise personally to appear out of the same visibly here before us, And so as that we may plainly see you,

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[749] S2: This section is crossed through, thus: "~~the knitting together of natures and things that may perish as of conjoining and knitting them together~~".

and Audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us. Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and orders, governing as aforesaid Ziza, Jzaz, Zazi, Aziz, we do yet further in this great name of your God Beziza, and by the force and efficacy thereof to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invocate, move or call forth to visible appearance, would readily and forthwith, move descend and visibly appear unto us, whensoever we shall Invocate or move you thereunto in this Crystal Glass standing here before us or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted, or shall be most convenient or beneficial for us, or unto us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you, And this your Angelical benevolence in Celestial grace and charity thus given and granted unto us and also in the accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders, and serving in the Fourth Lesser Angle or division of the great Quadrangle or Table of the South Adre[1], Sispe[2], Pali[3], Acar[4], who are moved and called forth by the great and powerful name of God Arzodionar, and constrained thereunto to do what they are commanded according to their office by the great name of God Narzefem.

O Ye Angelical powers of Light or dignified Spirits of the Air, Adre, Sispe, Pali, Acar, serving in orders under superior powers, your most high and omnipotent God, Arzodionar, in the Fourth Lesser Angle, or division of the great[750] Quadrangle or South part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly[751] as you therein are placed more Inferior

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[750] S2: "at".
[751] S2: "according".

and Subservient, And unto whom is given of the Highest by nature and office the true knowledge (* of all Elemental Creatures &c[752],) of physick in all its parts, and the curing of all diseases which are incident to human bodies,[753] and to Reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of God Narzefem, commanded thereunto, We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all; O ye Benevolent Angels, or dignified powers of the Air, serving in orders, degree, and mansion as aforesaid Adre, Sispe, Pali, Acar, Jointly and severally, every and each one, for and by itself respectively, In by and through this mighty and powerful name of your God Arzodionar, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever, we shall invocate move or call you forth, unto visible appearance and our Assistance you then would readily and Immediately forthwith at our Invocations move, descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, and so, as that we may plainly see you and Audibly hear you speak unto us, or otherwise personally to appear out of the same; And by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us; And furthermore also that In by and through this great and powerful name of your God Narzefem, and the force and virtue thereof, We do likewise earnestly Invocate and entreat you, to do, accomplish, and fulfil, whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore O ye benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion as aforesaid Adre, Sispe, Pali, Acar, you do yet further in this great name of your God Arzodionar, and by the virtue and efficacy thereof, earnestly Invocate and entreat you to yield up, and give unto us, your assuredly firm, free and obliged consent herein, that all, or any of you, which we shall at any time hereafter, Invocate, move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately, move, descend, and visibly appear unto us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you,

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[752] S2: Omits "&c" and inserts "amongst us, how many kinds, & their use in the Creation, as they are severally placed in the 4 Elements Air Water Earth & fire".

[753] S2: This section is crossed through, thus: "~~of physick in all its parts, and the curing of all diseases which are incident to human bodies~~".

and thereby most beneficial convenient and fit for us, In these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Narzefem, and the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes in physick and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall command, request, or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed;) All which your Obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, earnestly entreated and besought you, shall be a Song of Honour and the praise of your God in your Creation Amen.

Janua Orientalis Reserata

or the Key opening and giving entrance into the Region, Angle or division of the East.

THE Prayer, to be said before Invocation[754]
O beginning, And fountain of all wisdom gird up thy Loins in misery, & Shadow our [ioe] Lord be merciful unto us & forgive us our Trespasses, for That Rise up Saying there is No god, have Risen up [a....nfius] Saying Let us Confound them, our Strength is [....] Neither are our bones full of marrow, Help therefore O Eternal god of mercy, Help therefore O Eternal god of Salvation, Help therefore O Eternal god & Comfort, Who is like Unto the one [emalter?] of Immense, before whom the choir of Heaven sing, Omappa-la-man-hallelujah, visit us O God, with a Comprehending fire brighter than the Stars in your fourth heaven, be merciful unto us O God, & Continue with us, For thou art almighty, to Whom all things of thy breath in Heaven & Earth, Sing glory, Praise & Honour, Saying Come Lord for thy Mercy's Sake.

O Almighty & Everlasting the true & Living god Have mercy pity & Compassion on me & my dear Companions, Who being now on our bended knees, in all Reason of humility, obedience & faith [fill....], To serve Thy Divine Majesty, with all your gifts & graces which thou hast hitherto, Endowed us with, & with all other which of Thy most bountiful & Fatherly mercies thou wilt therefore [aid] us and bestow upon us; Lighten therefore O Lord god almighty our Eyes, & open thou our Ears, guide us Instruct & Confirm in us & unto us, our directions Judgements Understandings memories & Utterances, that we may be true & Perfect Seers Hearers declarers, & witnesses of Such things which Either Immediately of your Divine Majesty, or mediately by your Ministry of thy holy faithful Angels Shall be manifested declared or revealed unto us, Now & at all times & occasions for the admiring of thy prayer honour & glory Amen.[755]

Invocation or Key, moving and calling forth to visible appearance the 6 Angelical Seniors of the East Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, by the great & mighty name BATAIVA.

[754] R1: This prayer only occurs in this manuscript R1. The edge of the MSS is frayed, resulting in some unintelligible words, indicated by [...].
[755] R1: The prayer ends here.

O Ye glorious Angels or Angelical Seniors Celestially dignified Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, serving before the great & mighty Angel or Angelical monarch BATAIVA, in the mansion, Region, Angle, or division of the East, unto whom is given of the Highest by office Scientiam, Rerum, Humanarum et Judicium. And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We[756] servants of the most high God, do Invocate, adjure, move, and call you forth to visible appearance, friendly society & verbal converse with us, all or some one or any of you, O all ye Celestially dignified Angels or benevolent Angelical Seniors of the East Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, In by & through, this mighty &[757] powerful, great, & Royal name BATAIVA, And the most Imperial efficacy & virtue thereof. Move therefore we say, O all ye Benevolent Angels or Angelical Seniors of the East Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, And in this Royal & mighty name BATAIVA, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best & most fit, or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, move therefore we say, & by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us. Open the mysteries of your creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power & presence, whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Vrzela, Zelar, Larzod, & Arzel by the great name of God Erzela, governing and set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the East.

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[756] S2: Inserts "the".
[757] S2: Omits "&".

O Ye Benevolent Angels or angelical powers of the Air Celestially dignified Vrzela, Zelar, Larzod, & Arzel as governing & set over the first Lesser Angle or division (of the great Quadrangle,) of the Region or Angle of the East, unto whom is given of the Highest by office (& nature) the true knowledge of the Knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together, and to declare show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the Highest, do Invocate, adjure, move & call forth to visible appearance, friendly society and verbal converse with us, all or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified set over the first Quarter part of the East Angle Vrzela, Zelar, Larzod, & Arzel, In by & through, this great & powerful name of your God Erzela, & the signal virtue thereof: move therefore we say O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders (as aforesaid) Vrzela, Zelar, Larzod, & Arzel, And in this powerful name of your God Erzela, either some one, or all, or any of you, descend, appear & visibly show your selves, unto the sight of our eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest and you his messengers of divine grace & permission shall seem best, & most fit, or requisite for us, both now and at all times hereafter, speaking audibly unto us, and showing forth by verbal converse whatsoever is given you by office, to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance the four[758] Angelical powers of Light or dignified spirits of Air Cezodines, Totet, Sias, & Efemende,[759] by the great name of God Jdoigo, and also to do what they are commanded (according to their offices) by

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[758] S2: "~~Angels or~~".

[759] S1: This is clearly a copyist's mistake as the name is incorrectly given here as Efende and then Efemende and it is used elsewhere throughout the text. In S2 the letters "me" are added in, further suggesting that Sloane 3821 was copied from Sloane 307.

the name of God Ardeza, serving & set under the first Lesser Angle, or Quarter part of the greater Quadrangle or Table of the East.

O Ye Angels of Light or dignified Spirits of the Air Cezodines, Totet, Sias, & Efemende, serving in orders under superior Angelical powers your most high God by his great name Jdoigo, And doing all his commandments by his great name Ardeza as being set under, and servient spirits in the first Lesser Angle, or division of the Region, or greater Angle of the East, unto which is given of the Highest by office, the true knowledge of physick in all its parts, & the curing of all diseases whatsoever that are incident to Human Bodies, And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God do Invocate, adjure, move, and call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, & serving in the first Quarter part of the East Angle, Cezodines, Totet, Sias, Efemende, In by and through this powerful & great name of your God Jdoigo, And also do for us, whatsoever we shall request & command you by this great name of your God Arderza, and by the signal virtues thereof[760] move therefore, We say O all ye Benevolent powers or dignified Spirits of the Air, placed in order (as aforesaid) Cezodines, Totet, Sias, Efemende, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us as the pleasure of the Highest shall seem best, and most fit, or requisite for us, both now, & at all times hereafter speaking plainly And showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover & make known, for the benefit of his servants the sons of men, move therefore we say, and by signal virtue & power of this great name of your God Jdoigo, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, In manner & form as it shall please God & you his messengers of Celestial grace accordingly (as aforesaid) And is this great name of your God Ardeza, be friendly unto us, and do for us whatsoever we shall command, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation & make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a song of Honour & the praise of your God in your Creation Amen.

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[760] S2: "of them".

Invocation, or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially Dignified Vtepa, Tepau, Paute, Autepe, by the great name of God Eutepa, governing & set over the Second Lesser Angle or quarter of the great Quadrangle or Table of the East.

O Ye Benevolent Angels or Angelical powers of the Air Vtepa, Tepau, Paute, Autepe, as governing & set over the second Lesser Angle or division of the Region, or greater Angle of the East, unto whom is given of the Highest by office the true knowledge of (* Moving from place to place[761],) the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together[762], And to declare, show forth, reveal, the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Vtepa, Tepau, Paute, Autepe, (Celestially dignified, & set over the Second quarter part of the East Angle,) In by & through this great & powerful name of your God Eutepa, and the signal virtue thereof, move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders as aforesaid, Vtepa, Tepau, Paute, Autepe, and in this powerful name of your God Eutepa, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation & make us partakers of

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[761] S2: Inserts "as into this Country or that Country at will & pleasure".

[762] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together~~".

undefiled Knowledge, whereunto we move you both in power & presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance, the four Angelical powers of Light, or dignified spirits of Air OYube, Paoc, Vrbeneh, Diri, by the great name of God Hacza, and also to do what they are commanded (according to their offices) by the name of God Palam serving and set under the second Lesser Angle or Quarter part of the greater Quadrangle or Table of the East.

O Ye Angels of Light or dignified Spirits of the Air OYube, Paoc, Vrbeneh, Diri, serving in orders under Superior Angelical powers, your most high God, by his great name Hacza, & doing all his commandments by his great name Palam, as being set under, & servient spirits in the Second Lesser Angle, or division of the Region or greater Angle of the East, unto which[763] is given of the Highest by office, the true knowledge of (* finding & also the Methods of Congelation of Stones &c[764]) physick in all its parts & the curing of all diseases whatsoever that are Incident to Human Bodies,[765] And to reveal, show forth & give the same to[766] mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air set under & serving in the second Quarter part of the East Angle, OYube, Paoc, Vrbeneh, Diri, In by & through this powerful & great name of your God Hacza, And also[767] do for us, whatsoever we shall request & command you, by this great name of your God Palam, and by the signal virtues of them, move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid OYube, Paoc, Vrbeneh, Diri, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this[768] Crystal Glass or otherwise out of the

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[763] S2: "whom".
[764] S2: Replaces "finding & also the Methods of Congelation of Stones &c", with "finding out & also the use of metals, the Congelation of Stones & the virtue of all stones &c".
[765] S2: This section is crossed through, thus: "~~physick in all its parts & the curing of all diseases whatsoever that are Incident to Human Bodies~~".
[766] S2: "unto".
[767] S2: Inserts "to".
[768] S2: "the".

same visibly here before us, both now, & at all times hereafter, speaking plainly, & showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men, move therefore we say, & by the signal virtue & power of this great name of your God Hacza, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, In manner & form, as it shall please God, & you his messengers of divine grace, accordingly as aforesaid, And in this great name of your God Palam, be friendly unto us, & do for us, in whatsoever we shall command you, effectually fulfilling all our desires, according to your offices, Opening the mysteries of your Creation & make us partakers of undefiled knowledge, whereunto we move you, both in power & presence, whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air, Celestially Dignified Cenbar, Enbarc, Barcen, Vrecenbe, by the great name of your[769] God Ecenbar, governing & set over, the Third Lesser Angle or Quarter of the great Quadrangle or Table of the East.

O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Cenbar, Enbarc, Barcen, Vrecenbe, serving your God Ecenbar as governing & set over the 3rd Lesser Angle, or division of the Region or greater Angle of the East, unto whom is given of the Highest by office, the true knowledge (* of all the mechanical crafts whatsoever) of the knitting together of natures, & also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together,[770] And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, We the servants of the most high God, do Invocate[771], adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Cenbar, Enbarc, Barcen, Vrecenbe, Celestially dignified, & set over the 3rd Quarter part of the East Angle, In by & through, this great & powerful name of your God

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[769] S2: Omits "your".

[770] S2: This section is crossed through, thus: "~~of the knitting together of natures, & also as well the destruction of nature, & of things that may perish as of conjoining & knitting them together~~".

[771] S2: "~~friendly society, & verbal converse with us all~~".

Ecenbar, And the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders as aforesaid, Cenbar, Enbarc, Barcen, Vrecenbe, And in this powerful name of your God Ecenbar, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, & make known, for the benefit of his servants the sons of men, move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, open the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving and calling forth to visible appearance, the four Angelical powers of Light, or dignified spirits of the Air Abemo, Naco, Ocenem, Shael, by the great name of God Aiaoai, and also to do what they are commanded (according to their offices) by the name of God Oiiit, serving & set under the Third Lesser Angle, or Quarter part[772] of the great Quadrangle or Table of the East.

O Ye Angels of Light, or dignified Spirits of the Air Abemo, Naco, Ocenem, Shael, serving in orders under superior Angelical powers your most high God Aiaoai, And doing all his commandments by his great name Oiiit, as being set under, & servient spirits in the Third Lesser Angle or division of the Region or greater Angle of the East, unto which is given of the Highest by office, the true knowledge of (* Transformation & transplantation,) physick in all its parts & the curing of all diseases whatsoever that are Incident to Human Bodies,[773] And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse, We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society, & verbal converse with us, All, or some

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[772] S2: Omits "part".

[773] S2: This section is crossed through, thus: "~~physick in all its parts & the curing of all diseases whatsoever that are incident to Human Bodies~~".

one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under & serving in the Third (Lesser) or Quarter part of the East Angle, Abemo, Naco, Ocenem, Shael, In, by and through, this powerful and great name of your God Aiaoai, And also do for us whatsoever we shall request & command you by this great name of your God Oiiit and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Abemo, Naco, Ocenem, Shael, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of this great name of your God Aiaoai, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form, as it shall please God and you his ministers of Celestial grace accordingly as aforesaid, And in this great name of your God Oiiit, be friendly unto us, and do for us, In whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation & make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a Song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air Exgezod, Gezodex, Zodexge, Dexgezod, by the great name of your God Eexgezod, governing & set over the fourth Lesser Angle or Quarter of the great Quadrangle, or Table of the East.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Exgezod, Gezodex, Zodexge, Dexgezod, serving your God Eexgezod, as governing and set over the fourth Lesser Angle, or division of the Region or greater Angle of the East, unto whom is given of the Highest by office, the true knowledge of (* the secrets of men knowing,) the knitting together of natures and also as well the destruction of nature, & of things that may perish, as of conjoining

and knitting them together,[774] And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance, & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the fourth quarter part of the East Angle, Exgezod, Gezodex, Zodexge, Dexgezod, In, by, and through this great & powerful name of your God Eexgezod, and the signal virtue thereof, move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid, Exgezod, Gezodex, Zodexge, Dexgezod, And in this powerful name of your God Eexgezod, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest and you his messengers of divine grace, shall seem best & most fit or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear, and some one, or all, or any of you visibly show your selves here before us and be friendly unto us, open the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Acca, Enpeat, Otoi, Pemox, by the great name of your God Aovararzod and also to do what they are commanded (according to their offices) by the name of God Aloai, serving & set under the fourth Lesser Angle, or Quarter part of the greater Quadrangle or Table of the East.

O Ye Angels of Light, or dignified Spirits of the Air Acca, Enpeat, Otoi, Pemox, serving in orders under superior Angelical powers,

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[774] S2: This section is crossed through, thus: "~~the knitting together of natures and also as well the destruction of nature, & of things that may perish, as of conjoining and knitting them together~~".

your most high God by his great name Aovararzod, and doing all his commandments by his great name Aloai, as being set under & servient spirits in the fourth Lesser Angle, or division of the Region or greater Quadrangle of the East, unto which is given of the Highest by office, the ~~true knowledge~~[775] (*of all Elemental Creatures amongst us, how many Kinds, their use in the creation as they are severally placed in the 4 Elements, fire, & air, earth, water) ~~of physick in all its parts, and the curing of all diseases whatsoever that are Incident to Human Bodies~~, And to reveal show forth and give the same to mankind living on Earth, whensoever you shall be called, or moved thereunto by visible appearance and verbal converse. We the Servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under and serving in the fourth Quarter part of the East Angle, Acca, Enpeat, Otoi, Pemox, In by & through, this powerful and great name of your God Aovararzod, and also to do for us whatsoever we shall request and command you, by this great name of your God Aloai, and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers or dignified Spirits of the Air, placed in orders, as aforesaid Acca, Enpeat, Otoi, Pemox, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, shall seem best, and most fit or requisite for us, both now & at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of this great name of your God Aovararzod, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, in manner & form, as it shall please God, and you his messengers of Celestial grace, accordingly as aforesaid, And in this great name of your God Aloai, be friendly unto us, and do for us, in whatsoever we shall command[776] you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, and make us partakers of undefiled Knowledge whereunto we move you both in power and presence, whose works shall be a Song of Honour and the praise of your God in your Creation Amen.

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[775] S2: Inserts "true knowledge".
[776] S2: "~~and~~".

Janua Occidentalis Reserata

or the Key opening and giving entrance into the Region, Angle or division of the West.

Invocation or Key, moving & calling forth to visible appearance, the 6 Angelical Seniors of the West, Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, by the great and mighty name RAAGIOS.

O Ye glorious Angels or Angelical Seniors, Celestially dignified Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, serving before the great & mighty Angel or Angelical monarch RAAGIOS, In the mansion, Region, Angle, or division of the West, unto whom is given (by office), of the Highest[777] Scientiam, Rerum, Humanarum, et Judicium, and to declare, show forth & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We[778] servants of the most high God, do Invocate, adjure, move & call you forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Celestially dignified Angels or Benevolent Angelical Seniors of the West Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, In by & through, this mighty powerful, great, & Royal name RAAGIOS, and the most Imperial efficacy & virtue thereof, move therefore we say O all ye Benevolent Angels or Angelical Seniors of the West Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, And in this Royal & mighty name RAAGIOS, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best and most fit or requisite for us, both now, and at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men, move therefore we say, & by the signal virtue and power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto

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[777] S2: "~~highest~~".
[778] S2: Inserts "the".

us, open the mysteries of your creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a Song of Honour & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially dignified Taad, Aadet, Adeta, Detaa, by the great name of God Hetaad governing & set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Taad, Aadet, Adeta, Detaa, as governing and set over the first Lesser Angle or division of the Region, or Greater Angle of the West, unto whom is given of the Highest by office, the true knowledge of the knitting together of natures, and also as well the destruction of nature, and of things that may perish, as of conjoining & knitting them together, And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance and verbal converse. We the servants of the Highest, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the first Quarter part of the West Angle Taad, Aadet, Adeta, Detaa, In by & through this great and powerful name of your God Hetaad, and the signal virtue thereof, move therefore we say O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid Taad, Aadet, Adeta, Detaa, And in this powerful name of your God Hetaad, either some one, or all, or any of you, Descend, appear, & visibly show your selves, unto the sight of our eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission shall seem best, and most fit or requisite for us, both now & at all times hereafter speaking plainly unto us and showing forth by verbal converse whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you, both in power & presence whose works shall be a song of Honour, & the

praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance the four Angelical powers of Light or dignified Spirits of the Air Toco, Nehded (or Enehded), Paax, Saix, by the great name of God Obegoca, and also to do what they are commanded (according to their offices) by the name of God Aabeco, serving & set under the first Lesser Angle or Quarter part of the greater Quadrangle, or Table of the West.

O Ye Angels of Light or dignified Spirits of the Air Toco, Enehded, Paax, Saix, serving in orders under superior Angelical powers your most high God, by his[779] great name Obegoca, and doing all his commandments by his great name Aabeco as being set under, and servient[780] spirits in the first Lesser Angle or division of the Region or greater Angle of the West, unto which[781] is given of the Highest by office the true knowledge of physick in all its parts, and the curing of all diseases whatsoever, that are Incident to Human Bodies, And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move, and call forth to visible appearance, friendly society, & verbal converse with us, All or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under, & serving in the first Quarter part of the West Angle Toco, Enehded, Paax, Saix, In by and through this powerful & great name of your God Obegoca, And also to do for us, whatsoever we shall request & command you, by this great name of your God Aabeco, & by the signal virtues of them, move therefore we say O all ye benevolent powers, or dignified Spirits of the Air, placed in order (as aforesaid) Toco, Enehded, Paax, Saix, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, shall seem best and most fit or requisite for us, both now & at all times hereafter, speaking[782] plainly & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, & make known, for the benefit of his servants the

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[779] S2: "the".
[780] S2: "serving".
[781] S2: "whom".
[782] S2: "~~plainly~~".

sons of men, Move therefore we say, and by the signal virtue & power of this great name of your God[783] Obegoca, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form, as it shall please God & you his messengers of Celestial grace, accordingly as aforesaid, And in this great[784] name of your God Aabeco, be friendly unto us, & do for us in whatsoever we shall command you, effectually fulfilling all our desires, according to your offices, Opening the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Tedim, Dimet, Imtede, Emtedi, by the great name of God Hetedim, governing & set over the Second Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels, or Angelical powers of the Air, Celestially dignified Tedim, Dimet, Imtede, Emtedi, serving your God Hetedim, as governing & set over the second Lesser Angle or division of the Region or greater Angle of the West unto whom is given of the Highest by office the true knowledge of (* Moving from place to place &c[785],) the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together[786], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth, to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified and set over the second Quarter part of the West Angle Tedim, Dimet, Imtede, Emtedi, In by & through, this great & powerful name of your God Hetedim, & the signal virtue thereof, move therefore we say, O ye Benevolent Angels or Angelical powers

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[783] S2: "~~Obegoca be friendly unto~~".
[784] S1: The word "great" is given twice here.
[785] S2: Omit "&c" and inserts "as into this place or that place at pleasure".
[786] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together~~".

of the Air, Celestially dignified & placed in orders as aforesaid, Tedim, Dimet, Imtede, Emtedi, And in this powerful name of your God Hetedim, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace, & permission shall seem best & most fit, or requisite for us, both now and at all times hereafter, Speaking plainly & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover & make known, for the benefit of his servants, the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of[787] undefiled knowledge whereunto we move you, both in power and presence, whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Magem, Leoc, Visyl, Vrvoi, by the great name of God Nelapar, and also to do, what they are commanded (according to their offices) by the name of God Omebeb, serving & set over, the second Lesser Angle or Quarter part of the greater Quadrangle or Table of the West.

O Ye Angels of Light or dignified Spirits of the Air Magem, Leoc, Visyl, Vrvoi, serving in orders under Superior Angelical powers, your most high God, by his great name Nelapar, And doing all his commandments by his great name Omebeb, as being set under & servient Spirits in the Second Lesser Angle or division of the Region or greater Angle of the West, unto which is given of the Highest by office, the true knowledge of (* finding[788] & use of Metals &c,) physick in all its parts, & the curing of all diseases, whatsoever that are Incident to human bodies[789], & to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, we the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance friendly society & verbal converse with

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[787] S2: Inserts "and of".
[788] S2: Inserts "out", and also has "~~the use~~".
[789] S2: This section is crossed through, thus: "~~physick in all its parts, & the curing of all diseases, whatsoever that are incident to human bodies~~".

us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under & serving in the second Quarter part of the West Angle, Magem, Leoc, Visyl, Vrvoi, In, by, & through, this powerful & great name of your God Nelapar, And also to do for us, whatsoever we shall request & command you, by this great name of your God Omebeb, and by the signal virtue of them, Move therefore we say, O all ye Benevolent powers or Dignified Spirits of the Air, placed in orders as aforesaid Magem, Leoc, Visyl, Vrvoi, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, shall[790] seem best, & most fit, or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us by verbal converse, whatsoever is given you, by office to declare, discover & make known for the benefit of his servants the sons of men, Move therefore, we say, and by the signal virtue & power of this great name of your God Nelapar, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Omebeb, be friendly unto us, & do for us, in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power and presence whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, Moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Magel, Agelem, Gelema, Lemage, by the great name of God Hemagel, governing and set over the Third Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Magel, Agelem, Gelema, Lemage, serving your God Hemagel, as governing & set over the Third Lesser Angle or division of the Region, or greater Angle of the West, unto whom is given of the Highest by office, the true knowledge of (* All Mechanical crafts whatsoever,) the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining

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[790] S2: "~~seem~~".

& knitting them together[791], And to declare, show forth, & reveal the same unto mankind living on Earth whensoever you shall be called or moved thereunto, by visible appearance & verbal converse, we the servants of the most high God, do Invocate, adjure, move & call forth, to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Third Quarter part of the West Angle Magel, Agelem, Gelema, Lemage, In by & through this great & powerful name of your God Hemagel, & the signal virtue thereof, Move therefore we say O ye Benevolent Angels or Angelical powers of the Air, Celestially Dignified, & placed in orders as aforesaid, Magel, Agelem, Gelema, Lemage, And in this powerful name of your God Hemagel, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission, shall seem best, And most fit or requisite for us, both now & at all times hereafter, speaking plainly & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, and make known for the Benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of all aforesaid, Descend[792], appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, open the mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation, or Key, moving & calling forth to visible appearance the four Angelical powers of Light, or dignified Spirits of the Air Paco, Endezen, Jipo, Exarih, by the great name of God Maladi, And also to do what they are commanded (according to their offices) by the name of God Olaad, serving & set under the Third Lesser Angle, or Quarter part of the greater Quadrangle or Table of the West.

O Ye Angels of Light, or dignified Spirits of the Air Paco, Endezen, Jipo, Exarih, serving in orders under superior Angelical powers, your most high God, by his great name Maladi, And doing all his

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[791] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together~~".
[792] S2: "~~and~~".

commandments by his great name Olaad, as being set under, and servient spirits in the Third Lesser Angle or division of the Region, or greater Angle of the West, unto whom is given of the Highest by office, the true knowledge of (* Transformation & transplantation &c,) physick in all its parts, and the curing of all diseases whatsoever, that are Incident to Human Bodies[793], and to reveal, show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, we the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, & serving in the Third (Lesser Angle) or Quarter part of the West Angle, Paco, Endezen, Jipo, Exarih, In by and through, this powerful & great name of your God Maladi, and also to do for us whatsoever we shall request & command you, by this great name of your God Olaad, and by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Paco, Endezen, Jipo, Exarih, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office, to declare, discover, and make known for the benefit of his servants the sons of men. Move therefore we say, and by the signal virtue & power, of this great name of your God Maladi, Descend, appear, & some one, or all, or any of you visibly show your selves here before us, in manner & form, as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And is this great name of your God Olaad, be friendly unto us, & do for us, in whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving and calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially Dignified Nelarex, Larexen, Rexenel, Xenelar, by the great name of God

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[793] S2: This section is struck through, thus: "~~physick in all its parts, and the curing of all diseases whatsoever, that are incident to Human Bodies~~".

HENLAREX, governing and set over the fourth Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Nelarex, Larexen, Rexenel, Xenelar, serving your God Henlarex, as governing & set over the fourth Lesser Angle, or division of the Region or greater Angle of the West, unto whom is given of the Highest by office, The true knowledge of[794] (* The secrets of men Knowing) the knitting together of natures And also as well the destruction of nature, and of things that may perish, as of conjoining and knitting them together[795], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Fourth Quarter part of the West Angle, Nelarex, Larexen, Rexenel, Xenelar, In by and through, this great and powerful name of your God HENLAREX, and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified, Nelarex, Larexen, Rexenel, Xenelar, (and placed in orders as aforesaid) And in this powerful name of your God HENLAREX, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace and permission, shall seem best and most fit or requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, and make known for the Benefit of his servants the sons of men, Move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us Open the mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

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[794] S2: "and".

[795] S2: This section is crossed out, thus: "~~the knitting together of natures and also as well the destruction of nature, and of things that may perish, as of conjoining and knitting them together~~".

Invocation or Key, moving and calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Expecem, Vasa, Dapi, Reniel, by the great name of God Jaaasde, And also to do, what they are commanded (according to their offices) by the name of God Atapa, serving and set under the fourth Lesser Angle, or Quarter part of the greater Quadrangle or Table of the West.

O Ye Angels of Light, or dignified Spirits of the Air Expecem, Vasa, Dapi, Reniel, serving in orders under superior Angelical powers, your most high God by his great name Jaaasde, and doing all his commandments by his great name Atapa, as being set under, and servient spirits in the fourth Lesser Angle or division of the Region or greater Angle of the West, unto whom is given of the Highest by office, the true knowledge (* Of all Elemental creatures &c[796],) of physick in all its parts, and the curing of all diseases, whatsoever that are incident to Human bodies[797], And to Reveal, show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance and verbal converse, we the servants of the most high God, do Invocate, adjure, move, and call forth to visible appearance, friendly society, and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under and serving in the fourth Quarter part of the West Angle, Expecem, Vasa, Dapi, Reniel, In by and through, this powerful and great name of your God Jaaasde, And also to do for us, whatsoever we shall request and command you by this great name of your God Atapa, and by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Expecem, Vasa, Dapi, Reniel, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly unto us and showing forth by verbal converse whatsoever is given you by office, to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue and power of

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[796] S2: Omits "&c".

[797] S2: This section is crossed out, thus: "~~of physick in all its parts, and the curing of all diseases, whatsoever that are incident to human bodies~~".

this great name of your God Jaaasde, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us in manner and form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, and is this great name of your God Atapa, be friendly unto us, and do for us in whatsoever we shall command you, effectually fulfilling all our desires according to your offices opening the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Janua Septentrialis Reserata

or the Key opening and giving entrance into the Region, Angle, or division of the North.

Invocation or Key, moving & calling forth to visible appearance, the 6 Angelical Seniors of the North Laidrom[1], Aczinor[2], (or Aczodinor) Elzinopo[3], Althectega[4], Elhiansa[5], Acemliceve[6], by the great and mighty name JCZODHEHCA.

O Ye glorious Angels or Angelical Seniors Celestially dignified Laidrom, Aczinor (or Aczodinor), Elzinopo, Althectega, Elhiansa, Acemliceve, serving before the great & mighty Angel or Angelical monarch JCZODHEHCA, in the Region, mansion, Angle or division of the North, unto whom is given of the Highest by office Scientiam, Rerum, Humanarum et Judicium, And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, move & call you forth to visible appearance, friendly[798] society, and verbal converse with us, All, or some one, or any of you, O all ye Celestially dignified Angels or Angelical Seniors of the North Laidrom, Aczinor, Elzinopo, Althectega, Elhiansa, Acemliceve, In, by and through, this mighty, powerful, great, and Royal name JCZODHEHCA, and the most Imperial efficacy and virtue thereof, Move therefore we say, O all ye Benevolent Angels, or Angelical Seniors of the north Laidrom, Aczinor, Elzinopo, Althectega, Elhiansa, Acemliceve, And in this Royal and mighty name Jczodhehca, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace, shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, & make known, for the Benefit of his servants the sons of men, move therefore, we say, and by the signal virtue, & power of all aforesaid, Descend appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us,

[798] S2: "~~ly~~".

Open the mysteries of your creation, & make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a Song of Honour and the praise of your God in your Creation Amen.

Invocation, or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially dignified Boza, Ozab, Zabo, Aboz, by the great name of God Enboza, governing and set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or angelical powers of the Air, Celestially dignified Boza, Ozab, Zabo, Aboz, governing and set over the first Lesser Angle or division of the Region or Greater Angle of the North, unto whom is given of the Highest by office, the true knowledge of the knitting together of natures, and also as well the destruction of nature & of things that may perish, as of conjoining & knitting them together, And to declare, show forth & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, we the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, & set over the first Quarter part of the North Angle Boza, Ozab, Zabo, Aboz, In by & through, this great & powerful name of your God Enboza, & the signal virtue thereof, move therefore we say O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders as aforesaid Boza, Ozab, Zabo, Aboz, And in this powerful name of your God Enboza, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace and permission, shall seem best & most fit, or requisite for us, both now & at all times hereafter, speaking plainly unto us, and showing forth by verbal converse, whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, move therefore we say, And by the signal virtue & power, of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of undefiled knowledge whereunto we move you both in power and presence whose works shall be a song of Honour, and

the praise of your God in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance, the four Angelical powers of Light or Dignified spirits of the Air Aira, Ormen, Reseni, Jzodenar, by the great name of God Angepoi, and also to do what they are commanded (according to their offices) by the name of God Vnenax serving & set under the first Lesser Angle, or Quarter part of the greater Quadrangle or Table of the North.

O Ye Angels of Light or dignified Spirits of the Air Aira, Ormen, Reseni, Jzodenar, serving in orders under superior Angelical powers your most high God by his great name Angepoi, and doing all his commandments by his great name, Vnenax, as being set under, & servient spirits in the first Lesser Angle or division of the Region, or greater Angle of the North, unto whom is given of the Highest by office the true knowledge of physick in all its parts, & the curing of all diseases whatsoever, that are incident to human Bodies, & to reveal, show forth and give the same to mankind living on Earth whensoever you shall be called or moved thereunto by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, & serving in the first Quarter part of the North Angle, Aira, Ormen, Reseni, Jzodenar, In, by & through, this powerful and great name of your God Angepoi; and also do for us whatsoever we shall request & command you, by this great name of your God Vnenax, and by the signal virtues thereof[799] move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in order as aforesaid, Aira, Ormen, Reseni, Jzodenar, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us, by verbal converse whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, & by signal virtue & power of this great name of your God Angepoi, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God & you his messengers of Celestial grace,

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[799] S2: "of them".

accordingly as aforesaid, And is this great name of your God Vnenax, be friendly unto us, and do for us in whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation and make us partakers of undefiled Knowledge whereunto we move you both in power & presence, whose works shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation or Key, moving and calling forth to visible appearance the four Angels or Angelical powers of the Air, Celestially Dignified Phara, Harap, Rapeh, Aphar, by the great name of God Enphara, governing and set over the Second Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Phara, Harap, Rapeh, Aphar, serving your God Enphara,[800] as governing & set over the Second Lesser Angle or division of the Region, or greater Angle of the north, unto whom is given of the Highest by office The true knowledge of (* Moving from place to place &c[801],) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together[802], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth, to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified set over the Second quarter part of the North Angle, Phara, Harap, Rapeh, Aphar, In by & through, this great and powerful name of your God Enphara, & the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified and placed in orders as aforesaid, Phara, Harap, Rapeh, Aphar, And in this powerful name of your God Enphara, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest and you his messengers of

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[800] S2: Inserts "and".

[801] S2: Omits "&c" and inserts "as unto this Country or that Country at pleasure".

[802] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

divine grace & permission, shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse, whatsoever is given you, by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, Open the mysteries of your Creation and make us partakers of undefiled Knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance the four Angelical powers of Light or dignified spirits of the Air Omgege, Gebal, Relemi, Jahel, by the great name of God Anaeem, and also to do what they are commanded (according to their offices) by the name of God Sonden serving & set under the second Lesser Angle or Quarter part of the greater Quadrangle, or Table of the North.

O Ye Angels of Light or Dignified Spirits of the Air Omgege, Gebal, Relemi, Jahel, serving in orders under Superior Angelical powers, your most high God, by his great name Anaeem, & doing all his commandments by his great name Sonden, as being set under, and servient Spirits in the second Lesser Angle, or division of the Region, or greater Angle of the North, unto whom is given of the Highest by office The true knowledge of (* finding out & use of Metals &c,) physick in all its parts, & the curing of all diseases whatsoever that are Incident to human bodies,[803] And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called, or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, all or some one, or any of you, O, all ye Angelical powers of Light, or dignified Spirits of the Air, set under & serving in the Second Quarter part of the North Angle, Omgege, Gebal, Relemi, Jahel, In by & through, this powerful & great name of your God Anaeem, and also do for us, whatsoever we shall request and command you, by this great name of your God Sonden, and by the signal virtues of them, Move therefore we say O

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[803] S2: This section is crossed through, thus: "~~physick in all its parts, & the curing of all diseases whatsoever that are incident to human bodies~~".

all ye Benevolent powers or dignified [Spirits][804] of the Air, placed in orders as aforesaid Omgege, Gebal, Relemi, Jahel, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, Speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men. Move therefore we say, & by the signal virtue and power of this great name of your God Anaeem, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner & form, as it shall please God, and you his messengers of Celestial grace, accordingly as aforesaid, And is this great name of your God Sonden, be friendly unto us, & do for us, in whatsoever we shall command you, effectually fulfilling all our desires, according to your offices Opening the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a Song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially Dignified Æoan, Oanæ, Anæo, Næoa, by the great name of your[805] God NÆOAN, governing and set over the Third Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Æoan, Oanæ, Anæo, Næoa, serving your God NÆOAN, as governing & set over the Third Lesser Angle, or division of the Region, or greater Angle of the North, unto whom is given of the Highest by office, The true knowledge of[806] (* The secrets of all Mechanical Crafts &c,) of the knitting together of Natures and also as well the destruction of nature & of things that may perish, as of conjoining & knitting them together[807], And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance, & verbal

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[804] S1: The word "Spirits" is absent, which is obviously a copying error.
[805] S2: Omits "your".
[806] S2: "and".
[807] S2: This section is crossed out, thus: "~~of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels, or Angelical powers of the Air, Celestially dignified, set over the Third Quarter part of the North Angle, Æoan, Oanæ, Anæo, Næoa, In, by, and through, this great & powerful name of your God NÆOAN, & the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially Dignified and placed in orders as aforesaid, Æoan, Oanæ, Anæo, Næoa, And in this powerful name of your God Næoan, either some one, or all, or any of you, Descend, appear, And visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest and you his messengers of divine grace & permission, shall seem best, and most fit or requisite for us, both now & at all times hereafter, Speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men. Move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Opena, Doope, Rexao, Axir, by the great name of God Cebalpet, and also to do what they are commanded (according to their offices) by the name of God Arbizod, serving and set under the Third Lesser Angle, or Quarter part of the great Quadrangle or Table of the North.

O Ye Angels of Light or dignified Spirits of the Air Opena, Doope, Rexao, Axir, serving in orders under superior Angelical powers, your most high God, by his great name Cebalpet, and doing all his commandments by his great name Arbizod as being set under, and servient spirits in the Third Lesser Angle or division of the Region or greater Angle of the North, unto whom is given of the Highest by office the true knowledge of (* Transformation and Transplantation,) physick in all its parts, & the curing of all diseases whatsoever, that

are Incident to Human Bodies[808], & to reveal, show forth and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, move, and call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under & serving in the Third Quarter part of the North Angle, Opena, Doope, Rexao, Axir, In, by, and through, this powerful & great name of your God Cebalpet, and also to do for us whatsoever we shall request and command you, by this great name of your God Arbizod, and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers, or dignified Spirits of the Air, placed in orders as aforesaid Opena, Doope, Rexao, Axir, Either some one, or all, or any of you, Descend, appear and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men. Move therefore we say and by the signal virtue & power of this great name of your God Cebalpet, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And is this great name of your God Arbizod, be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling, all our desires according to your offices, Opening the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a Song of Honour, & the praise of your God, in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air Celestially Dignified Jaom, Aomi, Omia, Miao, by the great name of your God NIAOM, governing and set over the fourth Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or Angelical powers of the Air, Celestially

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[808] S2: This section is crossed through, thus: "~~physick in all its parts & the curing of all diseases whatsoever that are incident to human bodies~~".

dignified Jaom, Aomi, Omia, Miao, serving your God Niaom, as governing & set over the fourth Lesser Angle or division of the Region or greater Angle of the North, unto whom is given of the Highest by office the true knowledge of (* The secrets of men knowing,) the knitting together of natures, & also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together[809], And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, Move, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the fourth Quarter part of the North Angle, Jaom, Aomi, Omia, Miao, In by and through this[810] great & powerful name of your God Niaom[811], and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified and placed in orders as aforesaid, Jaom, Aomi, Omia, Miao, And in this powerful name of your God Niaom, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace & permission, shall seem best, and most fit or requisite for us both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse whatsoever is given you by office, to declare, discover, and make known, for the Benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us; Open the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Mesad, Jaba, Jezexpe, Estim, by the great name of God Espemenir, And also to do what they are commanded (according to their offices) by

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[809] S2: This section is crossed through, thus: "~~the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".
[810] S2: "~~this~~".
[811] S1: Gives "Niam" as the name here but it is clearly a copyist's error.

the name of God Hpizod, serving and set under the 4th Lesser Angle or Quarter part of the greater Quadrangle or Table of the North.

O Ye Angels of Light, or dignified Spirits of the Air Mesad, Jaba, Jezexpe, Estim, serving in orders, under Superior Angelical powers your most high God by his great name Espemenir, and doing all his Commandments by his great name Hpizod, as being set under, and Servient Spirits in the fourth Lesser Angle or division of the Region or greater Angle of the North, unto which is given of the Highest by office, the true knowledge (* of all Elemental creatures[812] &c,) of physick in all its parts, and the curing of all diseases whatsoever that are incident to Human bodies[813], And to reveal show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse, We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society, and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air set under, & serving in the Fourth Quarter part of the North Angle Mesad, Jaba, Jezexpe, Estim, In by and through, this powerful & great name of your God Espemenir, and also to do for us whatsoever we shall request and command you, by this great name of your God Hpizod, and by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Mesad, Jaba, Jezexpe, Estim, Either some one or all, or any of you, Descend appear and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover and make known for the benefit of his servants the sons of men. Move therefore we say, & by the signal virtue and power of this great name of your God Espemenir, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God & you his Messengers of Celestial grace, accordingly as aforesaid, And is this great name of your God Hpizod be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling all our desires according to your

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[812] S2: Inserts "amongst us, how many kinds & their use in the Creation as they are severally placed in the 4 Elements".

[813] S2: This section is crossed through, thus: "~~of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

offices opening the mysteries of your Creation and make us partakers of undefiled knowledge whereunto we move you both in power & presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Janua Meridienalis Reserata

or the Key opening and giving[814] Entrance into the Region, Angle, or division of the South.

Invocation or Key, moving & calling forth to visible appearance the 6 Angelical Seniors of the South Aaetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, by the great and mighty name EDELPERNA.

O Ye glorious Angels or Angelical Seniors, Celestially dignified Aaetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, Serving before the great and mighty Angel, or Angelical monarch EDELPERNA, In the mansion, Region, Angle or division of the South, unto whom is given of the Highest, by office Scientiam, Rerum, Humanarum et Judicium, And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call you forth, to visible appearance, friendly society, and verbal converse with us, All, or some one, or any of you, O all ye Celestially dignified Angels or Benevolent Angelical Seniors of the South Aaetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, In by and through, this mighty powerful, great & Royal name EDELPERNA, and the most Imperial Efficacy and virtue thereof, Move therefore we say, O all ye Benevolent Angels or Angelical Seniors of the South Aaetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, And in this Royal & mighty name EDELPERNA, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace, shall seem best and most fit or requisite for us both now, & at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us,

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[814] S2: "given".

Open the mysteries of your creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Dopa, Opad, Pado, Adop, by the great name of God Bedopa, governing & set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Dopa, Opad, Pado, Adop, serving your God Bedopa, as governing & set over the first Lesser Angle or division, of the Region, or greater Angle of the South, unto whom is given of the Highest by office the true knowledge of the knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together, And to declare, show forth, and reveal [815] the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance, & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the first Quarter part of the South Angle Dopa, Opad, Pado, Adop, In by and through, this great & powerful name of your God Bedopa, and the signal virtue thereof, Move therefore we say O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid Dopa, Opad, Pado, Adop, And in this powerful name of your God Bedopa, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission, shall seem best and most fit or requisite for us, both now & at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, Move therefore, we say and by the signal virtue & power of all aforesaid, Descend, appear and some one, or all, or any of you, visibly show your selves here before us, & be friendly unto us, open the

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[815] S2: "&".

mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Opemen, Apeste, Scio, Vasge, by the great name of God Noalmar, and also to do, what they are commanded (according to their offices) by the name of God Oloag, serving & set under the first Lesser Angle, or Quarter part of the greater Quadrangle or Table of the South.

O Ye Angels of Light or dignified Spirits of the Air Opemen, Apeste, Scio, Vasge, serving in orders under Superior Angelical powers your most high God, by his great name Noalmar, and doing all his commandments by his great name Oloag, as being set under, & servient spirits in the first Lesser Angle, or division of the Region or greater Angle of the South, unto which is given of the Highest by office, The true knowledge of physick in all its parts, & the curing of all Diseases whatsoever, that are Incident to Human bodies, And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called, or moved thereunto by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure move, & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under, and serving, in the first Quarter part of the South Angle, Opemen, Apeste, Scio, Vasge, In by and through, this powerful and great name of your God Noalmar, And also do for us whatsoever we shall request and Command you, by this great name of your God Oloag, & by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in order as aforesaid Opemen, Apeste, Scio, Vasge, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us as the pleasure of the Highest shall seem best, and most fit or requisite for us both now and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, and by signal virtue and power of this great name of your God Noalmar, Descend, appear, and some one, or all, or any of you, visibly show your selves here before

us, In manner & form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Oloag, be friendly unto us, and do for us, in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, Opening the mysteries of your Creation, and make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air, Celestially Dignified Anaa, Naaa[816], Aaan, Aana, by the great name of God Banaa, governing and set over the Second Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Anaa, Naaa, Aaan, Aana, serving your God Banaa, as governing & set over the Second Lesser Angle or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* Moving from place to place[817],) the knitting together of natures, & also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together[818], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Second Quarter part of the South Angle Anaa, Naaa, Aaan, Aana, In by & through this great & powerful name of your God Banaa, and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid, Anaa, Naaa, Aaan, Aana, And in this powerful name of your God Banaa, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or

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[816] S1: Gives this name as "Maaa", but this is clearly a copyist's error as it is "Naaa" in the following invocation.

[817] S2: Inserts "as into this or that Country at will & pleasure".

[818] S2: This section is crossed through, thus: "~~and the knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together~~".

otherwise out of the same, visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace & permission, shall seem best, & most fit, or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse whatsoever is given you by office, to declare, discover, & make known for the Benefit of his servants the sons of men, Move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, Open the Mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light, or dignified spirits of the Air Gemenem, Ecope, Amox, Berape, by the great name of God Vadali, and also to do, what they are commanded (according to their Offices) by the name of God Obavi, serving & set under, the second Lesser Angle or Quarter part of the greater Quadrangle or Table of the South.

O Ye Angels of Light, or Dignified Spirits of the Air Gemenem, Ecope, Amox, Berape, serving in orders under Superior Angelical powers, your most high God, by his great name Vadali, and doing all his Commandments by his great name Obavi, as being set under, and servient Spirits, in the second Lesser Angle, or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* finding[819] & use of the Metals &c[820],) physick in all its parts, and the curing of all diseases whatsoever that are incident to Human bodies[821], And to reveal, show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance, and verbal converse, We the servants of the most high God, do Invocate, adjure, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under & serving, in the second Quarter part of the South Angle,

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[819] S2: Inserts "out".
[820] S2: Omits "&c" and inserts "& the Congelation of Stones, Use & Virtue of all Stones".
[821] S2: This section is crossed out, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are incident to Human Bodies~~".

Gemenem, Ecope, Amox, Berape, In, by, & through this powerful & great name of your God Vadali, And also do for us, whatsoever we shall request & command you, by this great name of your God Obavi, & by the signal virtues of them, Move therefore we say, O all ye Benevolent powers, or dignified Spirits of the Air, placed in orders as aforesaid Gemenem, Ecope, Amox, Berape, Either some one, or all, or any of you, Descend, appear, & visibly show your selves, unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now, and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of this great name of your God Vadali, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us in manner and form as it shall please God and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Obavi, be friendly unto us, & do for us in whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, & make us partakers of undefiled Knowledge[822] whereunto we move you both in power & presence, whose works shall be a Song of Honour, and the praise of your God in your Creation Amen.

Invocation, or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially Dignified Pesac, Sacepe, Acepes, Cepesa, by the great name of God Bepesac, governing and set over the Third Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Pesac, Sacepe, Acepes, Cepesa, serving your God Bepesac, as governing and set over the Third Lesser Angle or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* All Mechanical Crafts whatsoever,) the knitting together of natures, and also as well the destruction of nature, and of things that may perish, as of

[822] S1: The word "knowledge" is repeated here.

conjoining and knitting them together[823], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, and verbal converse with us all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Third Quarter part of the South Angle Pesac, Sacepe, Acepes, Cepesa, In by and through, this great and powerful name of your God Bepesac, and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified and placed in orders as aforesaid, Pesac, Sacepe, Acepes, Cepesa, And in this powerful name of your God Bepesac, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace & permission shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly unto us, and showing forth by verbal converse, whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving and calling forth, to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Datete, Diom, Oopezod, Vrgan, by the great name of God[824] Volexdo, and also to do what they are commanded (according to their offices) by the name of God Sioda, serving and set under the Third Lesser Angle or Quarter part of the great Quadrangle or Table of the South.

O Ye Angels of Light, or dignified Spirits of the Air Datete, Diom, Oopezod, Vrgan, serving in orders under superior Angelical powers,

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[823] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".
[824] S2: "* ~~Sioda~~".

your most high God, by his great name Volexdo, And doing all his Commandments by his great name Sioda, as (governing) or being set under, & servient Spirits, in the Third Lesser Angle, of the Region, or greater Angle of the South, unto which[825] is given of the Highest by office, the true knowledge of (* Transformation & transplantation,) physick in all its parts, and the curing of all diseases whatsoever that are Incident to human bodies[826], And to reveal, show forth & give the same, to mankind living on Earth, whensoever you shall be called[827] or moved thereunto by visible appearance and verbal converse, We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, and serving in the Third Quarter part of the South Angle, Datete, Diom, Oopezod, Vrgan, In by and through, this powerful and great name of your God Volexdo, and also do for us, whatsoever we shall request and command you by this great name of your God Sioda, and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers of the Air, Celestially dignified & placed in orders as aforesaid Datete, Diom, Oopezod, Vrgan, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, shall seem best, and most fit or requisite for us, both now, and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of this great name of your God Volexdo, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, in manner & form as it shall please God, and you his messengers of Celestial grace, accordingly as aforesaid. And in this great name of your God Sioda, be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, Opening the mysteries of your Creation, and make us partakers of undefiled knowledge whereunto we move you, both in power and presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

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[825] S2: "whom".

[826] S2: This section is crossed through, thus: "~~physick in all its parts, and the curing of all diseases whatsoever that are incident to human bodies~~".

[827] S2: "~~or~~".

Invocation or Key, moving & calling forth, to visible appearance, the four Angels or Angelical powers of the Air Celestially Dignified Ziza, Izaz, Zazi, Aziz, by the great name of God BEZIZA, governing & set over the fourth Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Ziza, Izaz, Zazi, Aziz, serving your God Beziza, as governing & set over the fourth Lesser Angle or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* The secrets of men Knowing,) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together[828], And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels, or Angelical powers of the Air, Celestially dignified, set over the fourth Quarter part of the South Angle, Ziza, Izaz, Zazi, Aziz, In by and through, this great & powerful name of your God Beziza, and the signal virtue thereof, Move therefore, we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, and placed in orders as aforesaid, Ziza, Izaz, Zazi, Aziz, And in this powerful name of your God Beziza, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission, shall seem best and most fit or requisite for us, both now, and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office, to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, & be friendly unto us, open the mysteries of your Creation, and make us partakers of undefiled Knowledge whereunto we move you both in power and presence, whose works shall be a song of Honour and the praise of your God in your Creation Amen.

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[828] S2: This section is crossed through, thus: "~~the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Invocation or Key, moving and calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Adre, Sispe, Pali, Acar, by the great name of God Arzodionar, and also to do, what they are commanded (according to their offices) by the name of God Narzefem, serving and set under, the fourth Lesser Angle or Quarter part of the greater Quadrangle or Table of the South.

O Ye Angels of Light or dignified Spirits of the Air Adre, Sispe, Pali, Acar, serving in orders under superior Angelical powers, your most high God by his great name Arzodionar, and doing all his Commandments by his great name Narzefem, as being set under, & servient spirits, in the fourth Lesser Angle, or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge (* Of all Elemental creatures &c[829],) of physick in all its parts, and the curing of all diseases whatsoever that are Incident to Human bodies[830], and to reveal, show forth and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move, and call forth to visible appearance, friendly society and verbal converse with us, all or some one, or any of you, O all ye Angelical powers of the Air or dignified Spirits of Light, set under and serving in the fourth Quarter part of the South Angle, Adre, Sispe, Pali, Acar, In by and through this powerful & great name of your God Arzodionar, And also to do for us, whatsoever we shall request and command you by this great name of your God Narzefem, and by the signal virtues of them, Move therefore we say: O all ye Benevolent powers, or dignified Spirits of the Air, placed in orders as aforesaid Adre, Sispe, Pali, Acar, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best and most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover & make known for the benefit of his servants the sons of men, Move therefore, we say, and

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[829] S2: Omits "&c" and inserts "amongst us, how many kinds & their use in the Creation, as they are severally placed in the 4 Elements Air, Water, Earth, & Fire".
[830] S2: This section is crossed out, thus: "~~of physick in all its parts, and the curing of all diseases whatsoever that are incident to human bodies~~".

by the signal virtue and power of this great name of your God Arzodionar, Descend appear, and some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Narzefem, be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto we move you both in power and presence, whose works shall be a Song of Honour, and the praise of your God in your Creation, Amen.

[This is the end of Sloane MS 307. The following text is taken from Sloane MS 3821]

Humble Supplication to Almighty God[831]

Enter not into Judgement with thy Servant O God, neither in thine Anger take vengeance on our Iniquities, nor chastise us in thy heavy displeasure, but spare us O Lord, be merciful unto us, pardon & forgive us all our sins, & confirm us in thy holy Spirit.

The Lord bless us, & keep us.

The Lord make his face shine upon us; & be gracious unto us.

The Lord lift up his Countenance upon us, and give us peace.

Our Father which art in Heaven, hallowed by thy Name, thy Kingdom come, thy Will be done in Earth, as it is in Heaven, give us this day our daily bread, & forgive us our Trespasses, as we forgive them that trespass against us, & lead us not into Temptation, but deliver us from Evil; for thine is the Kingdome, the power & the glory, for ever & ever, Amen.

O Lord arise, help us & deliver us, for thy Names sake.

O God we have heard with our Ears, & our fathers have declared unto us, the noble, great & wonderful works, that thou hast done in their days, & in the old time before them.

We are thy people & the Sheep of thy Flock, therefore graciously hear us our humble supplications, O God, & grant our Petitions, & let thy mercy be shewed upon us, as our trust is in thee.

Glory be to the Father, & to the Son, & to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end, Amen.

O Lord shew thy mercy upon us,
And grant us thy Salvation.
From our enemies defend us O God,
And graciously look upon our Afflictions;
Pitifully behold the Sorrows of our hearts
And mercifully forgive us our Transgressions;
O Lord deal not with us after our sins,
Neither reward us after our Iniquities,

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[831] This prayer and the one following are in the hand of Elias Ashmole, from Sloane MS 3821, folio 188-193. They were obviously intended to be used before skrying sessions.

O God make clean our hearts within us,
And take not thy holy Spirit from us,
Favourably with mercy hear our Prayers,
And let our Cry come unto thee.

Glory be to the Father, & to the Son, & to the holy Ghost;
As it was in the beginning, is now & ever shall be, world without end, Amen.

Almighty God, who hatest nothing that thou hast made, & dost forgive the Sins of all them that be penitent; Create & make in us, new & contrite hearts, that we by unfeigned Repentance, lamenting our Sins, & acknowledging our wretchedness, may obtain of thee God of all mercy, perfect remission & forgiveness; & grant O Lord, that we which for our evil deeds are rightly punished, by the Comfort of thy Grace, may mercifully be relieved, through Jesus Christ our Lord Amen.

O God merciful Father, that despiseth not the sighing of a contrite heart, nor the desires of those that be sorrowful, mercifully assist & accept these our prayers, & supplications, which we make before thee, in all our troubles & adversities, whensoever they oppress us; & defend us against all assaults of our Enemies whatsoever, that we surely trusting in thy defence, may not fear the power of any adversaries; & so dispose our ways O Lord, that among all the changes & chances of this mortal life, we may ever be defended, by thy most gracious & ready help, relief, succour & protection; & grant O merciful God, that those Evils, which the craft & subtlety of the Devil, or man worketh against us, may be confounded & brought to nothing; and that we thy servants, being mercifully defended, by thy mighty power may incessantly give praise & thanks unto you, to the glory of thy holy Name, Amen.

Almighty God, who hast prepared, for all those that unfeignedly put their trust in thee, such good things as do pass the understanding of man; mercifully distil into our hearts, the Oil of Celestial Inspiration, that we may be endowed with true Wisdom, & have a right Judgement in all things, & may both prescribe & know what things we ought to do, & also to be capable presently to effect the same; & that these things which for our unworthiness we dare not, & for our blindness we cannot ask, vouchsafe graciously to bestow upon us, through Jesus Christ our Lord, Amen.

Almighty God, which art always more ready to hear, than we are to pray, & art wont to guide, more than we can desire or deserve, we

humbly beseech thee, mercifully to have compassion upon our Infirmities; & for the glory of thy names sake, turn us from us all those Evils that we most righteously have deserved, and grant that in all our troubles, we may put our whole trust & confidence in thy mercy; & that the working of thy Grace, may in all things direct & rule our hearts, & drive away all filthy & unclean pollutions from this place, forgiving us those things whereof our Consciences are afraid, & giving unto us, that which our unworthiness dare not presume to ask, through the mercy[?] of Jesus Christ our Saviour & redeemer, Amen.

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's Name, we humbly beseech thee mercifully to incline thy gracious ear, unto these our unfeigned supplications, which in all obedience we ever penitently make unto thee, & grant that those things which we have faithfully begged of thee, we may by thy fatherly goodness & permission fully obtain, to the setting forth of thy honour & glory, & the relief of our necessities, through Jesus Christ our Lord Amen.

O Lord from whom all holy desires, all good Counsels & all just works do proceed, give unto us thy humble servants, here obediently present in thy holy fear, on the Knees of humility & obedience, that grace which your world cannot give, that we may always enjoy & be comforted in thy merciful benignities, bless, guide keep protect & defend us from all evils, graciously illuminate us with true Wisdom, & fill us with thy spiritual benedictory & heavenly grace, that we may live in thy fear, & die in thy favour, & after this life, to live with thee in thine everlasting Kingdom, unto whom, & with thy Son Jesus Christ, & the Holy Ghost, be all honour glory praise & thanksgiving for ever & ever, Amen.

Enoch Prayer

O Almighty, Immortal, Immense, Incomprehensible, & most high God & Lord of Hosts, Jehovah, the only Creator of Heaven & Earth, & all things contained therein, who in thy wonderful & great work of the Creation, hast miraculously [ap]pointed out many Hierarchies, of sacred Celestial Angels & blessed Intelligences, and placed them in a most admirable order above the fiery Region; & also many other Hierarchies & Orders dignified, Elemental Ministering Spirits, or Angelical powers of Light, under the same &c: and hast appointed them all to serve thee, & obey thy commands, in every & each of their several & respective places, natures, orders & offices; & by thy gracious & divine permission, to move descend & visibly appear, unto the sons of men dwelling on Earth, whensoever they shall Invocate or call them forth, to their conduct, comfort & benefit, O thou omnipotent & perpetual full flowing fountain of eternal life, light, majesty, power, glory, goodness, clemency & paternal bounty, & of all wisdom & true knowledge, both Celestial & Terrestrial, descending by certain Rivers[?] of mercy, immediately by the holy Ghost, unto more choice & peculiar vessels of honour, & by emanations of divine Grace, immediately by the sacred Celestial Angels or blessed Intelligences to the ministering Angels, or spiritual Messengers, and medium of Light, in & by thee subjected but dignified, both Celestial & Elemental, of several & respective degrees, names, natures, orders & offices, by whose Angelical Inspiration & instruction, thou dost fatherly and freely, open the secrets of thy own self unto Man, thereby showing forth, the mystery of true Science & sapience, with its benefits & comforts, to be obtained & received in mundane affairs, & temporal Concerns &c: O most high God & father of heaven, thou knows the foundation of our fragility, our imperfections, & the darkness & weakness of our inward parts, how can we therefore speak unto them, that speak not after the voice of Man; or worthily call on thy name, considering that our imagination is variable & fruitless, & unknown to our selves: shall the Sands seem to imitate the Mountains, or can the small rivers, entertain the wonderful & unknown ways, can the vessels of fear, fragility, or that [which] is of a determinate proportion, pass up themselves, heave up their hands, or gather the Sun into their Bosoms, O Lord it cannot be. Our imaginations are great, we are less than sand; Lord thy good Angels scold us for, our proportions are not alike, our senses agreeth not, yet notwithstanding we are comforted for that we have all one God, all one beginning from thee, that we respect thee as a Creator; therefore will we call upon thy name, & in these

will we become mighty; thou shalt light us, & we shall become Seers; we will see thy Creatures, & ever will magnify thee amongst them; those that come unto thee have the same gate, and through the same gate, defendeth such as thou sendest: we therefore humbly beseech thee, O Almighty & most merciful God, graciously to permit thy Celestial ministering Angels, & also the Elemental dignified Powers, or Messengers [of] spiritual of Light, to dwell with us & we with them, to rejoice with us & we with them, to minister unto us, that we may magnify thy great & glorious name, & by thy most gracious merciful & divine permission; that as thou art their Light & comfortest them; so they in thee will be our Light & Comfort. Lord they prescribe not Laws unto thee, so it is not meet that we should prescribe Laws unto them. What it pleaseth thee to offer, they receive; so what it pleaseth them to offer unto us, will we also thankfully receive. Behold Lord, if we shall call upon them in thy Name, be it unto us in mercy as unto thy Servants. O Lord, is there any[832] that measureth the Heavens that is mortal, how therefore can the Heavens enter into man's Imagination, thy Creatures are the glory of thy Countenance, whereby thou glorifiest all things, which glory excelleth, & is far above our understanding. Behold O Lord, how shall we therefore ascend into the Heavens; the Air will not carry us, bur resisteth our Folly, we fall down, because we are of the Earth, therefore O thou very light & true comfort, that canst and mayest & dost command the Heavens, hear us, & have mercy upon us, & grant our requests, which we humbly make unto thee, & that thou wouldst be so graciously glorified (by thy divine permission) to send all those Celestial & Elemental dignified Angelical powers of light, that we shall call upon by Orders Names & Offices, to appear visibly unto us in this crystal Stone or Glass Receptacle[833] standing here before us, & that in & through the same, they may transmit their true & real presence in appearance unto the sight of our Eyes, & their voices unto our Ears, that we may plainly see them & audibly hear them speak unto us, & verbally to converse & commune with us, & to inform instruct, show forth & teach us all such knowledge & Arcanum in nature, as shall be required by us, & necessary for us, & so be friendly unto us, & do for us as for thy servants, both now at this time present, & at all other times, whensoever, & wheresoever we shall move & call them forth, for instruction, relief, comfort & assistance, in whatsoever shall be necessary for us, &c: Enlighten therefore our Eyes O heavenly God, & open thou our Ears, that we may see thy

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[832] S2: The word "thing" is crossed out in the text here.

[833] This classic phrase guarantees that the prayer was meant for use in invocation and skrying.

spiritual creatures, & have them speak unto us, quicken, illuminate & confirm in us, & unto us, our serious discretions, judgements understandings, memories & utterances, that we may be true & perfect Seers, Hearers & Witnesses of such things, which mediately by the ministry of thy sacred Celestial Angels & blessed Intelligences, & other elemental dignified Spirits or Messengers spiritual of Light, shall be manifested declared & showed forth unto us, both now & at all times whensoever necessity shall require their favourable & familiar society community and assistance, and now O all you sacred Celestial Angles & blessed Intelligences Ministers and true Light of understanding, & O you all Dignified Elemental Ministering Spirits or Angelical Powers of Light, governing this earthly fabric, & the Elements wherein we live, be friendly unto us, & do for us, as for the servants of the highest. And we further humbly beseech thee (O[834] God) herewith to guide our tongues Reasons Senses & Judgements, & give us eloquent utterances, gravity of speech, quickness of understanding, prudence in managing, temperance in pursuing, thankfulness in receiving, & grace in using all such Instructions Institutions, matters things or affairs, of what concern soever, that shall be revealed, showed forth or given by Angelical Ministry unto us, that all may be converted O Lord to thy honour & glory, & to our worldly comfort, & benefit.

Make us O Lord humble & obedient, without contradiction, proven [?] without quarrelling, chaste without corruption, patient without murmuring, merry without dissolution, sad without dejection, ripe[?] without unpleasantness, fearful without desperation, true without doubtfulness of heart, doing good things without presumption. Give us O Lord watchful hearts, that no envious or evil cogitations may lead us away from thee, give us noble & upright hearts, that no unworthy affection nor sinister intention may draw us downwards, give us invincible hearts, that no tribulation may overcome us, give us understanding truly to know thee, diligence to seek thee, evidence to find thee, conversation to please thee, perseverance faithfully to expect thee, & assured confidence to embrace thee, & after this life to live with thee, in thy everlasting Kingdom, where there is certain security, serene Eternity, eternal felicity, & most happy tranquillity, O merciful God, we humbly beseech thee to grant these our humble Supplications & petitions, which we unfainedly make unto thee. Behold O Lord be it unto us, as in mercy it pleaseth thee, & thy holy ministering Angels, we require nothing but thee & through thee & to thy honour, & glory. Amen.

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[834] S2: The word "Lord" is crossed out here.

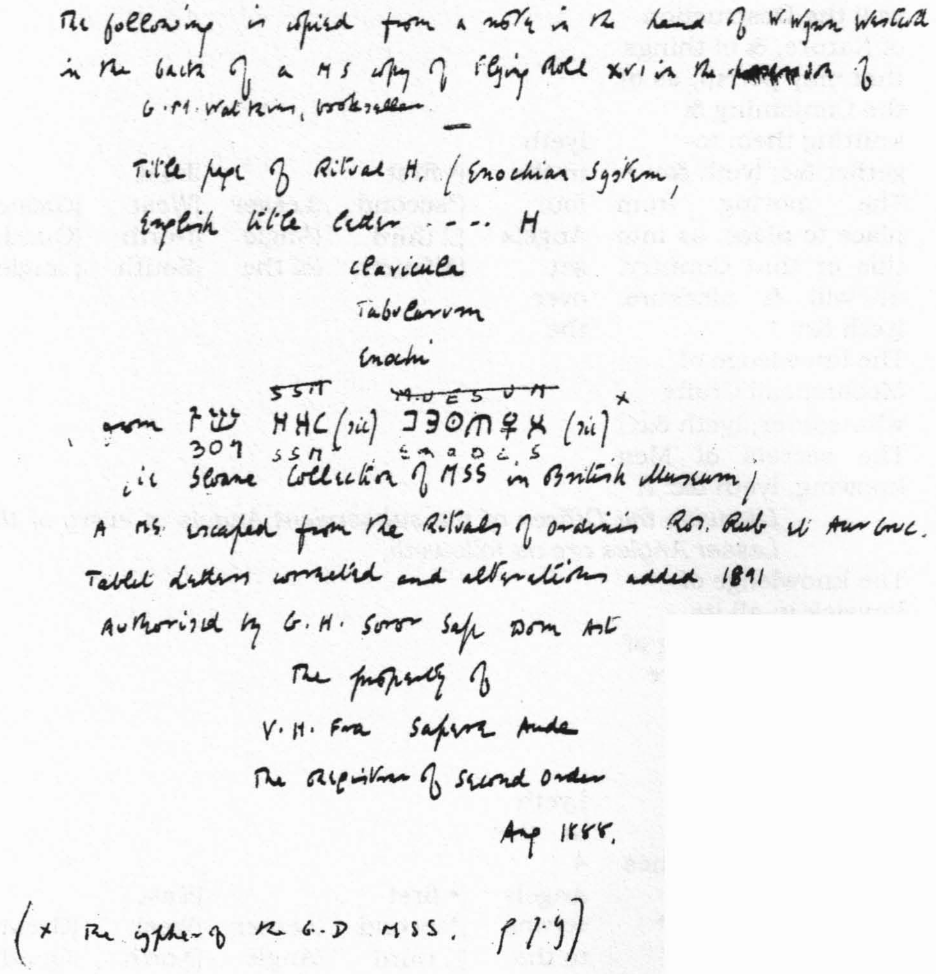
Appendix 1 – Angel Functions Table[835]

1	The knitting together of Nature and also as well the Destruction of Nature, & of things that may perish; as of the Conjoining & knitting them together &c: lyeth &c: •	lyeth in the four Angels set over the	{• first	{Lesser	{East	{Greater
2.	The moving from place to place, as into this or that Country, at will & pleasure, lyeth &c: *		{*second	{Angle	{West	{Quadr-
3.	The knowledge of Mechanicall Crafte whatsoever, lyeth &c□		{□ third	{of the	{North	{ angle
4.	The secrets of Men knowing, lyeth &c: Δ		{Δ fourth		{South	

Likewise the Offices of the subservient Angels in every of the Lesser Angles are as followeth.

1	The knowledge of Physick in all its parts, & the curing of all diseases that are incident to human bodies. lyeth &c: •	Lyeth in the 4 Angels serving to the	{• first	{Lesser	{East	{Greater
2.	The knowledge, funding & use of Metals, the Congelation of Stones & the virtue of all Stones, lyeth &c: *		{*second	{Angle	{West	{Quadr
3.	The knowledge of Transformation, Transplantation, lyeth &c: □		{□ third	{of the	{North	{ -angle
4.	The knowledge of all Elemental Creatures amongst us, how many kinds & their use in the Creation, as they are severally placed in the 4 Elements, Air, Water, Earth & Fire, lyeth &c: Δ		{Δ fourth		{South	

[835] A note in Elias Ashmole's handwriting in the manuscript showing angel functions.



The following is copied from a note in the hand of W. Wynn Westcott
in the back of a MS copy of Flying Roll XVI in the possession of
G. M. Watkins, bookseller.

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Title page of Ritual H. (Enochian System,
English title letter - - - H
Clavicula
Tabularum
Enochi

55M ~~M.U E S U M~~ ×
from 7ꟺ HHC (sic) ƆƎOM♀X (sic)
307 SSM E M A D C S
i.e. Sloane Collection of MSS in British Museum)

A MS. escaped from the Rituals of ordinis Ros. Rub et Aur Cruc.
Tablet letters corrected and alterations added 1891
Authorised by G. H. Soror Sap Dom Ast
The property of
V. H. Fra Sapere Aude
The acquisition of Second Order
Aug 1888.

(× The cypher of the G.D MSS. p.7.9)

A note in the back of the Golden Dawn Flying Roll XVI, *Book H,* in Gerald Yorke's handwriting.

Appendix 2 - Golden Dawn Book H: Clavicula Tabularum Enochi

From the front pages of Gardner's copy of *Book H*[836] it is clear that Wynn Westcott had seen and transcribed some of the material in Sloane MS 307 before August 1888, the date given in the document and that this material was subsequently copied from Gardner's copy seven years later. This early Golden Dawn paper from the collection of the late Gerald Yorke contains his note:

'The following is copied from a note in the hand of W. Wynn Westcott in the back of an MS copy of Flying Roll[837] XVI in possession of G[eoffrey] M. Watkins, bookseller.[838]

Title page of Ritual H. (Enochian System,
English title letter ---- H
Clavicula
Tabularum
Enochi

[Hebrew 'ShZ' and Golden Dawn cipher which is clearly translated by Yorke on opposite page]
i.e. Sloane Collection of MSS in British Museum[839]
A MS escaped from the Rituals of Ordinis Ros[ae] Rub[ae] et Aur[ae] Cru[cis]. Tablet Letters corrected and alterations added 1891.
Authorised by G[reatly] H[onoured] Soror Sap[iens] Dom[inabitur] Ast[ris].[840]

The property of
V[ery] H[onoured] Fra[ter] Sapere Aude[841]
The Registrar of [the] Second Order[842]
Aug[ust] 1888.
5=6 Taken from the Notebook of F. L. Gardner. Dated 5 June 1895.

The note on the title page is in Golden Dawn cipher characters, and says 'Sloane MS 307', confirming its source. Unfortunately for Golden Dawn members, less than 10% of the manuscript was transcribed, the rest being unavailable till now.

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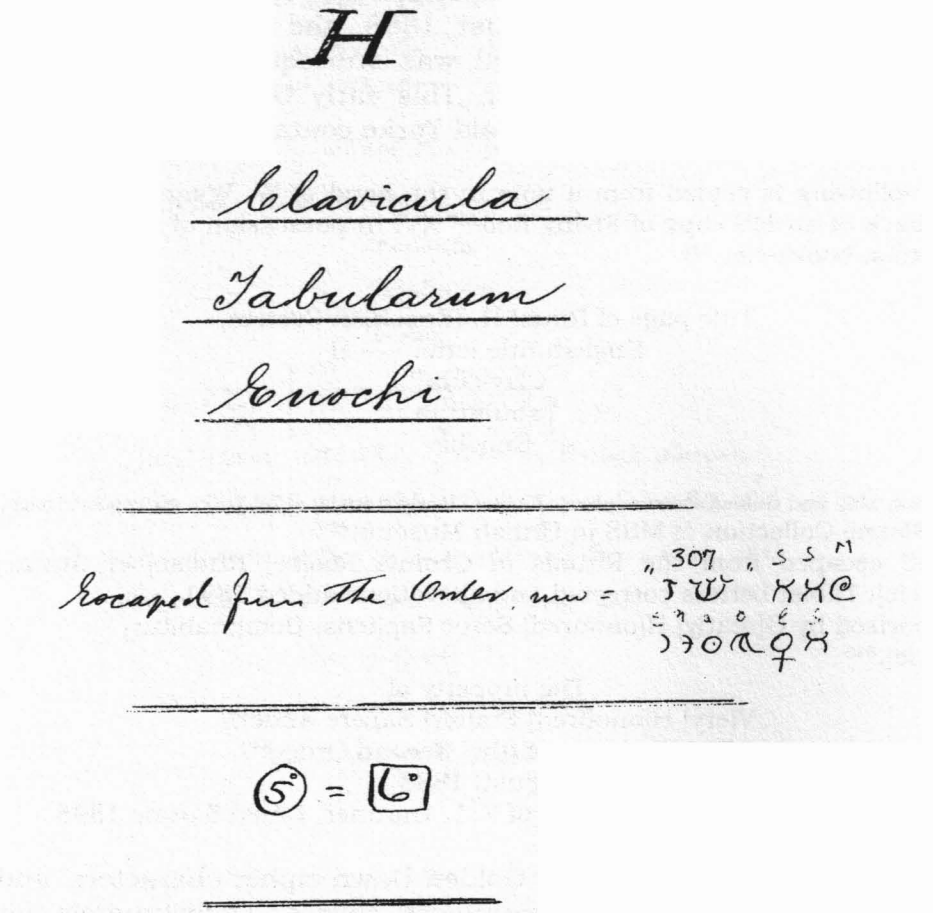
[836] Golden Dawn papers were designated with letters.
[837] Flying Rolls were the additional papers prepared for use by the Golden dawn for members in the higher grades. These papers were in part published by Francis King in his book *Astral Projection, Ritual Magic, and Alchemy,* Aquarian, 1971.
[838] Geoffrey Watkins was the founder of Watkins occult bookshop at Cecil Court, London, one of the two enduring occult booksellers in London, the other being the Atlantis bookshop, at 49a Museum Street.
[839] Now the British Library.
[840] Fräulein Sprengel.
[841] Wynn Westcott.
[842] Of the Golden Dawn.



Cover Page of F. L. Gardner's copy of *Book H* showing the G.D. code for 'Sloane MSS' written backwards, and the Hebrew ShZ disguising '307'.

Appendix 3 – Angel Magic from Alan Bennett's Magical Diary

This reproduction of the Golden Dawn *Book H* is included for its historical value, as there is so little of Alan Bennett's material extant. It is interesting to note that the style has actually been changed to a deliberately *faux* antique style that is not reflected in the original manuscripts, or in F L Gardner's copy of *Book H*.[843]

Of the Opening and Exemplyfing of the Enochian Tablets

Here we have four Tables or Quadrangles which are but one generall Table, yette divided into foure partes, East, West, North and South. In the Center between these four Tablets is another little Tablet joined conveienlie to them alle, and which serveth to unite ye severall partes of ym together, accordinge as they are to be diversely referred, as shall be shewed hereafter.

Each single Quadrangular Table contayneth Twelve Squares athwarte by Thirteene Squares downwards: the two middle lines downwards that be of black letters enclosed between two black ruled lynes, and standing cross wise in ye middle of ye two middle perpendicular or upright Lynes make upp ye Name of ye Mity Angelicall Kynge; and Three Names of Godde: displayed in ye banners Regall which are borne before hym, beying ye armes of ye ensine, and ye Names of Sixe Angelicall Senyors governing in that Angle or Quarters of ye Compasse wch they are sette over. In every lesser Angle of every Table stande also black letters enclosed within black ruled lynes crosswise in ye forme of ye Crosse, out of wc are collected ye Names of Godde yt calle for the and make constrained those Angells and Spirits, both goode and bade yt are to bee gathered out of that particular Lesser Angle, belonging and serving to that Quarterlie Angle or Table.

[843] Alan Bennett copied the original form in one of his Golden Dawn notebooks between 1892 and 1894. This transcript was made from his MS in 1955. Errors have been kept in the script and the 'antique' style has been maintained exactly as the original.

2nd 3rd

The Names of the Six Great						F	A							
Angelic Seniors are drawne from						i	d							
the Centrall crosse						a	r							
of ye Table of Air						X	o							
in this way from the						a	t			Ahaozpi				4th Senior
center read backward.	o	R	o	i	b	A	H	A	o	z	p	i		
Abioro, the first						u	i							
Senior. Habioro, same						t	p							
with 7 letters						o	o							
						T	t							
						a	g							
						r	a							

Autotar 6th. 5th Hipotga

The name of this Great Angelical and Mighty Angel, or King of ye East BATAIVAH upon whom all the Angels and Spirits of the Four Lesser Angles attend and give obedience, calleth forth the fore-recited Six Seniors, whose offices are to give Scientium Rerum Humanorum et Judicium according to the nature of their parts.

Now for the Sixteen Servient Angels next in order under the Six seniors in the eastern Quadrangle. Their names may be collected and composed out of each lesser Angle attendant on the greater Angle thus: - In the uppermost Lesser Angle on the left of this Quadrangle there is a small Cross of black letters whose perpendicular lyne goeth upwards from the black transverse line who goeth athwart the whole Quadrangle, upward to the top of the said lesser Angle, and containeth six letters from the Top downwards, which are I,d,o,i,g,o, making the name of God Idoigo the which is used to call forth ye subsequent good Angels, who are attendant next in order under those Sixteen Angels next succeeding the Six Seniors according to their graduation.

The Transverse line going athwart that line, making therewith the forme of ye Crosse is of five letters, and they make the Name of Godde Ardza: now those benevolent Angels which are called forth by the Name Idoigo are to be commended as to what they shall do by the Name Ardza.

This example is the form of the black letters as they stand crosswise in the uppermost Lower Angle of the Quadrangle: over this upper black transverse line are the four red letters r, z, l, a, leaving but the black letter of the Name of Godde Idoigo

r	Z	i	l	a	[844]
a	r	d	z	A	
		o			
		i			
		g			
		o			

and it maketh the name Urzla, wh[ich] is the substance of the Name of the first of those sixteen Angels spoken of, bearing rule under the Six Seniors in the eastern Quadrangle. Then take away the first of these four red letters and make it the last, and you will have the Name Zlar: which is to be pronounced Zodelar, for Z extended is to be pronounced zoD and this maketh the Name of the second of the aforesaid sixteen angels. Again make the first letter of the second Name the last of the Third, and the letters will be l a r z which maketh the name of the Third Angel Larzod. And in the same process is obtained the Name of the fourth Angel, Arzodel ~~(? Arzoda T)~~ and these four are the Superior Angels bearing rule under the Six Seniores in this first lesser Angle, serving to the Greater Eastern Quadrangle. And in the same manner that the names of these aforesaid four Angels are gathered from this lesser Angle, as are gathered the remaining Twelve Names from the other three lesser Angles.

Then the Names of the Angels subservient (? T) to these are read across the upright black cross, so that these lesser Angels are Cezodenes Totet Sias Epemande (? T). And the same rules are to be constantly applied.

Now as to the small Table, called the Tablet of Union: it sheweth how to join particular letters such as are contained therein to several Names and letters in each of the lesser Angles contained in each of the greater Angles of the Table in general for the collecting and making up of other particular for each proper and select material and intricate purpose as is to be exemplified.

The first line containeth the Letters E X A R P, which serves to bind together the Letters of the Great Table of the east. Observe that the name that stretchest from the Left to the Right must also stretch from the right to the left: observe also that the letters joining those names which may be put before the Names of the four Angels sitting

[844] Note by copyist. Letters with a stop after them are red letters. ~~Such letters should be enclosed in a square.~~

over each of every lesser angle, as well from the Right as from the Left, is the Name of God whereby those angels are called and do appear, as for example, the first letter of the first line of this small Tablet is e: The Name of the first Angel sitting over the first lesser Angle of the Eastern Quadrangle is Vrzla. Take away the letter V, being the first letter (added for to pronounce that name) and add instead the E of EXARP and you have ~~Ersla~~ erZla which is the Name of Godde wh governeth and calleth forth that Angel Urzodela, and also the other three Angels that are set over the first lesser Angle of the east Quadrangle. The Name of the first Angel sitting over the second lesser Angle is Utepa: then by adding the afore said letter e, there is obtained the Name Eutepa wh is the Name of God governing those four Angels sitting over the second lesser Angle of the east Quadrangle by which they are called forth and appear.

The Name of the first angel sitting over the third lesser Angle is CENBAR and therefore the Name ECENBAR governeth the four great Angles of that lesser Angle.

Similarly the Name of the first Angel sitting over the Fourth lesser angle is XEGEZODD, thence is obtained the Name EXEGEZOD wh is the Name of Godde governing the Angels of the Fourth Lesser Angle. And thus are gathered the four great Names of God governing those sixteen Angels bearing rule under the Six Angelical Seniors in this Eastern Quadrangle, and whereby they are called forth and do appear.

There are now left of the Word Exarp only the letters X a r p. Every name sounding of Three letters beginning out of the first line and out of these four letters are formed (sic T) the name of a devil or Angel of Evil: as well from the right as from the Left, excepting the lines containing the Names of the four great presiding Angels of each lesser Angle.

These latter are not thus to be made use of, as they contain not any participation in evil. For example. The four lines below the transverse bar of the small cross in the first lesser Quadrangle give the four names of certain subservient Angels as hath already been shewn. To any two contiguous of these letters add one of the letters X A R P from the Tablet of Union name Exarp: thus is formed the name of an evil spirit. Thus the first letters that can be so taken are C Z with which the aforesaid letter X maketh the name of the Evil Demon Xcez. And the next two letters are N S which with X maketh the name of the evil demon Xenes. Either of these names read backward maketh the name of another evil ~~demon~~ spirit

Zodecex, or Senex.[845]

The next letters below C Z are T.o and the next letter in the Tablet of Union is A, whence is made up the Name of the demon Ato but if added from right to left it will make another devil called Aot (sic T). And so on.

Having thus shewn the manner in which many of the Names may thus be collected and formed out of the Letters of the Mystic Tablets, we shall now proceed to exemplify in what manner the Angels Archangels and evil Spirits of these tablets may be called forth into visible appearance.

By the Three secret Names of God which are borne upon the Banners of the East
Oro Ibah Aozpi
shalt thou govern the Great King of the easte, whose Name is Bataivah. And this name of the King governeth the Six Seniores: it is by this Name that they are to be called forth to visible appearance.

The Names of god Erzla, Eutepa, Ecenbar, Exegezod govern respectively the fur angels placed over the four lesser angles of the Tablet of the East.

Then there is the middle black upright or perpendicular line in this first lesser Angle, subservient to the Quadrangle of the east, which maketh the name Idoigo, which ruleth the four subservient Angels that are under the black line athwart the lesser angle: by this name Idoigo shall these lesser Angels be called forth, and before its Power do they appear, and by the name Ardza they perform that which they are commanded, the like method is to be observed with the four lesser Angels of the angles of all the Quadrangles.

Now as to the evil Spirits before-mentioned these are governed by the Name of God which governeth the Angels subservientes: from part of whose names are the demons builded up. But to command and govern and invoke these Angels, it is necessary to pronounce the said names backwards. For example: In the first lesser Angle of the ~~Great Quadrature~~ Eastern Quadrangle the Sixteen Spirits are governed by the name Idoigo backwards, that is by the name

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[845] This is an interesting correction from 'demon' to 'spirit.' Alan Bennett here added the note "these are not right, see next paragraph."

Oziodi, and by this Name are they to be called forth. And by the Name ~~Ardz~~ Ardza backwards that is Azrda, will they do as they are commanded. And similarly with all the groups of Sixteen evil Spirits in all the lesser Angles. With all these beings, the repetition of these Names is sufficient to invoke and govern them.

Now as to the general use and signification of the tables and of the Offices of the Angels and Spirits etc, and other remarkable observations: these Tables contain all human knowledge. They stretch to the knowledge of Solomon for out of that knowledge springeth physic: the findings and use of metals and the Virtues of them: congelations and virtues of stones (they are all of one Materium). The knowledge of all Elemental creatures amongst us, how many kinds there are, and for what use they were created.

Those that live in the Air, Water, Earth by themselves and of the property of Fire which is the secret of all things, but of those more particularly. The knitting together of Natures. ~~(Note in original: "By these Tables may be known the several Treasures of the waters, and the unknown caves of the North etc.)~~ The moving from place to place, as from this country unto that at pleasure lyeth in

4 Angels	First	lesser	East	
placed	second	Angle	West	Great Quadrangle
over the	third	of the	North	
	fourth		South	

The knowledge of all mechanical crafts whatever. The secrets of the knowledge of Men. And also the destruction of Nature and of things that may perish as of the enjoying and knitting them together etc. ~~Likewise the offices of the subservient angels in each of the lesser Angles are as followeth.~~[846]

Likewise the offices of the subservient Angels in each of the lesser Angles as followeth. The knowledge of physic in all its branches: the knowledge and finding and use of Metalls, the congelation of

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[846] (Note in original: - "By these Tables may be known the several Treasures of the Waters, and the unknown caves of the Earth etc. As for example the subservient Angels in the Second Lesser Angle of every great Tablet and also the ministering servient Angels under them give the knowledge of the Finding and use of the Metals. The Benevolent Angels of that Order will offer the Passages of Earth unto the ~~Entrane~~ Entrance of the sons of Men (chiefly of serving) so that by the benevolent assistance of the Angels of Light they may plainly see and discover what treasure there are in the Earth. Both as to the natural Mines of the earth, and all manner of Treasure Trove.)

stones: Transformation, transplantation: the knowledge of all elemental creatures amongst us how many kinds there are of them and their use in creation as they are severally placed in the four elements Air Water Earth and Fire.

lyeth in	first		East	
The Four	second	lesser	West	Quadrangle.
Angels	third	Angle	North	
serving to the	fourth	of the	South	

Let the Philosopher prepare a book of very fine paper or Parchment and write very clearly therein the Invocations of the Names of God, and secondly of the Angels by the Names of God. Four days after the book is written the Magician must only call up the Names of God or rather the Lord of Hosts from the four Angles of the Compass. And fourteen days after he shall invocate the Angels by petition and by the tablet Names of God to which they are subservient. The fifteenth day he shall clothe himself in a white linen vestment and so cometh the Apparition of that Angelic Host. And afterwards it irks not to have the retirement, vesture book or special place etc.

In order to drive away an Evil Spirit guarding Treasure etc say "Begone, thou art a hindrance destruction, and of the place of darkness etc – that (treasure etc) is provided for the use of Man: thou art vanquished, thy time is fully expired, therefore I say, depart to thy orders Jeovah Jeovaschah - and lo! I saw you to the End".[847]

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[847] The following note is added in the hand of Aleister Crowley:
Note. In 1st key "Vooan spoken with them that fall". Thus 1st key used in invoking the X or other letter from tablet of Spirit with the demonic names. Probably therefore each name should be invoked letter by letter. Thus for Xns 1. Key I for X, 2 for n (airy file but fiery rank) Key 9. 3 for s (Watery file fiery rank) Key 12. Also Key 3 Air of Air for synthesis. This first of all (or after Key I) while inverted pentagrams used appropriately.

Appendix 4 – Table of the Kings, Seniors and Angels

East

3 Great Names of God	Oro Ibah Aozpi
Governing the King	Bataiva
Governing the 6 Seniors	Habioro, Aaoxaif, Hetermorda, Ahaozpi, Hipotga, Autotar
Name of God	Erzla
Governs the 4 Angels set over the first lesser Angle	Vrzla, Zlar, Larzod, Arzel
Divine Names governing, calling forth & constraining	Idoigo, Ardza
Names of 4 Angels serving to the first lesser Angle	Cezodenes, Totet, Sias, Efermende
Name of God	Eutepa
Governs the 4 Angels set over the second lesser Angle	Vtepa, Tepau, Paute, Autep
Divine Names governing, calling forth & constraining	Haeza, Palam
Names of 4 Angels serving to the second lesser Angle	OYube, Paoc, Vrbeneh, Diri
Name of God	Ecenbar
Governs the 4 Angels set over the third lesser Angle	Cenbar, Enbarc, Barcen, Vrcenbre
Divine Names governing, calling forth & constraining	Aiaoai, Oiiit
Names of 4 Angels serving to the third lesser Angle	Abemo, Naco, Ocenem, Shael
Name of God	Eexgezod
Governs the 4 Angels set over the fourth lesser Angle	Exgezod, Gezodex, Zodexge, Dexgezod
Divine Names governing, calling forth & constraining	Aovararzod, Moar
Names of 4 Angels serving to the fourth lesser Angle	Acca, Enpeat, Otoi, Pemox

West

3 Great Names of God	Empeh Arsel Gaiol
Governing the King	Raagios
Governing the 6 Seniors	Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente
Name of God	HeTaad
Governs the 4 Angels set over the first lesser Angle	Taad, Aadet, Adeta, Detaa
Divine Names governing, calling forth & constraining	Obegoca, Aabeco
Names of 4 Angels serving to the first lesser Angle	Paax, Toco, Enheded, Saix
Name of God	HeTedim
Governs the 4 Angels set over the second lesser Angle	Tedim, Dimet, Imted, Emtedi
Divine Names governing, calling forth & constraining	Nelapar, Omebeb
Names of 4 Angels serving to the second lesser Angle	Magem, Leoc, Vsyl, Vrvoi
Name of God	HeMagel
Governs the 4 Angels set over the third lesser Angle	Magel, Agelem, Gelema, Lemage
Divine Names governing, calling forth & constraining	Maladi, Olaad
Names of 4 Angels serving to the third lesser Angle	Paco, Endezen, Fipo, Exarih
Name of God	Henlarex
Governs the 4 Angels set over the fourth lesser Angle	Enlarex, Larexen, Rexenel, Xenelar
Divine Names governing, calling forth & constraining	Jaaasde, Atapa
Names of 4 Angels serving to the fourth lesser Angle	Expeceh, Vasa, Dapi, Reniel

North

3 Great Names of God	Emor Dial Hectega
Governing the King	Jezodhehca
Governing the 6 Seniors	Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve
Name of God	Enboza
Governs the 4 Angels set over the first lesser Angle	Boza, Ozab, Zabo, Aboz
Divine Names governing, calling forth & constraining	Angepoi, Vnenax
Names of 4 Angels serving to the first lesser Angle	Aira, Ormen, Reseni, Jzodenar
Name of God	Enphra
Governs the 4 Angels set over the second lesser Angle	Phra, Harap, Rapeh, Aphar
Divine Names governing, calling forth & constraining	Anacem, Sonden
Names of 4 Angels serving to the second lesser Angle	Omgege, Gebal, Relemu, Jahel
Name of God	Næoan
Governs the 4 Angels set over the third lesser Angle	Æoan, Oanæ, Anæo, Næoa
Divine Names governing, calling forth & constraining	Cebalpet, Arbizod
Names of 4 Angels serving to the third lesser Angle	Opena, Dopa, Rexao, Axir
Name of God	Niaom
Governs the 4 Angels set over the fourth lesser Angle	Iaom, Aomi, Omia, Miao
Divine Names governing, calling forth & constraining	Espemenir, Hpizol
Names of 4 Angels serving to the fourth lesser Angle	Mesael, Jaba, Jezexpe, Estim

South

3 Great Names of God	Oip Teaa Pedoce
Governing the King	Edelperna
Governing the 6 Seniors	Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin
Name of God	Bedopa
Governs the 4 Angels set over the first lesser Angle	Dopa, Opad, Pado, Adop
Divine Names governing, calling forth & constraining	Noalmar, Oloag
Names of 4 Angels serving to the first lesser Angle	Opemen, Apeste, Scio, Vasge
Name of God	Banaa
Governs the 4 Angels set over the second lesser Angle	Anaa, Naaa, Aaan, Aana
Divine Names governing, calling forth & constraining	Vadali, Obavi
Names of 4 Angels serving to the second lesser Angle	Gemenem, Ecope, Amox, Berape
Name of God	Bepesac
Governs the 4 Angels set over the third lesser Angle	Pesac, Sacepe, Acepes, Cepesa
Divine Names governing, calling forth & constraining	Volexdo, Sioda
Names of 4 Angels serving to the third lesser Angle	Datete, Diom, Oopezod, Vrgan
Name of God	Beziza
Governs the 4 Angels set over the fourth lesser Angle	Ziza, Jzazod, Zazi, Azizod
Divine Names governing, calling forth & constraining	Arzodionar, Narzefem
Names of 4 Angels serving to the fourth lesser Angle	Adre, Sispe, Pali, Acar

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When trying to understand the magical work of John Dee, it is essential to look at it from *his* point of view, a point of view rather removed from our own. The problem with all Dee bibliographies is that they are always drawn up from the point of view of the location of the manuscript in the present day library collections in which they reside (such as the Sloane manuscripts in the British Library).

This really tells you nothing about the contents of the manuscript. These manuscript numbers are simply the order in which Sir Hans Sloane's collection of manuscripts (for example) was catalogued, or shelved.

All commentators writing about Dee also refer to his manuscripts by their library shelf number, for example 'Sloane MS 3188'. This is fine for identification, but it is obviously not the way Dee would have looked at them, and certainly not the name Dee would have used to identify them.

To help attempt to reconstruct Dee's mindset we have below identified Dee's main works by their original title, given to them by Dee. By doing this the relationship between the different manuscripts falls into place. Of course the full library shelf mark details are given also to help you refer to them.

In addition we have rendered the manuscript titles into English so that a modern audience who are not Latin orientated will have no difficulty understanding Dee's titles. The Latin will also be provided for the sake of scholarly completeness, and for those who want to look for another or better translation.

We refer to Dee's manuscripts by the name he used for them, for example, "The First Book of Mysteries" (*Liber Mysteriorum Primus*) or "The 48 Angelic Keys" (*48 Claves Angelicae*) or "The Sevenfold Mystery" (*De Heptarchia Mystica*). In that way the listing is not hindered by continually trying to remember what is contained in a manuscript entitled 'Sloane MS 3191' for instance.

Although the Latin titles sound more impressive, we use English titles for ease of apprehension. Although Dee was fluent in Latin, by Dee's period in the late sixteenth century, Latin was often only used to provide impressive sounding titles for works that had in fact been originally composed in English.

We will not include Dee's books on navigation, geography, astronomy, alchemy, or the politics of the founding of the British Empire, which are well covered elsewhere. Dee's books on angel magic and similar pursuits divide into 3 classes:

1 His day-to-day diaries, much like an appointments diary that we might still use.

2 His spiritual or magical diaries, in which he meticulously recorded the scrying experiments. These contain word by word accounts of the material transmitted to him via his three main scryers Edward Kelly, Bartholomew Hickman, and Barnabas Saul, from angels, spirits, and other 'spiritual creatures' and denizens of the unseen world. Unfortunately, he destroyed some of these, especially those ranging from 1569 to 1581, believing them to be false transmissions.

3 His finished self-contained books of magical practice, derived from what he learned in these scrying experiments.

This is very much the way Dee saw his life divided, and these books and manuscripts he treated accordingly.

His day-to day diaries were openly kept, and later published as of antiquarian interest some time after his death by Haliwell, Crossley, and Bailey. Unfortunately these were in fact partly edited to remove some of the material of most interest. A modern edition of his diaries by Fenton remedies some of these omissions.

His spiritual/magical diaries from 28 May 1583 to May 1587 (with some gaps) where published by Meric Casaubon in 1659, and caused quite a stir, as well as helping to blacken and diminish Dee's reputation. These manuscripts were originally kept in the library of Sir Thomas Cotton, having been apparently at one stage rescued by him from burial in a field in Mortlake.

The balance of the spiritual/magical diaries from 22 December 1581 till 23 May 1583, were not published till almost 400 years after his death. The most complete version of these were edited by Joseph Peterson and published by Adam McLean in 1985, and again by Weiser in 2003.

In fact some of these diaries were also completely destroyed, especially a period referred to by Meric Casaubon as the 'Great

Chasme' in Dee's records. These spiritual diaries offer you the chance to judge the validity, quality and method of Dee's 'angelic transmission.'

His most secret works however, were the finished volumes of magical technique, in effect his grimoires, although he would not have described them in that way, his books giving instructions for practice. These were carefully written out in a fair hand, much more carefully than either of the other two categories of manuscript. In addition they were secreted in the secret drawer in the bottom of the chest where they laid hidden for more than 50 years after Dee's death. The story of this chest has been told in the Introduction. They were so carefully hidden by Dee, that even though the chest belonged at one time to an expert in chest construction, he never guessed at their existence. These works, about which Dee was so particular, are the distillation of Dee's system, and offer you the chance to understand and practice Dee's magic as he himself did.

Manuscript Source Material

Dee's manuscripts, some written by him, some copied for him by Kelly, and some later transcribed by Elias Ashmole, are the core of Dee's legacy of research into angel magic.

1 His Daily Diaries:

Bodleian Ashmole MS 423, art 122. 1543-1566.
Bodleian Ashmole MS 487-8. 1577-1600 & 1586-1601.
Published by Bailey (1880), Halliwell [1842], Crossley [1851] and Fenton (1998). [848]

2 His Spiritual or Magical Diaries:

"The Five Books of Mysteries" - *Mysteriorum Libri Quinque*:
BL Sloane MS 3188. Copied by Ashmole in BL Sloane MS 3677.
1581- 1583. Published by Peterson (2003)

"The Sixth and Holy Book of Mysteries" – *Liber Mysteriorum Sextus et Sanctus:* [with *Libri Mysteriorum VI*]
BL Sloane MS 3190, Cotton Appendix XLVI. 1583–1587 & 1607.
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Bodleian Ashmole 1790, art 1. 1586. Published by Josten (1965).

3 His Grimoires of Magical Practice:

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BL Sloane MS 3191, art. 2. Published by Turner (1989) p.48-58.

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[848] See printed books for full details of the published versions of each manuscript on page 288.

[849] Copied by Elias Ashmole in BL Sloane MS 3678.

A Book of Supplications and Invocations (Table of Invocations to the Good Angels) – *Tabula Bonorum Angelorum Invocationes:*
BL Sloane MS 3191, art. 4. Published by Turner (1989) p.59-79.

The Book of Enoch or The Book of Speech from God – *Liber Logaeth:*
BL Sloane MS 3189, Sloane MS 2599. Bodleian Ashmole MS 422, art 2. An unpublished book of large Enochian tables.

4 The 17th Century Development of Dee's Angel Magic:

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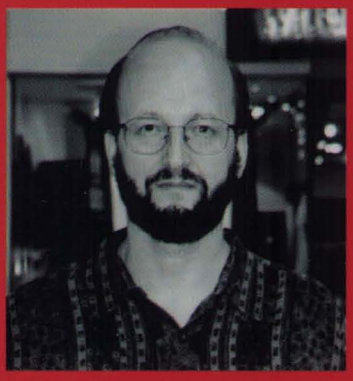
Practical Angel Magic of Dr John Dee's Enochian Tables



Stephen Skinner has been interested in magic for as long as he can remember. He wrote, with Francis King, the classic *Techniques of High Magic* in 1976. He followed that with *Oracle of Geomancy* and *Terrestrial Astrology* which has become the standard work on Western divinatory geomancy. Books on *Nostradamus* and *Millennium Prophecies* followed in highly illustrated editions. He also edited editions of Aleister Crowley's *Magical Diaries* and *Astrology.*

In the 1970s Stephen was responsible for stimulating interest in John Dee and Enochian magic by publishing the first reprint of Casaubon's *True and Faithful Relation of What Passed for Many Yeers between Dr John Dee and some Spirits...* and Dr Donald Laycock's key reference book on the angelic language *The Complete Enochian Dictionary.* Stephen is also the author of eight books on feng shui, including the first one written in English in the 20th century and now lives near Singapore, where he pursues researches and experimentation in classical magical techniques.

David Rankine has been practising magic for the last 25 years and writing about it for the last 17 years. During that time he has been involved with Golden Dawn, Qabalistic and Thelemic groups, and gives regular talks and workshops around Europe. He has also written *Becoming Magick, Magick Without Peers,* and *Crystal Healing and Folklore,* as well as being a major contributor to the *Enhancing Your Mind, Body, Spirit* partwork series. David lives in London.

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START

Department MANUSCRIPTS

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Title /

Place and date of publication /

CENTIMETRES 1 2 3 4 5 INCHES 1 2

Reduction 11½.

Mi:— Note, In 7 & by 7 you must worke all things.
O Seaven tymes seaven, Veritie, Vertue and
Majesty, I Minister by thy Lycence:
Thie expownd by thy Vertues. (Δ Michael
spake that, comming to Uriel.)

Δ — Michael and Uriel both kneeled downe, & the
Pillars of Fire, and brazen colour, came nerre,
round about them uniformely.

Mi: Sic est Deus noster.

Δ — One of the Pillars leaned towards the Skyes,
and had like a pommel or Mace head, on the top
of it. And Michael with great reverence
took out of the top of it a thing like an S.

Δ — Then leaned downe 6 Pillars more. & Michael
cried lowd,

Unus es Deus noster, Deus Deus noster.

Δ — Then orderly he opened all the Pillars heads
and then the 7 joyned altogether, distinctly to be
discernd.

Mi:— Note. Δ There appeared a great S
A
A
I

Δ — Then the sides closed up & did those Letters first
shewed. After that appeared two Letters more.
E
M

Δ — He made curtsy, & seemed to go forward & vanished away.

Misericors est. E o

Δ — The Pillars all joyned together at the top, &
making (as it were) one Mace or Pommell,
& so flew up to Heaven-ward.

Δ — There seemed two Pillars more to come downe NOTE,
from Heaven (like the other in forme) & took place
there, where the other 7 stood, which went away.

Δ — Michael with his sword cut them asunder,
& cryed out,

Away you workers of Iniquity.
Periit malus cum matis.

Note the intention of Error by the wicked powers of Sathan.

Δ — The Pillars fell downe, & the ground swallowed
them up.

Tanta est tua audatia Sathan
Sed DEVS noster vivit.

Δ — The Pillars wch before ascended, came downe &
joyntly: and out of them a voyce saying Δ Non sum.

Δ Non Sum I understand the refusall of those wicked Pillars.

Δ — Then the 7 Pillars next his right hand, bowed to
Michael, & out of them a voyce said Sum.

Δ — Then one of the Pillars stood higher then his
fellowes; & Michael opened all the tops of them,
and said

Orate, Δ. We prayed.

Mi:— Write the names downe in the Tables.

Δ — Then he took of 3 of the heads of the Pillars
and set them downe, & there appeared, B. T. Z.
great Letters in hollow places, like square Comfit
Boxes.

Mi:— Ista sunt Secreta Secretorum.

Invocate

So, thus you shalbe shaddowed from the wicked. Keepe these Tables secret. He is a secret that liveth for ever. Man is frayle.

Farewell.

A of this sentence came no fruit nor further confirmacon. Therefore consider.

The Lord Mountegles Bookes.

He must goe for the Bookes, else they will perish.

The Lord Mountegles Bookes.

A — He meant that my partner Ed: Talbot should goe to fetch the Bookes from Lancaster (or thereby) wch were the Lord Mountegles Bookes, which Mr. Mort yet hath, whereof mention is made before, endeth hor. 8. a meridie

Tuesday the 20 of March 1582.

Wednesday 21 Martij, circa 2am a Meridiē.

Note this Trumpeter.

A — After appearance was had, there came in one before Michael (who sat in his State) and Uriel (caused on the Table (as he usually did) This seemed to be a Trumpeter). He was all in white, and his Garments bespotted with blood, he had nothing on his head, his haire very long hanging behind him on his shoulders. The Trumpet seemed to be gold, The sound thereof was very clamo.

A — I asked the Skrier in what manner Uriel now shewed (and Michael likewise).

Mi: — Then Michael said, I warned the for asking of any apparill or manner. Et hæc est Gloria illius quæ non comovebitur ab impijs. Quid Vultis?

A sure

40

A — Juxta voluntatem Dei, sapientiam nobis necessariam. &c.

Mi: — Sapientia mundi, nihil est, peribit autem in æternum.

Veniat æternitas DOMINI, ab universis mundi partibus.

Venite, venite, sic vult DEUS ADONAY fac officium Phanael.

Phanael.

A — This Phanael was the Trumpeter (above mencioned) who thereupon blew his Trumpet lustily, turning himself round about, to all the World. Then from 7 parts of the World (being equally divided about the Horizon) came 7 Companies of Pillers all of fiery colour glittering: And every Company of Pillers high and great, &. as though they were Pillers of Fire.

The Heavens, the Starrs, & Moones & Stars seemed to tremble.

Mi: Multiplex est Deus noster.

Mi: — Marke this Mystery. Seaven comprehendeth the Secrets of Heaven & earth. Seaven knitteth mans Soule & Body together (3 in Soule & 4 in body)

In 7 thou shalt finde the Unitie.

In 7 thou shalt finde the Trinity.

In 7 thou shalt finde the Sonne & the proportion of the Holy Ghost. O God, O God, O God.

Thy Name (O God) be praysed ever, from thy 7 Thrones, from thy 7 Trumpets & from thy 7 Angels.

7 { Thrones. Trumpets. Angels.

A. Amen, Amen, Amen.

Mi: — In 7 God wrought all things.

Mi: Note.

vppon it: it is one of the Names wch thou hast before. every Letter conteyning an Angel of brightness: (comprehending the 7 inward powers of God; knowne to none but himselfe: a sufficient BOND to vrge all creatures to lyfe or death, or any thing else conteyned in this world. It banisheth the wicked, expelleth evill Spirits: qualifieth the waters, strengthneth the Just, exalteth the righteous, & destroyeth the Wicked. He is ONE in SEVEN. He is twice THREE. He is Seven in the whole. He is Almighty. His Name is everlasting: His Truth cannot faile. His Glory is incomprehensible. Blessed be his Name: Blessed be thou (our GOD) for ever.

Note this Bond.

Thou must refer thy Numbers herein conteyned, to the Vpper Circle. For, From thence all things in the inward parte shalbe comprehended.

Δ He is twice three & one.

Looke if thou understand it.

Δ — I finde it to be GAL, ETHOG.

Vr: — It is so. Δ I thank God & you, I understand now (also) the numbers annexed.

Vr: — Oh this darkness is lightned by the Spirit of God, herein; so will I lighten, yea so will the Lord lighten your Inwardnesse, & glorify your minde in the sight of innumerable most holy & unspeakable Mysteries.

Vr: — To the next.

Δ — Michael sat still, with his sword in his hand.

Vr: — The part wherein thou hast labourd, conteyneth 7 Angells. Dost thou understand it?

7 Angells.

Δ — Not yet.

Vr: — Oh how far is mans Judgment from Celestiall

powers? Oh how far are these secrets hidden from the wicked? Glory be vnto him, wch liveth for ever. Δ — Amen, Amen, Amen.

39

Vr: — Note. We cannot tarry long.

Thou must set downe these Letters only, by 7 in a square paper thus.

Vr: — Ride — Begin at the first, & read downeward

Zaphkiel,	z l l R H i a	Δ I read thus, Zadkiel,
Cumael,	a z C a a c b	Raphael,
Haniel,	p a u p n h r	Michael,
Gabriel,	h d m h i a i	Vr: — Thou hast
	k k a a e e e	
	i i e e l l l	Δ — praised his
	e e l L M G H	

read right. God.

Δ I have hitherto forgotten to ask where Uriel his name may appear.

Δ 40 Letters are here: and One is noted by a Cross: wch maketh the 41. of this Cross & Circle. Vide June 7. A^o 1614.

Vr: — Thus dost thou see, how mercifull God dealeth with his Servants.

Every Letter here conteyneth or comprehendeth this number of 72. Vertues. Whose Names thou shalt know: scarce yet revealed to the World.

72: Vertues multiplied by 40 gives 2456.

Uriel and Michael joyntly together pronounced this Blessing on vs

Vr: } Mi: } Now bless you: your { Soules / Hearts / Bodies / and all yor doings

Δ — Michael with his sword & flame of fire flourished over our heads,

Yet I will thus much shew you, for yor Comfort besides. What seest thou?

Δ — He spake to the Skryer, and he saw an innumerable multitude of Angels in the Chamber or Study about vs, very beautifull, with wings of fire. Then he said,

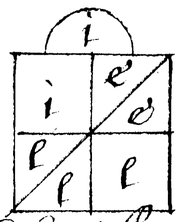
Innumerable multitude of Angels.

Then came VRIEL and held the Basket: and his Leggs seemed to be such great tall Pillars of Brass, as Michael did stand on before.

Δ Michael was the sixt named vide post.

Vr: — This is a Mistery, He is here, and not here, which was here before.

6. Δ — He opened the Basket & pluckt out like a Phœnix [or pelican] of the bigness of a Swan: all fiery, sparkling: His Bill is bent into his breast and it bled: In his Brest was a Quadrangle, made with his owne feathers, then, He put it up, & hung it by the other Baskets.

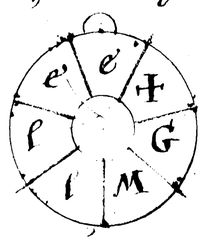


Then came the last Basket.
Uriel stood still, and said,

V.R: Dedit Angelis potestatem in lumine scili.
Orate. Δ We prayed,

7. Δ — Then came Michael and tooke the Basket of Uriel: & became standing on the great brazen leggs, as before.

Δ — He tooke out of the Basket a strange Fowle with many Wings: This Fowle had in his forehead a Tablet of this fashion,



Mi

Mi: Et Coniunxit illos DEVS in Vnum. 38

Δ — All the Baskets flew up: and so the Canapye vanished away, and the Heaven appeared.

Δ — Now he came & sat downe in his Chaire.

Δ — Michael said to Uriel: it is thy part to exponn these Mysteries: Uriel,
God to, in the name of God.

Δ — Uriel came & stood before him & said: What will you: O our Fellowe, & Servante to GOD, What will you?

Δ — Perfect Knowledge & Understanding, such as is necessary for us. My continuall & ancient prayer.

Vr: — Looke upon & see: if thou canst not understand it: We will depart for a little space, & come to thee againe.

Δ — So they went, and left all the stones in fyre so that neither the Chaire or Table could be seene in it.

Δ — After a quarter of an houre Michael and Uriel came both againe.

Mi: — Looke into the 7 Angles next into the uppermost Circumference.

Δ — Uriel came and stood before Michael.

Vr: — Those 7 Letters, are the 7 Seals of the One, and everlasting GOD. His 7 secret Angels proceeding from every Letter & Cross so formed: referred in Substance to the FATHER: in forme to the SONNE: and inwardly to the HOLY GHOST. Looke

Δ Note, these manifold & great Mysteries, & marke these 7 divers Crosses with these 7 Letters.

upon

Mi

Δ — Then he put vp the Foule into the Basket, and hung it vp by the other in the Ayre.

Δ — Then the third Basket came to him, & he tooke out a Bird all greene as grass, Like a Peacock in forme & bigness

Mi: Et vivis tu cum illo: et regnum tuum cum illis est.

Δ — There started out of this Birds brest, & Feathers like gold, and fyrie.

Mi: Pray.

3. Mi: — Note, Δ. On the first feather a small p
Then a small a
a little u
Then a small p
Then a small n
Then a small h
Then a small v. Then he put the Foule vp into the Basket, &c:

Δ — Then there came another Basket to his hands,

Mi: Dedit illi potestatem in Celis
Potestas illius magna est.
Orate, Δ. We prayed,

4. Δ — Then he pluckt out a Foule greater then any of the other, like a Grighon (as comonly they are figured) all red fiery, with Skales like Brass. Then on y skales, appeared Letters.

Mi: — Note, Δ — a little h
a little d.
a little m
Then a little h

Then

Then a little i
Then a little a
Then a little i

Δ — Then he put vp the Foule, and hung the Basket in the Ayre.

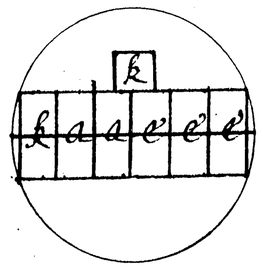
Δ — Then there came another Basket to him.

[Δ — Note, all this while the Firmament was not to be seene.]

Mi: Magnus est Deus in Angelis suis
et magna est illorum potestas in Celis.

Orate. Δ We prayed,

Δ — Then he pluckt out a Bird like an Eagle, all his body like Gold, & he had a little Circle, of feathers on his Brest: and in it, betweene 4 parallel lynes, twelue equall squares, & on the top, on the midle, one, like the other twelue, thus.



Δ — Then he put vp the Eagle, &c:

Δ — Then came another Basket.

Mi: Nuncius tuus est magnus in celis,
Orate,

Δ — He, and the Basket that was opened shut and set aside; seemed all to begon: and the Basketts remaining, still hanging on the border of the Canaxie. Then he came againe & went away againe.

Then

When the 7 Letters were placed he said:

Omnia unum est.

Then he pulled all the 7 Plates out of his Bosome: and Uriel kneeled downe before him. Then the Plates did seeme to have two Wings (each of them) and to fly up to Heaven under the Canopy.

Δ — After this, one of the 7 Baskets (that wch is in the East) came to Michael, and he said,

Mi: — Seale this: For this was & is for ever.

Δ — Then he stood againe on his Legg like brazen pillars, & said,

Mi — O how mighty is the name of God which raigneth in the Heavens. O God of the faithfull, for thou raignest for ever.

Δ — He opened the Basket, & there came a great Fowle out of it.

Mi: — Devide the 7 parts of the Fowle next unto that wch thou hast done, every one into 7.

Note (for the tyme will be long) Seven rest in 7: and the 7 live by 7: the 7 governe the 7: And by 7, all Government is, Blessed be he: yea blessed be the Lord: praised be our God: His Name be magnified: All honor and glory be to him now & for ever, Amen.

Δ Note of the 7 Baskets.

1. Δ — Then he took out of the Fire in the Basket a white Fowle like a Pigeon. That Fowle had a Z uppon the first of the 7 Feathers wch were on his brest. that first Feather was on the left side.

Mi: — Note: there is a Mystery in the Seaven. wch are 7 governing the 7, wch 7 governe the Earth. Halle Lujah.

Mi: — Write the Letters. Δ. Now a small i in the second Feather. Then he covered those first two Letters, with the other feathers.

The third an L like the other: then he covered that also.

The fourth an R. he covereth that.

The fifth, a great Roman H. he covereth that.

The sixth feather hath a litle i. then he hid that Feather.

The last Feather had a small a.

Mi: Praise God.

Δ — Then he put the Fowle into the Basket: and set it downe by him. Then he hung it up in the ayre by him.

Δ — Then he lift up his Sword over us, and bad us pray. Δ. We prayed.

Δ — Then he stretched out his hand, and there came another Basket to him, and he plucked out a white Bird, much bigger then the other, as bigg as a Swan: with 7 feathers on the brest.

Mi: — Dixit, et factum est.

Mi: — Note; Δ. The first feather hath a litle a, on it; and it went away. the next a L great as the first.

Then a C great.

Then a litle a.

Then another litle a

Then a feather with a litle c.

Then one with a litle b. Δ Then he covered them all.

Mi: — Thou hast trueth.

2.

Δ Then

Baskets. right shoulder 7 little Baskets, of gold they seemed to bee.

shut doors } Mi: —— shut up yor doores. Δ I had left the vttermost dore of my shedy, open: & did but shut the portall dore of it.

Δ —— He tooke the 7 Baskets, & hanged them rounde about the Borders of a Canopie, of beaten gold as it were.

Mi: —— Ecce Mysterium est. Benedictus Dominus Deus Israel.

Δ —— Therewith he did spread out, or stretch the Canopy, whereby it seemed to cover all the world which seemed to be in the Stone also, heaven & earth. So that the Skryer could not now see the Heaven. And the Baskets, by equall distances, did seeme to hang in the border of the Horizon.

Mi: What would you haue? Δ Sapientiam.

Mi: Read the Names thou hast written.

Δ — I had written these according to the Rules before given, as I understood it

Thkaath
Falgas
Gethog
Horlon
Innon
Aaoth
Galethog

Mi — Looke to the last name.

Δ — I had written (as apparently) Galetsog, by misreckning the numbers, where I found it should be Galethog, with an h and not s.

Mi — Lo, sto thou hast erred. These are all right but not in order. The second is the first & the

name

name be honored for ever. The first here, must be our third, and the third here, must be our second. Thus set downe. 35

1. Galas.
2. Gethog.
3. Thaoth.
4. Horlon.
5. Innon.
6. Aaoth.
7. Galethog.

Mi: — Worke from the right, toward the left, in the first angle next vnto the circumference.

Δ — He shewed thus, thus, thus Letter. G.

Mi: — Make the number of 5 on the right hand (that is, before it) at a reasonable distance. thus G 5.

Δ —— After that he shewed the second Letter, a great Roman A, thus A 24.

Then he shewed L 30.

Then —— XE 21.

Then —— 9

Then he shewed 14.

Then he shewed the compound Letter, with the Circle & Cross.

He willed me at each corner of these Segments of Circles to make little crosses, and so I did.

Δ —— After every of the 7 Letters shewed, he did put them vp in his bosome: as soone as he had shewed them fully. The plates whereon those Letters were shewed, hath the forme of a Segment of a Circle: thus —— & seemed to be of pure gold.

When

that is, this Letter A. Oaccount thou, and thou shalt finde the Names iust. I speake not of any that come in the begining of the word, but such as light in the middest: Proue, proue, & thou shalt see.

Whereas thou hast [go], it is to be read [og].

This is the whole.

Δ — I haue read in Cabala of the Name of God of 42 Letters: but, not yet of any of 40 Letters: That of 42 Letters is this;

אַב אֱלֹהִים בֵּן אֱלֹהִים רוּחַ הַקֹּדֶשׁ אֱלֹהִים
שְׁלִשָׁה בְּאֶחָד אֶחָד בִּשְׁלִשָׁה.

id est: Pater Deus, Filius Deus, Spiritus Sanctus Deus: Tres in Uno, et Unus in Tribus, vel Trinitas in unitate, et Unitas in Trinitate.

or thus, ~~אַב אֱלֹהִים בֵּן אֱלֹהִים רוּחַ הַקֹּדֶשׁ אֱלֹהִים שְׁלִשָׁה בְּאֶחָד אֶחָד בִּשְׁלִשָׁה.~~

wch in Latin is, Pater Deus, Filius Deus, Spiritus Sanctus Deus, attamen non tres Dij, sed vnus Deus.

And as this is of God, Unitie in Trinity, so of Christ only (the second person of the Divine Trinity) the Cabalists haue a Name explained of 42 Letters, on this manner.

כַּאֲשֶׁר הַנֶּפֶשׁ הַשִּׂכְלִית וְהַבָּשָׂר אָדָם אֶחָד
כֵּן הָאֵל וְהָאָדָם מְשִׁיחַ אֶחָד.

that is in Latin Sicut anima rationalis, et caro, homo vnus, ita Deus et homo Messias vnus.

I am not good in the Hebrue Tongue; but you know my meaning.

Δ — Mi — The Letters being so taken out, being a Name & a Number, doth certifie the old Rule of 42 Letters, when you restore them in againe.

Mi — Note; Out of this Circle shall no Creature passe, that

אַב אֵל בֵּן אֵל רוּחַ אֹקֶדֶשׁ לֹא אֶכָל לֹא
שְׁלִשָׁה אֱלֹהִים כִּי אִם אֵלִיא אֶחָד

entreth, if it be made vpon the Earth. My meaning is, if he be diuided: This shalt thou proue to be a mistery vnknowne to man. Beasts, Birdes, Fowle & Fish doe all reuerence to it. In this they were all created in this is all things contayned. In tyme thou shalt find it, in ADAM'S Treatise from Paradise. Looke to the Mysteries: for they are true. A et Ω: Primus et Nouissimus; Vnus Solus Deus vivit nunc et semper: Hic est, et hic erit: Et hîc sunt Nomina sua Diuina. Dixi.

Thou art watcht all this night: who is euen now at the doore Clerkson.

Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum. Hallelujah.

The vertue of this Circle.

34

ADAMS TREATISE, Δ He meaneth my Booke that I call Soyga.

†

Tuesday the 20 of March circa 10 mane.

Δ — Are you Uriel?

Ur: — I am; we thanke thee for thy great good will. — We cannot visit thee now. At the twelfth houre thou shalt see vs.

Δ — Fiat voluntas Dei.

Δ I had made and written & corrected certaine prayers to them.

A meridie: circa 2.

Δ — At the twelfth houre, my partner was busied in other affaires, & so continued till about 2 of the Clock: When we coming to the stone found there Michael & Uriel. But Michael straight way rose vp & went out and came in againe, & one after him, carrying on his

right

Δ 42, as here in politia, but non Hebr.

Vide Galantinum Lib. 3. cap: 11.

Note: The Circumference (wch cō done) containeth
y Names: y Names, conteine y Angells.
Every Letter containeth y Angells:
The Numbers are applied to the Letters.
When thou doest know the y Names, thou shalt
understand the y Angells.

The Declaration of the Numbers.

The Number of 4, pertaining to the first T, cō a Number significative, signifying to what place thou shalt next apply thy eye: and being placed above, it sheweth removing towards the right hand. Taking the Figures for the Number of the places applyable to the next Letter to be taken. The under Number, cō significative: declaring to what place thou shalt apply the next Letter in the Circumference, toward the left Hand. Which thou must read, until it light upon a Letter, without number, not signifying. thō to the whole.
So shalt thou finde the y princes all Names; Known with cō; and applyable to thy practise.

Make experience.

A — Then telling from T, 4 more places (towards the right hand) exclusively, I finde with that fourth place from T, (but being the fifth from the begining, & with the begining) thō Letter b: with 22 ober it. Therefore I proceede to the right hand, 22 places: and there I finde A, and ii ober it. Going then towards the right hand ii places further: I finde a little a, with 5 under it: by reason of which under place of 5 I goe towards the left hand, 5 places, exclusively: where I finde o with iō under it: whereupon I proceed to the left hand,

farther by iō places, and there I see the Letter t and ii under it: and therefore going to the left hand ii places, I see there the Letter h alone, & without any Number. Wherefore that Letter ends the word, and it iō in all, ThAaoth: iō thio ao it should be.

Mi — That iō not the Names. Thou shalt understand all in the next Call. The Rule iō perfect. Call again within an Houre, and it shalbe shewed.

A Call.

A Note these doings to be accounted Calls.

A — The Howre being come, we attended Michael his returne to make Practise evident of his first Rule.

Mi — Salues.
Thou didst erre: and herein hast thou erred, and yet notwithstanding no errour in this, because thou knowest not the Errour.

Understand, that the y Names must comprehend as many Letters in the whole, as there are places in the Circle. Some Letters are significative of themselves: indeed no Letters, but dubble Numbers being the Name of God. Thou hast erred in the first Name in selling downe A a; that iō twice a together, which differ the Words. Which thou shalt Note to the end of thy workes. Whersoever thou shalt finde two a a together, the first iō not to be placed within the Name, but rather left with his inward power. Thou shalt finde y Names proceeding from three generall parte of the Circumference: My meaning iō, from three generall Letters: Bonly but one Letter,

Dubble Numbers.

Note.

A Note, y Names proceeding from 3 generall places of y Circumference or 3 generall Letters being but one Letter, as this is A.

A Note these doings to be accounted Calls.

that

Note: The Circumference (wch wo done) containeth y Names: y Names, conteine y Angells.

Every Letter containeth y Angells:

The Numbers are applied to the Letters.

When thou dost know the y Names, thou shalt understand the y Angells.

The Declaration of the Numbers

The Number of 4, pertaining to the first T, wo a Number significative, signifying to what place thou shalt next apply thy Eye: and being placed above, it sheweth removing towards the right hand. Taking the Figure for the Number of the place applyable to the next Letter to be taken. The under Number, wo significative: declaring to what place thou shalt apply the next Letter in the Circumference, toward the left hand. Which thou must read, until it light upon a Letter, without number, not signifying. Wo wo the whole.

So shalt thou finde the y princes all Names, Known with vo; and applyable to thy practise.

Make experience.

A — Then telling from T, 4 more places (towards the right hand) exclusively, I finde in this fourth place from T, (but being the fifth from the Begining, & with the Begining) the Letter b: with 22 ober it. Therefore I proceede to the right hand, 22 places: and there I finde A, and ii ober it. Going then towards the right hand ii places further: I finde a little a, with 5 vnder it: by reason of which vnder place of 5 I goe towards the left hand 5 places, exclusively: where I finde o with 10 vnder it: wnder vpon I proceed to the left hand,

further by 10 places, and there I see the Letter t, and ii vnder it: and therefore going to the left hand ii places, I see there the Letter b alone, & without any Number. Wherefore that Letter endeth my word, and it wo m all, ThAaoth: wo this wo it should be.

Mi: — That wo not the Name. Thou shalt understand all in the next Call. The Rule wo perfect. Call againe within an Houre; and it shalbe shewed.

A Call.

A Note these doings to be accounted Calls.

A — The Houre being come, we attended Michael his welcome to make Practise evident of his first Rule.

Mi — Salvete.

Thou didst erre: and herein hast thou erred, and yet notwithstanding no errour in this; because thou knowest not the Errour.

Understand, that the y Names must comprehend as many Letters in the whole, wo there are places in the Circle. Some Letters are significatives of themselves: indeed no Letters, but Dubble Numbers being the Name of God. Thou hast erred in the first Name in setting downe A a; that wo twice a togeither, which differ the Words. Which thou shalt Note to the end of thy worke: Wheresoever thou shalt finde two a a togeither, the first wo not to be placed within the Name, but rather left with his inward power. Thou shalt finde y Names proceeding from three generall parte of the Circumference; My meaning wo, from three generall Letters: Vonly but one Letter,

Dubble Numbers.

Note.

A Note, y Names proceeding from 3 generall places of y Circumference or 3 generall Letters being but one Letter, Which is A. Good

A Note these doings to be accounted Calls.

that

Δ — They all now seemed to be gon; Michael and all. He came againe & two with him; And he said, Hÿ duo Celati sunt adhuc. They two went away.

Mi: — Vale. Natura habet terminum suum.

Δ — He blessed us & flourished his sword towards, & over us, & so went away: and Uriel after him. who all this while appeared not.

Δ — After Supper Mr Talbot went up to his Chamber to prayers: and Uriel shewed himself unto him, and told him that somewhat was amiss, in the Table or Seale wch he had been occupied about this day. And thereupon Mr Talbot came to me in my Study, and required his Seale (or Table) of me: for he was wished to correct something therein (said he) I delivered him the Seale, & he brought it again within a little time after, corrected, both in the numbers, for quantity & some for place, over or under; and also in one Letter or place omitted, which I denyed, many places omitted by me, that was expressed unto me. And the rather I doubted of Michaels words last spoken, bycause the places then remaining empty, saying Hÿ duo Celati sunt adhuc. But if I had omitted any, then should more then two have wanted. Whereupon we thought good to ask Judgment & dissolving of this doubt, of Michael. And coming to the Stone, he was ready: I propounded the former doubt, he answered,

Mi: — Veritas est sola in Deo. Et hæc omnia vera sunt, Nor omitted no letter or History that was told you.

But the Skryer omitted to declare unto you.

The Skryer, or The Skryer omitted to tell. 33

Δ — May I this record it?

It is justly reformed by Uriel: the one being omitted of the Skryer, & the other not yet by or declared, might make the phrase meete to be spoken, Hÿ duo Celati sunt adhuc.

Mi: — How hast said.

Δ — I pray you to make up, that one place yet wanting. Then he stood up on his great brazen Legge again: he called againe: Semiel, Semiel, Then he came & knocked downe.

Consummatum est.

Δ — The Skryer (a white man) pluckt out a Trumpet, and put it to his mouth, as though he would blow, but blew not: and there appeared at the end of the Trumpet the greek ω. There arose a mist & an horrible Thunder.

Mi: — It is done.

Δ — Then of the three 6 6 before named, with his finger he put out the two Lowermost, and said, Iste est numerus sunt. And Michael did put his Finger into the Trumpets end, & pulled forth a round plate of gold, wherein was the figure of 1. with many Circles about it, and sayd Omnia unum est.

Δ — The forme of the World which appeared before, banished away. Semiel and Semiel went away. And Michael came & sat in his Chaire againe, and his Brazen Legge were gon, Upon any question he said

Mi: — Go forward. Doe you know what you have already written. Laudate Dominum in sanctis ejus.

Note:

Δ — Then stept one out, having all his body under his white silken habit (as they all had) very brave, after the fashion of those daies, with great Ruffs, cut Hose, a great bellyed Dublet, a velvet Hat on his head, with a Feather, & he advanced himselfe braggingly: He had burnt into his forehead a a little n, & Michael said, Non est numerus & illius in Cœlis. Δ — He went away.

Mi — Antiquus Serpens extulit caput suum * devorans Innocentes. Halleluyah.

Δ — Then came one, who put of his white habit: and he tooke a Sword, & smote up into the Aire, & it thundred: and he had a seate (suddainely there) very gorgeous of gold & precious Stones, he said,

Regnum meum, Quis Contradicet?

Δ — He hath proceeding out of his mouth, many little (runs) n. and on his forehead a great A.

Mi — Non quod est A, sed quod contradicit A.
Nec portio, nec numerus eius invenitur in cælo.
Habet autem Numerum terrestrem.

Mysterium.

Δ — He shewed three figures of 6, set in triangle thus 6 6

Mysterium nobis revelandum.

Mi — Vobis est Mysterium hoc, posterius revelandum.

Δ — And there came a fire & consumed him, & his Chaire away, suddainely.

Δ My Skrier had omitted to tell me this or else it was not told & shewed: but Uriel did after supply it by the Skrier: The first letter of Perturbatur, doth not make shew of the letter following as other before did.

Mi — Perturbatur terra iniquitate sua.
This shewer, his garments white, under: his Face as brass: his body grevous with Leprosy: having upon his brest an O, with the Number of 10, under it: & so he departed.

Mi — Surgite o Ministri Dei, Surgite (inquam) Pugnate: Nomen Dei est æternum.

Δ

31

Δ — Then came two out together, they had two-edged Swords in their hands & Fire came out of their mouthes, one had a great G, and 5 over it, the other had [Δ We fell to pray. Whereupon Michael blessed us] The other had an h on his Sword, & 14 under it: and so they went away.

Mi — Omnis terra tremet, ad vocem tubæ illius.

Δ — One stept out, & under his habit had a Trumpet. He put it to his mouth, & blew it not. On his Forehead a little o, & 17 under it, He went away.

Mi — Serva Deus populum tuum, Serva Deus * populum tuum Israel, Serva (inquam) Deus populum tuum Israel. Δ. He cried this aloud.

Δ — One appeared with a fiery Sword all bloddy, his vesture all bloddy. and he had, s

Δ Fam.

Est numerus in numero. Δ. He went away.

Δ — I understand it to be a Letter, & the number 5 also.

Mi — So it is.

Δ — There came one in with divers ugly faces, & all ~~Mi~~ his Body skabbed,

Mi — Nunc sunt dies tribulationis.

Δ — He had an a, on his ~~Face~~ Forehead, and the Number 5 under it.

Mi — Hic est Numerus prædictus.

Mi — Audite, Consummatum est. This had a great pot of water in his hand, & upon the pott graven a, with 5 under: he departed in fire.

Uriel also did correct this place with delivering this in the place of the other description before.

Mi — Angeli preparate Tubam tuam.

Δ — Then came one out with a Trumpet.

Venit Tempus.

Δ — He offered to blow, but blew it not. On the end of his Trumpet was a little a, & 24 under it. He went away,

Δ They

Δ —— There stept out a plaine man, & under his ∞ garment a Gyrdle, & under his Gyrdle a Rod: & in his hand he had a sword, & in his mouth a flame of fire: he had a great H upon his sword, & under it 22. He went behinde the Chaire &c.

Δ Na.

Michael standing yo still upon his Ligge, like Pillars of brass.

(23) Δ —— I asked if I should not cease now, by reason of the folke tarrying for vs to come to supper.

Mi —— Lay away the worke, continue your worke.

Continuit spiritum mentibus illorum.

Δ —— There stept out one, having under his Garment a little Chest, & therein a mans heart raw: and the heart was thus with two letters, one on the one side o, & on the other a g.: [Δ. as in scotcheons of armes, where the man & his wifes armes are coyned perpale, as the Heralds terme it. There shewed the Chest, and went his way

Δ Med Ged.

Mi —— Numerus illius est sine numero.

Δ —— There came in another saying, Tempus est, Deum vestrum agnoscite.

Δ —— There shewed his Armes reached downe to his feete: he shewed forth his right hand, & in it a little t, and ii under it.

Δ Jesus

Mi —— Stay, place this in the second place. This went away.

Δ Jon—cum punch

Mi —— Imago tua (mors) est amara.

Δ Image, I was first, but anciently & vulgarly both in writing & print, you shall finde Ymago. thought not according to the Latin tongue.

Δ —— There came one in with a big Belly, & fat Cheeks: an halfe sword pierced his heart, & a little y, written on it.

Justus est malis deus noster. Δ —— The number of 15 under it.

Mi —— Place it in the former place.

Mi —— Opera fidelium, delectatio mea. [Δ There came in one] Hic est Deus nr. He shewed the letter o on his naked Breast, & the figure of 1 under it. He went away.

39

Δ Med.

Mi —— Ecce, Iniquitas regnat in domo mea.

Δ —— There stept one out very leane, all his Body full of little e, and under every one of them, 21. He went away behinde the Chaire.

Δ Graph.

Mi —— Bestia devorauit populum meum, peribit autem in aternum.

Δ —— There stept out one in Bloody apparell, all his Body full of Serpents heads, and a b, on his forehead, & the number of 10 over it. He went away.

Δ Pa—b

Mi —— Iniquitas Abundat in templo meo, et sancti viuunt cum Iniquis:

Δ —— One very leane, hungerstarved came out, an A on his breast, & ii. over it, & so went away.

Δ —— There came another.

Δ I think it is superfluous.

Mi —— Iniqua est Terra malitys suis.

Δ —— There came in one who drew out a Bloody sword, on his Brest a great Roman I, & 12 over it. He went his way.

Mi —— Angeli eius ministraverunt sanctis.

Δ —— There one stept out with a Target, & a little a, on it, & over it the number of 01. He went away.

Mi —— Regnabit Iniquitas pro tempore.

Δ —— They all cried Hallelujah.

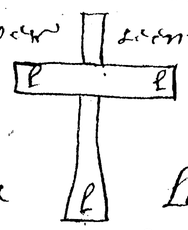
Δ —— There stept one forth with a golden Crowne, and a great arming sword, his clothing all of gold with a letter r on his sword & 16 over it. and so he went away.

Δ Vtrid corrected it after to be order.

Mi —— Nulla regnat virtus super Terram.

Δ —— There

over the L, the number 26.

Δ —— Thio Shrewe seemed to have three menn heades, and to  vanish away ni a mist with a thunder.

Mi —— Labia mea Laudant Dominum.

Δ —— Then came a very faire young one ni with long haire hanging on hir (or hio) shoulders: and on hir Belly appeared a great Scotchion: to hir or him Michael gave a flame of Fire, & shi, or hio, did eate it.

Δ vr. Mi —— Et hic est Fl: and soe appeared a litle, l, on the Scotchion, and it waxed bigger & bigger: & a Fire did seeme to go round about it.

Mi —— Benedictus sit Deus tuus.

Δ —— And there appeared 30 under the L,

Δ —— Then came a great many of litle Fries, & did seeme to elevate thio young Woman (or Child) out of sight.

Michael struck hio Sword ever them againe, & said,

Natus est illa Lux,
Ille est Lux noster.

Δ —— Then stept out another, & opened hio white silk Garment uppermost: and under it, he seemed to be sowed up, ni a white silke cloth.

Δ Drux. He had ni hio forehead an R, ni hio Brest an R, & ni hio right hand an R,

Mi —— Numerus tuus est benedictus.

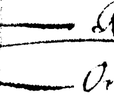
Δ —— They all fell downe, saying,

Numerus tuus est Nobiscum: Nec adhuc norimus finem illius. Venies cum numero tuo Deus in æternum.

Δ ...

Δ —— And they fell all downe againe. Thio Shrewe departed, clymming up into the Aire; as if he had clymed on a Ladder. 29

Mi —— Linguis suis cognoverunt eum.

Δ —— All said, Benedictus est qui venit et venit, throwing up into the Aire Frenchies of thio fashion  all of Gold. the one side of the Frenchies was thio markid, and the other side had nothing on.

Δ —— Then stept one out, & Fire came out hir of hio mouth: he kneeled, the rest fell downe. Thio seemed a transparent Body, & he had ni hio Eyes a small L, & ni hio Forehead the figure of 1. Δ vr.

Mi —— Note thio, under. I meane the figure 1. thio, L.

Δ —— All said, Et ego versus in operibus tuis. and so he vanished away ni a flame of fire.

Mi —— Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete. Δ God — G.

Δ —— All said, Amen.

Δ —— One stept forth saying, Incipit virtus nostra. He being covered under hio Robe, all with Armour: and hath a great G on hio Armour, & the figure of 7 over it. He went behinde Michael and soe x x vanished away. Δ Note thio to be the first that vanished away, going behinde Michael.

Mi —— Recte vivit omnes Sancti eius.

Δ —— One stept forth, & opening hio Brest, there appeared a Booke, & turning over the Leaves, there appeared nothing but a litle V, and 13 over it. He went behinde the Chaire & so vanished away. Δ Don.

Mi —— Hic est Angelus Ecclesiæ, qui docet Ille viam meam.

Δ There

Thie Shewer went away with great Lightning covering all the Worlde.

Mi —— Nomen illius est nobiscum.

Δ —— He stroke againe with hie Sword over them. Then stoode one vp, who vpon hie Garment had an n: and he turned about, & on hie back, were many (ens) n:

Δ Drax.

Mi —— Creasti te Domine Angelos tuos ad Gloriam tuam.

Δ —— Over the n, was the Number of 14. over that n: (Innane) wch was only on hie Brest.

Mi —— Et te primus Creavit Deus.

Δ —— Then the Shewer flew vp like a Star. And another came in, all hie cloth being pluckt vp, & so seemed naked. He hath a litle a. Thie a, did goe round about him: begining at hie Feete, and so spirally vpward, and he seemed to be all Clay, over the a, was the Number 6.

Δ Vr.

Mi —— Et creata sunt et perstant in Nomine tuo.

Δ —— And therewith thie Shewer fell downe all into Dust on the Earth: and hie white Garment flew vp, like a white Smoke: and also a white thing did fly out of hie body.

Note these 3 parte.

Surgit Innocentia ad faciem Dei.

Δ —— Michael did over them againe with hie Sword, & it seemed to lighten. He began to speake, and he stopped suddenly, & fyre flew from hie mouth.

Mi —— Innocentium Nomina, et sanguinem x x vidisti Domine a Terra, et Justus es in x operibus tuis.

Δ —— Then came one in, with a Garment all Bloody, hie

hie was like a Child, he had a Ball in hie hand of perfume, wch smoaked, and he hath vpon hie forehead a litle h. He bowed to Michael & Michael said Δ Xa, Numerus tuus est infinitus; et erit finis tuus.

28

Δ —— The Shewer seemed to power himselfe away like a flood of Blood: & hie Garments flew vpward.

Mi —— Non est illi Numerus.
Omnia perierunt a facie Dei et a facie x Terræ.

Δ —— Then stepped one forth, & like a Water running round about him, and he cryeth miserably. O benedictum Nomen tuum Domine.
Numerus periit cum illis. Δ A litle o, with i in over it appeared.

Δ Med

Δ —— Thie Shewer seemed to vanish away, and to cause a great Water remaine over all.

Mi —— Lux manet in tenebris. Gloriosum est Nomen tuum.

Δ —— Then ~~one~~ stept one forth from the rest, who fell downe, as their manner was.

Δ Note: All the Companies of these 40, stoode five together, & five together, & so in eight x Companies; each of five.

Δ —— Thie was a very white one: the vpper parte of hie throate seemed open, and there seemed to come out of it fire, in very many & divers colours, he said, Primus sum.

Mi —— Benedictum sit Nomen El.

Δ —— Then in the middle of the Fire or smoke seemed an L thrice placed on a bloody Cross, and

Δ Vr

over

Mi — Multiplicatum est Nomen tuum in terra.

Δ — Then that man vanished away as it were in a golden smoak.

Mi — Now must write these things, but with great devotion. He liveth.

Δ — Then came another forth: then all falling downe said, Vidimus Gloriam tuam Domine. They were prostrate on their Faces. Then this creature opened his Breast, & he had there a Tablet all of Gold (as it were) & there appeared a small t upon it: & this figure of 9 under this Letter t.

Δ fisg.

Mi — Marke it, for this is a Mysterie.

Δ — Then the Shewer (of the 4) seemed to fly up into the aire, like as it were a white Garment.

Mi — Illius Gloria sit nobiscum.

Δ — All said, Amen; and fell downe.

Δ — Then stood up another, & opened his Bosome, & shewed on his Breast bare (being like silver) a small h; & he pointed to it, & over it was this ✕ number of 22.

Δ Xa.

Mi — Et est numerus virtutis Benedictus.

Δ — This Shewer went away like a white Cock flying up.

Angeli Lucis.

Mi — Videte Angelos Lucis.

Δ — There came another in, & sayd.

Et sum Finis, et non est mihi Numerus. Sum Numerus in numero. Et omnis Numerus est mihi Numerus. Videte.

Δ Drux.

Δ — There appeared a small n on his Skyn, being all spotted with gold. Then he went away, like three fyres, red flaming, & coming together againe, in the midst of the firmament. Δ You must note that in this Stone this whole world in manner did-

seem to appeare, Heaven with earth &c.

27

Mi — (Δ He cryed with a loud voice) Et est vita in talis.

Δ — Then stepped forth one & said, Et ego vivo cum bene viventibus, & withall he kneeled downe: & Michaël stepped forth, & took of his veale on his breast, & he made a curcy & stood up.

Mi — Vivamus Hallelujah. O Sanctum Nomen.

Δ — All fell downe on their faces, & Michael strook ober them with his Sword & a great flask of fire. And this man his Breast seemed open, so that his heart appeared bleeding, & therein the Letter m & 6, over it thus m.

Δ Fal.

Mi — Benedictus est Numerus Agni.

Δ — Hereupon they all fell downe.

Mi — Orate invicem.

Δ — Hereupon we prayed a Psalm; my Skryer saying one verse & I another &c.

Mi — Omnia data sunt a Deo.

Δ — Then came in one having a round Tablet in his forehead & a Letter o in his forehead; & 22 over it.

Δ Merl.

Mi — Et non est finis in illo.
Benedictus es tu Deus.

Δ — And then that Shewer vanished away: He flew up, like a round Rainbow knit together at the ende.

Mi — Angeli a nomine tuo procidunt Domine.
Tu es primus O Hallelujah.

Δ — One stood up & the rest fell downe, & out of his mouth that stood came a Sword: & the point a Triangle, & in the midst of it a small a thus (a) of pure gold, graven very deepe.

Δ Vr.

Et Numerus tuus vivit in aeternis, said this Shewer; The Number was 22 over the a.

Corrected thus after by Uriel, to be 20.

This

Δ Semiel, this etimologie is as though he were ye Secretary for ye Name of God. —

He called Semiel. and one came in & kneeled down: & great fire came out of his Mouth.
Michael said, To him are the Misteries of these Tables known.

The Tables.

Michael said, Semiel (againe) & by & by he said, O God thou hast said & thou livest for ever. Do not thinke here I speake to him. Δ. He spake that to us, lest we might doubt of his last speeches: as being spoken to Semiel.
Semiel stood up, & flaming fire came out of his mouth. & then he said as followeth.

Sem: — Mighty Lord, what wouldest thou wth the Tables.

Mi — It is the will of God, thou fetch them hither.

Semiel

Sem — I am his Tables.

Behold these are his Tables. Lo where they are.

40 white Creatures.

Δ — There came in 40 white Creatures, all in white silk long Robes, and they like Children: and all they falling on their knees, said

Thou only art holy among the highest. O God, Thy Name be blessed for ever:

Δ — Michael stood up out of his Chaire, & by & by all his Leggs, seemed to be like two great Pillars of Brass: & he as high as half way to the Heaven. And by & by his Sword was all on fire, & he stroke, or drew the Sword over all their 40 heads. The Earth quaked. And the 40 fell down: and Michael called Semiel, with a thundering voyce, & said

Declare the Mysteries of the Living God, Our God, of one that liveth for ever.

Sem — I am ready. Δ Michael stroke over them with his Sword againe; and they all fell down & Uriel also on his knees. And commonly at the striking with his sword, flaming fire like lightning did flash withall.

Δ Semiel — forte significat Nomen meum Deus. Ita quod Tabulæ istæ sunt Nomen Dei, vel Noia Divina.

Mi — Note: Here is a Mysterie.

Δ — Then stept forth one of the 40 from the rest, and opened his Brest, wch was covered with silke, and there appeared a great T all of Gold.

the very fashion of the T was thus T.

Mi — Note the Number. Δ over the T, stood the figure of 4, after this manner $\overset{4}{T}$.
The 40 all cryed, It liveth & multiplieth for ever: blessed be his Name.

Δ — That Creature did shut up his bosome & vanished away, like unto a fire.

Δ T in the holy language is named Gisg. vide Lib. 5. post. et est ultima Alphabeti Litera.

Mi — Place that in the first place. It is the Name of the Lord.

Δ — Then there seemed a great clap of Thunder to be.
Then stepped (before the rest) one other of the 40. & kneeled as the other did before: and a voyce was heard, saying,
Praise God, for his name is reverent:
Michael said to me, say after me thus,

Deus Deus Deus noster, benedictus es nunc et semper: amen.
Deus, Deus, Deus noster, benedictus es nunc et semper: amen.
Deus, Deus, Deus noster, benedictus es nunc et semper: amen.

Δ — Then the Creature opened his Brest, & Fire came out of the Stone as before, & a great Roman G appeared.

Δ G: or Ged. lib. 5.

Mi — Write with reverence, These Mysteries are wonderfull, the Number of his name, & knowledge.
Lo this is. 9. Behold it is but one, & it is Marvelous.

Δ — Then this Creature vanished away.

Mi — The Seale of God's mercy: blessed be thy Name.

Δ — It seemed to me, as though it had raigned fire from Heaven.
Then one other of the 40 was brought forth. The rest all fell down & said, Lo, thus is God known.
Then he opened his Brest, & there appeared an N (not of so big proportion as the other) wth the number of 7 over it.

Δ N, or Drux.

Mi —

Mic —— This is a Mystery, scarce worthy for us
our selves, to know, much less to Reveale. But
thou then, so contented.

A —— I am, God be my strength.

Mic —— Blessed art thou among the Saints: And
blessed are you both.

[To F.T. he spake] I will pluck thee from among the wicked [he spake to the Skryer]
Thou committest Idolatry.
But take heede of Temptation.
The Lord hath Blessed thee. This is a Mistery.

Dee. Dee, what wouldst thou have?

A —— Recte sapere et intelligere &c:

Mic —— Thy desire is granted thee.

Use . . . . . .

25

with
. . . . . they are corrupted . . . .
. . . . they have been used to the wicked. Their . . .
. . . . . .
But I will shew thee in the mighty hand and strength of God; . . . . . his Mysteries are;
The true Circle of this Eternity, comprehending all Vertues: The whole & sacred Trinitie.
Oh holy be he. Oh holy be he. Oh holy be he.
Uriel answered, Amen.

The Circle of Eternity.

Mic —— Now what will thou?

A —— I would fain proceed, according to the matter in hand.

Mi —— Divide the outward Circle into 40 equall parts; whose greatest Numbers are fower.
See thou doe it presently.

40.

A —— I did so, dividing it first into fower, and then, every of them into ten.

the.

There were about 16 lines of the [illegible] [illegible] of ye [illegible] burne away, after wch did followe:

m Mysteries,
. . . . ow toward a thing . . . .
. . . house is hollow, it is empty & voyde . . . .
. . . . anto. The God of Heaven
and Earth, will send into . . . .
NOTE. We bring tydings of *Light. Then
Lord is our . . . . you & we praise
together. His name be praised for ever. O . . .
. . . . in his Mysteries. O holy and
eternall God.

Δ — He bowed downe to the Chaire, & then to the Table, & said Benedictus qui venit in (& there staid a little) & said againe Benedictus qui venit in noie Domini.

Δ — Then came in Michaël, with a Sword in his hand; as he was wont, & I said unto him, are you Michaël?

Mich — Doubt not, I am he, wch rejoyce in him that raigneth in the Fortitude & Strength of God.

Michael
Fortitudo Dei.

Δ — Is this Forme for the great Seale perfect.

Mi — The Forme is true & perfect.

Thou shalt sweare by the living God, the strength of his Mercy, & his Medicinall vertues powred into Mans soule, never to disclose these Mysteries.

My Oath or
Vow required
for Secrecy.

Δ — If no Man, by no meanes, shall perceive any thing hereof, by me, I would think that I should not doe well.

Mi — Nothing is cut off from the Church of God.
Wee in his Saints, are blessed for ever.
Wee separate thee from fylth & wicked persons:
Wee move thee to God.

Δ — I Vow as you require, God be my helper & Guide, now & ever. Amen.

Mic:

I suppose there were some other Actions between the 21 of March & 28 of Aprill 1582 which belonged to the 2d Booke, & are wanting.

22 Mar
Mr Talbot went to London to take his Journey for the Booke. vide Ephemerides.
If therefore there was any account betw: 22 Mar & 28 Ap. it must be after Mr Talbots returne, & when he returned is not noted.

~~For 28 Apr: Mich:~~

For in the beginning of the Action of 28 of Apr: Mich: reproves & threatens Δ for his slacknes in not ~~for~~ performing things appointed by him (which Δ excuses by his inability) but there is no mention of such appointment: ~~a~~ in the Action of 21 of March.

~~I suppose also that somewhat is wanting of the 3d Booke, for there is only the Actions of 2 daies, viz. 28 & 29 of Ap: & the catch word of the last page is — Mi: Dicendo — but nothing followes.~~

4 May. Mr Talbot went. vide Ephem:
So that by this it seemes Mr Talbot went away from Mortlack so soone as his account of 4 of May was finished, & deserted the imployment:

I also suppose there is something wanting of the 4th Booke, for the last Action is 4 May 1582. & at the begining of which (it appears) E. T. was unwilling to proceed as Skryer any further, because Mich: willed him to Marry, & tis probable he there left off. Beside the 4th (or rather 5th) Booke begins the 15 of Nov: 1582. & from the 4 of May to that tyme there is nothing extant. ~~E Kelly imployed as [illegible]~~ Yet that somewhat was done may be collected from what is entred under the Title viz: Post reconciliationem Kellianam, &c: implying that, there had been some falling out betw: Δ & him, & it may thence be presumed, Kelly had been imployed as Skryer sometyme before the said falling out

Blessed be God, who revealeth all Mysteries &c:

I am strength in neede.
An Lo, here is Medicine for the sore.
Wee bless the Lord: We governe the Earth, by the society of Gabriel: Whose power is with us. But he not here. &c:
Use patience.

Write —— God will be revenged upon Saul, for he hath abused his Name, in his Creatures. He hath sinned against him, His punishment is great, & so I end.

Ur. —— I lived with Esdras: I lived in him, in the Lord, who liveth for ever.
Raph —— I lived with Tobias: Tobias the yonger.
Δ —— This was the white Creature that spake this.
/F. D/ —— We live in the Lord: who be praised for ever.
Δ —— I stood sylent a good while.
/F. D./ —— What wilt thou?
Δ —— I did attend what you would say.
/F. D./ —— I have said.
Δ —— I have been long at this tyme, in my dealing with you. I trust I doe not offend you therewith. But, for my part, I could find in my heart, to continue whole daies & nights in this manner of doing: even till my body should be ready to sinke downe for weariness, before I would give over. But I feare I have caused weariness to my frend here.
/F. D./ —— In vertue is no weariness.
Δ —— Now he stood up out of his Chaire: & they all iointly blessed us, stretching their hands towards us, Crossingly: And so they went away. The Table & the Chaire remained. and the glittering sparkles, or drops of streaming little lights, went of the Chaire immediately.
Δ —— Glory, thanks & honor be unto the Almighty Trinity.
Amen.

Mysteriorum Liber Primus, tooke ending here. after wch followed Mysteriorum Liber Secundus (for so it appeareth to have been called, from sundry Quotations in the following Books) But the first Leafe, & the greater part of the second is utterly perished.

Blessed be God, who revealeth all Mysteries &c:

I am strength in neede.
An Lo, here is Medicine for the sore.
Wee bless the Lord: We governe the Earth, by the society of Gabriel: Whose power is with vs. But he not here. &c:
Vse patience.

Write —— God will be revenged upon Saul, for he hath abused his Honor in his Creatures. He hath sinned against kind, His punishment is great, & so I end.

Vr. —— I lived with Esdras: I lived in him, in the Lord, who liveth for ever:

Raph —— I lived with Tobias: Tobias the younger.

Δ —— This was the white Creature that spake this.

F. D. —— We live in the Lord: who be praised for ever.

Δ —— I stood sylent a good while.

F. D. —— What wilt thou?

Δ —— I did attend what you would say.

F. D. —— I have said.

Δ —— I have been long at this tyme, in my dealing with you. I trust I doe not offend you therewith. But, for my part, I could find in my heart, to continue whole daies & nights in this manner of doing: even till my body should be ready to sinke downe for weariness, before I would give over. But I feare I have caused weariness to my friend here.

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Δ —— Now he stood vp out of his Chaire: & he & they all ioyntly blessed vs, stretching their hands towards vs, Crossingly: And so they went away. The Table & the Chaire remained. and the glittering sparkes, or drops of streaming little lights, were of the Chaire immediately.

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Δ —— I would to God, I knew your name truly, or what peculiar Letter I might set for you, to note your words & actions by.

/For. Dei/ —— Name I have none, but by my Office.
SALAMIAN came not hither but by me.
He is a mighty Prince, governing the Heavens under my power.
This is sufficient for thy instruction.
I was with Salomon, in all his works & wonders.
And so was this, whom God had appointed unto him.
The Divines know his name; & he is not ashidden from the face of the earth: his name is written in the Book which lyeth in the window.

Δ —— Do you mean Agrippa his Book? And is it there expressed by the name SALAMIAN?

/For: Dei/ —— I have said.

Δ —— What order will you appoint unto us two, in respect of our two being together? My friend here may have other matters & purposes of his affaires, then will serve for me, for his aid having, in these Actions.

/For: Dei/ —— Joyne in prayers, For God hath blessed you, doubt not. Consider of these Mysteries.

Δ —— Then they in the stone used talk together: but not well to be discerned of the ear of /E.T./

At length, /F.D./ talked very much & speedily to /E.T./ and disclosed unto him (which he expressed not to me at the Stone but afterwards) all

Δ His in Elementis Magicis, Petri de Abano printed in Paris Agrippa, which lay in my Oratory almost under my window.

all the manner of the practise, & circumstance about the Action intended, with the Gold Lamin, the Ring, the Seales, &c. And after I had spoken somewhat, in requesting him to shew me the manner, how I should artificially prepare every thing spoken of; he said

/F.D./

Δ —— Then appeared a big flame of Fire by him in ye aire.

Sal —— Thou knowest not or wilt not know, that Mamon, with his servants are present about thee. Whose presence doth hinder the presence of the vertuous Adonay our coming. Blessed be God in the highest. Amen.

Δ —— He took the forsaid Flame of Fire, & flung it up, unto the Heaven ward.

Mamon. Sal —— Mamon is a King whome God hateth, whose seat continually tempt, provoke & stir up wickedness against the Lord, & against his anointed. But he dieth: Blessed be God for ever. Drive him away.

Δ —— It is incomparably more easie for you to doe. And as for my part, I feele neither in body nor soule, any token of his presence or working.

Thereupon he caused the whole Chamber (wch we were in) to appeare very plainely to us in the Stone: and so there shewed a great Company of wicked Spirits to be in the Chamber, & among them, One, most horrible & grisly, threatning & approaching to our heads, & skarmig & gnashing at us.

Sala —— God determine his Mysteries by Art & Vertue.

Δ —— Then he willed me very eagerly to drive them away. And I prayed fervently. And there came one to come into the Stone, wch had very long armes: & he drave them away courageously: And so they were driven away.

After that presently, there came one into the Stone, all white.

Salamian reached this white one a Sax. The white man held the Sax, & said as followeth.

—— So, this is my Name,
shall
God bless you. Feare not, your faithfulness provoketh me to tell my Name, & this it is (putting forth the Sax again) for I am called Medicina Dei. I will shew thee & I will shew you, this Angel of your Direction, wch is called OCH.

Raphael.

Or Och vide in Libello Arbatel in O.

Δ —— This Name he spake: He shewed it also on the Table (before him) written.

Raph —— He is mighty in the Sun Beames. He shall profit thee hereafter.

Δ —— Then came in another & sat downe in the chaire: & he said as followeth.

—— The strength of God liveth, & God raigneth for ever. I am Fortitudo Dei.

Δ —— Why then, you are Gabriel: and I took you hitherto to be Michael: How shall I thine amend my Books, in respect of ye name, alwaies before written Michael?

For: Dei —— What thou hast written, that hast thou written: Let it stand.
Write downe this name POLIPCS.
Dost thou understand it?

Δ —— No, God knoweth.

For: Dei —— When that day cometh, I will speake with thee: If thou observe that wch I have commanded thee, As truly as I was with Salomon, so truly will I be with thee.

* perchance he meaneth the counsaile of Ehmael before specified.

Δ —— Then came in another, whome we took to be Uriel, for he went alfo, as he was wont, and stand on the Table.

For: Dei —— Search for Wisdome & Learning, & the Lord will deliver it unto you.

Δ ——

found them much differnig, one from another: & therefore I had mynde to know, wch of them I shall imitate; or how to make one perfect of them all.

M. — Doubt not for the making of it: for God hath perfected all things. Aske not the cause of my absence, nor of my apparell; for that Mistrie is known to God. I have no clothing, as thou thy selfe shalt see. I am a spirit of Truth & Virtue. Yea you shall see me ni power, & I will visit you in HOPE.

Bless you the Lord, & follow his waies for ever.

Δ — Then he went away: & Uriel followed him. And then I said to my Skryer: it were good we had ever some watch word, when we should not looke for any more matters at their hands, every tyme of their visiting vs.

Whereupon (unlooked for of vs) he spake againe.

M. — He that is Tyme, Tyme heareth not vs.

Put vp thy sword.

The Name of God be blessed for ever.

Δ — Then they lifted vp their hands towards Heaven wards (wch Heaven appeared also ni the Stone) & turned towards vs & said

Valete.

Δ — So they departed: & as their going, the Chaine & the Table ni the Stone, did seeme to shake.

Δ — Soli Deo ois honor
Laus et Gloria.

Amen.

Marty 15. Thursday, hora 1¼ a meridiu. 9

Δ — After E.T. his calling into the Stone, appeared a tall Man, with a Scepter (very great) of gold, glittering his body all red: & out of his head, did shoot out xx beames of light, like the sun beames.

Δ — I being desirous to know who he was, & his name, I requested him earnestly thereto, but he answered as followeth:

— Invocate nomen Domini, & agnoscetis eum.

Δ — Then I praised the Psalme, Deus misereatur nri, et benedicat nobis &c: after that he said

— I am mighty.

Δ — Because he delayed to declare his name, E.T. the Skryer did require him, ni the name of God the Father, Jesus Christ his Son, and of the Holy Ghost, to expresse his Name: & he answered ni Speech,

— So I will by & by,

Δ — Then he seemed to take from his head 4 little bright sparks, like little sandy ends, & to stick them about the Chaine: & he went round about the chaine and then he spake as followeth.

— I am mighty, & working wonders, I am →

SALAMIAN

I that ni the Heavens, & beare sway upon Earth, ni his name, who is blessed for ever. Here doe I dwell at rest, I am the servant of God; ni his light, I live & rule. I say, I serve him with feare and reverence. My name is SALAMIAN: mighty ni the sun, worker of worldly actions, as well ni small as ni great: known unto God, whose name I know, and bless for ever.

SALAMIAN.

A of Salamian you may read ni the 4th Liber Semiarum & Elementis Magicis Petri de Abano, there called Salamias.

Δ —

like vnto him.

Δ —— Yes forsooth.

Mi. —— Thou camest hither to learne, & not to dispute. Laudate Dominum in operibus suis.

Δ —— The Man kneeled downe, & so went out of sight.

Mi —— He hath eaten strength against trouble. He hath eaten nothing, & in eating, he hath eaten all things. The name NA, be praised in trouble.

Δ —— Now Michaël thrust out his right Armes with the Sword, & bad the Skryer to looke. Then his Sword did seeme to cleave in two: and a great fyre, flamed out of it vehemently. Then he tooke a Ring out of the flames of his Sword, & gaue it to Uriel, & said thus,

Mi. —— The strength of God is vnspeakeable. Praised be God for ever & ever.

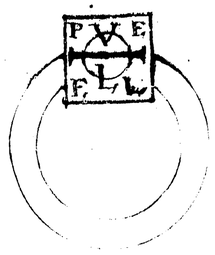
Δ —— Then Uriel did make curtsy vnto him.

Mi. —— After this sort must thy Ring be, Note it.

Δ —— Then he rose & disappeared out of the Chaire. & By & By came again, & said as followeth,

Mi. —— I will reveale thee this Ring: which was never revealed since the death of Salomon: vnto whome I was present, I was present with him in strength & mercy.

So, this is it; This it is it, wherewith all Miracles and divine workes & wonders were wrought by Salomon: This is it which I have revealed vnto thee: This is it, which Philosophy dreameth of. This is it which the Angels scarce know.



This

* vide Reuchlinu de Verbo mirifico de notis NA.

This is it, & blessed be his Name: Yea his Name be blessed for ever. 18

Δ —— Then he layd the Ring downe vpon the Table & said, Note.

Δ —— It shewed to be a Ring of gold: with a Seale graued in it, and had a vomed thing in the midle of the Seale: and a thing like an V. through the topp of the circle: and an L, in the bottome, & a barre cleane through it. And had these A Letters in it, P. E. L. E.

vide Reuchlin Librū de Verbo Mirifico de notis PELE.

After that, he threw the Ring on the board or Table. & it seemed to fall through the Table: and then he said thus.

Mi —— So shall it doe, at thy comandem^t: Without this thou shalt doe nothing. Blessed be his name that compasseth all things. Wonders are in him, & his name is WONDERFUL: His name worketh wonders from generation to generation.

Power of the Ring.

Δ —— Then he went away, & came in again by & by.

Mi —— Note.

Δ —— Then he brought in the Seale, wch he shewed the other day: & opened his Sword, & bad the Skryer read; & he read EMETH.

Then the Sword closed vp again; & he sayd,

Mi —— This I doe open vnto thee, because thou marveyled at SIGILLVM DEI. This is the name of the Seale: wch be blessed for ever. This is the Seale selfe. This is holy. This is pure. This is for ever. Amen.

Dr Sigillo Smith vide Reuchlinum Artē Cabalisticam, Lib. 3. et Agrippa Lib. 3. Cap. 11.

Δ —— Then the Seale vanished away. And I saw to my friend (the Skryer) Andrew, this other day, & considered divers fashions of this Seale: and I

found

Martij 14. Wednesday mane circa horam 9.[a]

Δ —— Being desirous to proceed in this matter by consent, we bent our selves to the Action: And after that [E.T.] had called Uriel & saw him, I came to the Desk from my Oratorie.
There did continually appeare the Chaire & the Table.
I then being afraid, that any other should come into the Stone instead of Uriel, did earnestly require the spirituall Creature appearing, to shew who he was, & what was his name: At length he answered, & said, to the hearing of E.T.

Uriel is my name, with desire called *Nariel.
stay.

*Agrippa Rat. 3. Cap. 24. lib. 3. Occult. Philos.

Δ —— Then he went away for a while: & came again, & said thus.

Ur: —— The strength of God is alwaies with thee.
Dost thou know what thou writest?

Δ —— In two sences, I may understand it; either that the good Angel Gabriel is alwaies with me, though invisibly: or else that the strength & mighty hand of God alwaies is my defence.

Ur —— Fortitudo Dei, tecum semper est.

Δ —— He went away again, following or waiting upon another. and before that other was a man having his head all covered with black. Then he that came last in the middle, did sit downe in the Chaire, & spake these words following.

Mi —— Nothe,

Δ —— This was Michael, with his Sword in his right hand.
Then came Uriel to the man (having his head all hid, as it were in a black hood:) & took off that black Hode: and then lifted up the Table cloth. He looked under it, & put it downe againe. & lifted it up againe. The Man stood still before Michaël. Then Michaël rose; and took off all the Mans cloths, & left him, as it were, only in his shirt.
Then Uriel took a little round Tablet, as it were, of the bignesse of a sixpence, having two Letters in it, three; & gave it to Michaël.
Uriel lifted up the Table cloth: & from thence, seemed to take apparail, & put on the Man. it seemed to be Silk: & very full of wrynkles, or plights. And the Man kneeled, & held up his hands. Uriel looke like a Laurell Bush & set upon the Mans head. And then the Man kneeled before Michaël. Michaël took the round thing with the Letters, & gave it the Man to eate. & he did eate it.

NA

Ur —— Lo, things are covered.

Δ —— Then he covered the Table & pluckt the Cloth over it, downe to the ground, on every side. The Man rose up: And Michaël dubbed him on the head with his sword. Then the Man stood up. Then the Man turned his face towards [E.T.] the Skryer. and the Man did resemble me (John Dee) in countenance.
And then he turned to Michaël again.
Michaël wrote upon the Mans back, thus.

ANGELVS TVÆ PROFESSIONIS.

Δ —— Then E.T. asked me, if there were such Angels of a Mans Profession: & I answered yea; as in Agrippa, & others is declared.

*vide Agrippam de Implicè tuis Custod. lib. 3. cap. 22.

Mi —— Leave your folly: Hold thy peace.
Have you not read, that they that claime unto God, are like

Δ —— potius erat dicendum Michaël: nam Gabriel est prævalens fortitudo Dei: et ita fortitudo quidem, sed alterius gradus.

1582. Marty. 11.

Sonday, a Meridie Rora 3ª circiter.

Δ —— Vriel being called by E.T. there appeared one clothed with a long Robe of Purple, all spangled with gold; & on his head a Garland or wreath of gold: his Eyes sparkling. Of whome I asked, Whether the Characters noted for the Table were perfect? He answered

Δ* Hereby may appe that this wicked spirit forged in the shew of the false Characts & names before.

Δ* —— They are perfect: This is no question.

—— Are you Vriel?

Then presently came in he, & threw the brave Spirit downe by the shoulders, & beat him mightily with a whip: & took all his Robes, & apparell off him: & then he remained all hairy & ugly. and still the Spirit was beating of him: And that Spirit, wch so beat him, said to the hearing of my Skryer, So, thou are the wicked scourged.

Δ —— Are you Vriel who speaketh that?

VR —— I am he, write downe & marke this, for it is worthy of the Noting.

Δ Note, Lundramguffa scourged spiritually.

This was thy persecutor Lundramguffa. I brought him hither to let thee see; how God hath punished thy Enemy.

So, thus hath God dealt for thee: So, thus have I dealt for thee: Thanke God.

Δ —— Blessed be his holy Name, & extolled world wout end.

E.T —— He drew the wicked Spirit away, by the Legge, and threw him into a great pitt. and washed his hands, as it were, with the sweat of his owne head; for he seemed to be all in a sweat.

Δ —— Hereupon my Skryer saw Vriel goe away: and he remained out of sight a little while. Then he came in again: & an other with him: & ioyntly these two said together. Glorify God for ever.

And then Vriel did stand behind: & the other did sit downe in the Chaire, with a Sword in his right hand; all his head glistering like the Sun. The haire of his head was long: the hair Wyngs: and all his lower parte seemed to be wth feathers. He had a Roab over his body: & a great Light in his left hand. He said.

Michael —— We are blessed from the beginning; and blessed be the name of God for ever.

Δ —— My Skryer saw an innumerable Company of Angells about him:

And Vriel did stand on the square Table by.

He that sat in the Chaire, whome we took to be Michael, said thus.

—— Go forward: God hath blessed thee.
I will be thy Guyde:
Thou shalt attaine vnto thy seeking.
The world begins with thy doings.
Praise God.

The Angells vnder my power shalbe at thy commaund.
So, I will doe thus much for thee.
So, God will do thus much for thee.
Thou shalt see me: & I will be seene of thee;
And I will direct thy Living & Conversation.
Those that sought thy Life; are vanished away. Lundramguffa.
Put vp thy pen.

Δ —— So he departed.

Δ —— Gloria, laus, honor, virtus & Imperium Deo immortali, invisibili et Omnipotenti, in secula seculorum. Amen.

much lesser then the principall Seale,
Vnder the Table did seeme to be layd red silk, two yards square. And over the Seale did seeme likewise red silk to lye foure square: somewhat broader then the Table, hanging downe with 4 knops or tassells at the 4 corners thereof.

Vpon this uppermost red Silk, did seeme to be set the Stone with the frame: right over, & vpon the principall Seale: saving that the said silk was betweene the one & the other.

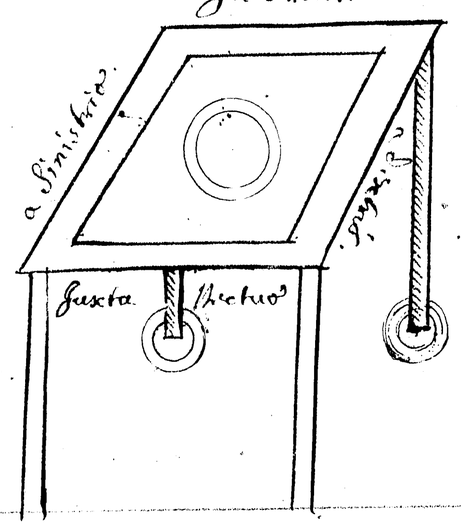
The Table was shewed to have on the 4 sides of it *Characters & Names, these, that are here in a schedule annexed; in 4 divers Rowes.

* Caue: quia Angelus tenebrarum se intrusit hic, ut Libri Quinti appendix apparabit.

VR —— The Characters & words on the sides of the square Table, are to be written with yellow, made of perfect Oyle, vsed in the Church.

Δ —— What Oyle is that?

VR —— Of that Oyle shalbe opened vnto you. The Oyle is perfect praiers: of other Oyle I have noe respect.
Wee sanctifie, because we are holy: & you sanctifie because of your holiness.



VR

VR —— There is a Spirit named Lundrumguffa vsing you, who seeketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him too morrow with Brymstone. He haunteth thy house, & seeketh the destruction of thy Daughter. His pretence was to have maimed thee in thy shoulder the last night, & long agoe. Yf thou doe not discharge him to morrow, he will hurt both thy wife & thy Daughter.
He is here* now,
Give him a generall discharge from yor family & house,
He will seeke Saul's death, who is accursed.

Δ. Note

* So is it evident, who went about to hinder the truth before in the Character, & in the border of the Table falsely counterfeit 149 & as it also in the next action may appeare.

Δ —— I know no meanes or art to doe this by. For I did burne in flame of Brymstone, Maherion his name & Character, when I found Saul privily dealing wth him, (wch manner of wicked dealing I had oft forbidden him) & yet he came after, & would have carried Saul away quick as Robert Hilton, George, & other of my house can testifie.

Saul in danger of being carried away quick.

VR —— The Cursed will come to the Cursed.

Δ —— I beseech you to discharge him & to binde him somewhere farr off, as Raphael did (for Tobias sake) with the wicked Spirit Asmodeus.

VR —— But Tobias did his part. Art is vaine, in respect of God his power. Brymstone is a meanes.

Δ —— When shall I doe this?

VR —— To morrow at the tyme of Praiers.

Δ —— Gloria Patri et Filio et Spiritui Sancto, sicut &c: Amen.

The same Saterdey afternoone, Hora 8.

A —— After that Mr. E.T. had called Vriel, I was come to the Stone, & had vsed a short speech of thanke giving to God. I then required some Instruction for the purpose of Ioyga.

VR —— Peace, you must vse Michael.

A —— I know no meanes or order to vse in the invocatg of Michael.

VR —— He is to be invocated by certaine of the Psalmes of David, & prayers. The wch Psalmes are nothing else, but a meanes vnto the Seale & Majesty of God: whereby you gather with your selves due power, to apply your natures to the holy Angells. I meane the Psalmes commonly called the Seaven Psalmes. You must vse pleasant sauours, with hand & heart: whereby you shall allure him & wynn him (through Gods favour) to allygne vnto the thing, you have long sought for.

There must be a conjunction of mindes in prayer betwixt you two, to God continually.

It is the wyll of God that you should ioinctly haue the knowledge of his Angells together.

You had attained vnto the sight of Michael, but for the imperfection of Saul.

Be of good comfort.

A —— The prayers came into the Stone againe, & I axed what it meant,

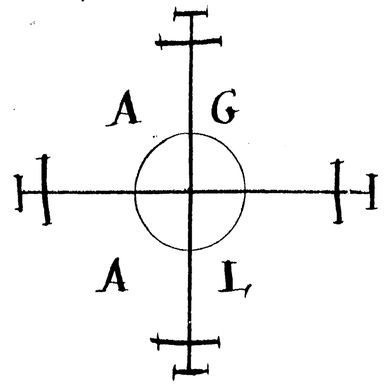
VR —— This is a Seal of Perfection: from the which thinge shalbe shewed vnto thee, wch thou hast long desired.

A —— Then was there a square Table brought into the Stone: & I demanded, what that Table betokened.

VR —— A Mysterie, not yet to be knowne. There two shall remaine in the Stone, to the sight of all vndefiled creatures. 14

You must vse a foure square Table, two Cubits square: whereupon must be set Sigillum Dei Veritatis, wch is already perfected in a Booke of Hymns: & Blessed be God in all his Misteries, & Holy in all his worke. This Seale must not be looked on, without great Reverence & Devotion. This Seale is to be made of perfect wax, I meane wax, wch is cleane purified: we have not respect of Colours.

This Seale must be 9 inches in Diameter: The roundnes must be 27 inches, & somewhat more: the thicknes of it must be of an ynche & halfe a quarter: and a figure of a Cross, must be on the back side of it, made thus



The Table is to be made of sweete woode: & to be of two Cubits high, with 4 feete, with 4 of the former Seales vnder the 4 feete.

A —— The fashion of the 4 feete standing vpon the forsaid round Seales was shewed, so as the vttermost circle containing the Letters, did seeme to be cleane without the compas of the feete, equally round about the same feete. And these Seales were shewed much

* Note this point.

* erratica, contra ignorantiam vide post.

Δ. in this hyme there appeared in the Stone a rich Chaire: & after a litle while it was out of sight.

But I then came to him to the Stone. And after some thanks to God, & welcome to the good creature, used; I required to know his name; And he spake plainly (to the hearing of E.T.) that his name is **VRIEL**.

Δ — Are you one of them (said I John Dee) that are answerable (upon due observations performed) to this Stone,

VRIEL — I am.

Δ — Are there any more beside you?

VR — Michael & Raphael. But Michael est princeps in operibus nostris.

Δ — Is my Booke of Soyga, of any Excellency?

VR — Liber ille, erat Adæ in Paradiso revelatus, per Angelos Dei bonos.

Δ — Will you give me any Instructions, how I may read those Tables of Soyga.

VR — I can — But solus Michael illius Libri est interpretator.

Δ — I was told, that after I could reade that booke, I should live but two yeares & a halfe.

VR — Thou shalt live one hundred & od yeares.

Δ — What may I, or must I do, to have the sight & presence of Michael, that beloved Angel?

VR — Præsentias nr̃as postulate & invocate, ~ sinceritate et humilitate; Et Anchor, Anachor et Anilos, non sunt in hoc lapide invocandi.

Δ — Oh my great & long desire hath been to be habled to reade those Tables of Soyga.

VR — Hæc maxime respiciunt Michaelem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.

Δ — Is there any speciall tyme, or houre to be

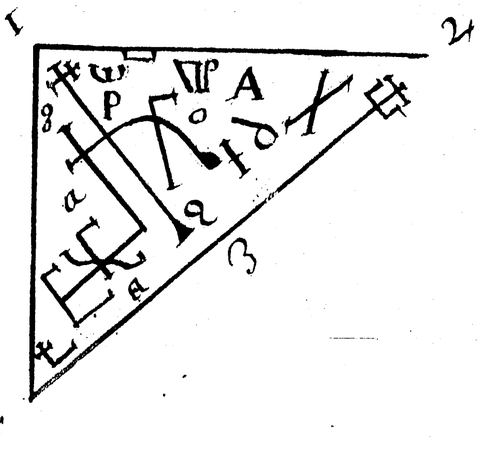
obser

observed to deale for the enjoying of Michael.

VR — Omnis hora, et hora nobis.

Δ — After this, there appeared in the Stone, a ~ strange Seale, or Characterismus of this fashion ensuing:

An illuding Spirit straight way intruded himselfe, & this Character: as may appeare Libri Quinti appendice, where the Character is described exactly.



Δ — What is the intent or use of this?

* **VR** — Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione, et in pectore gestandum.

*This was not here Vriel as may appeare aº. 1583. May 5.

Δ — Soe we ceased, with thanks to God: & I mused much upon this Action: & layd all up in minde & writing.

Δ — Soli Deo Honor omnis, et gloria.

Amen.

Consider & Remember } That this Note, of the Action (had with holy ANNAEL) is, of Mr Nicas Bissafis (otherwise called Obelison) accounted as the Prologue of my first booke of mysticall exercises. Ao 1582. Novembris 20. vide post.

Jn nomine Jesv CHRISTI. Amen.

Anno 1582. Martij die 10. hora 11 1/4
Ante Meridiem. Saterday.

Δ — One Mr Edward Talbot* came to my house, & he being willing & desirous to see or shew some thing in spirituall practise, would have had me to have done some thing therein. And I truely excused my selfe therein: as not in the vulgarly accounted Magick, neither studied nor exercised. But confessed my selfe long tyme to have been desirous to have help in my Philosophicall studies through the company & information of the blessed Angels of God: & therupon I brought forth to him, my stone in the frame (which was given me of a friend) and I said vnto him, that I was credibly informed, that to it, (after a sort) were answerable Aliqui Angeli boni: And also that I was once willed by a Skryer, to call for the good Angel Anchor, to appeare in that stone to my owne sight; And therefore I desired him to call him: and (if he would) Anachor and Anilos likewise; accounted good Angells, for I was not prepaired thereunto. &c: He therin setted himselfe to the Action: and on his knees at my Desk (setting the Stone before him) fell to praier & entreaty &c: In the meane space I in my Oratory did pray, & make motion to God, & his goods & Creatures, for the furdering of this Action. And within one quarter of an houre (or less) he had sight of one in the Stone: but he still expected for two more, deeming this to be one of the three (namely Anchor, Anachor Anilos)

But

* Note he had two dayes before made the like demand & request vnto me: but he went away vnsatisfied, for his coming was contrary vnto me; if I had any dealing with wicked spirits, as he confessed often tymes after. & that he was set on &c:

I then asking him some questions, de Thesauro abscondito: he answered.

AN. — Ne perturbes: Nam hæ sunt Nugæ.
And withall app'ed many dead mens sculls
on his left hand.

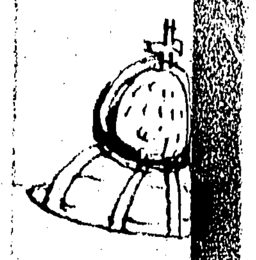
He said to me

AN — Ubi est potestas tua?

Δ — Cur quæris de potestate aliqua mea?

AN — Cur? signifi, non mihi placet.

Δ I thereupon set by him the Stone in the frame: and said.



Δ — An bonus aliquis Angelus, assignatus est huic Speculo?

AN. — Etiam.

Δ — Quis?

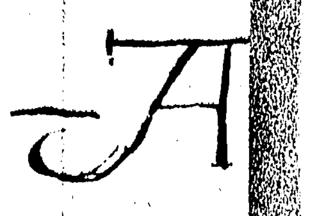
AN — מיכאל — he answered by the shew of these letters in the Stone.

Δ — Bonus ne ille Angelus, de quo in scripturis fit mentio?

AN — Maximè.

Δ — Fieri ne potest, quod ego eundem videam, et cum illo agam?

AN — Ita. and therewith app'ed this Character —



Δ — Quid per hoc, significare velis?

AN — Alterius Angeli character est.

Δ — Cur hic, et nunc ostendis?

AN — Causam est magnam — Make an end. It shalbe declared, but not by me.

Δ — By whome then?

AN — By him that is assigned to the Stone: but not, till after the Feast: & then thou must prepaire thy selfe, to prayer & fasting.

Praier & Fasting.

In

In the name of God be secret: & in all thy doings praying, till thou hast thy desire: wch shall not be far off:
After New yeares tyde, Deale, but not on the Sabaoth day.
Pray continually.
When it shall please God, to stir the up, Then proceede:
In the brightest day, when the Sun shineth: In the morning fasting, begin to pray.
In the Sun set the Stone.
Deale both kneeling & sitting. I have done for this tyme.
My name is ANNAEL.
I will speake once more to thee, & then farewell: for thou shalt not have me any more.

Be not to hasty in wrath.

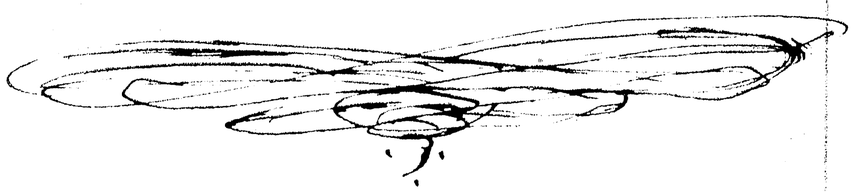
Δ — Is this that you ment to speake?

AN — I. Do good to all men. God hath sufficient for thee, & for all men.
Fare well.

Δ — Gloria patri, et filio et spiritui Sancto, sicut erat in principio, et nunc et semper: et in sæcula sæculorum. Amen.

Δ — Remember that divers other particulars, mought have been noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he said his name was Annael (with a duble n) so he also confessed himselfe to be the same Annael wch is præpositus orbis veneris. And also cheife Governour Generall of this great period, as I have noted in my Booke of Famous & rich Discoveries.

pith through: soe was he at length very unwilling to
heare himselfe rebuked for his naughtiness, & to be barred
from the Mysteries of thy heeth understanding: o ch were
this only things that I desired; through thy grace, o
our most mercifull God. Therefore, as well for a
memoriall answerable to the promise, as for the better
warrant of my such exercise to be made account of
hereafter (leaving all to thy infinite mercies & unsearch=
able providence) I have thought it not impertinent
to note downe, even in this place, one of the last
Actions, wch I had with the foresaid Preacher: wherin
I made earnest & faithfull petition unto the (o the
true & Almighty God) for sending unto my comfort
& erudition (if it were thy blessed will) thy holy and
mighty Angell Annael: of whome & of all the
Hierarchies heavenly all praise honor & thanks, be
rendred unto thy divine Majestie, now & ever & world
without end. Amen, Amen, Amen.



Mortlak.
10

Anno 15to Decembris 22. Mane.

ANAEL

Δ After my fervent prayers made to God, for his mercifull comfort & instruction, through the Ministery of his holy & mighty Angel, named Anael (if it were his divine pleasure) I willed the Skryer (named Saul) to looke into my great Christaline Globe, if God had sent his holy Angel, Anael, or no:

And Saul looking into my foresaid Stone (or Chrystall Globe) for to espye Anael, he saw three ones, wch answered to that name. But being Δ earnestly requested of me to tell the Truth if he were Anael, An other did appeare very beautifull with Apparell yellow glittering like gold, & his head had beames like Star beames, blasing & spreading from it, his eyes fyrie.

Δ Note, An illuding spirit under, even al the first, putting himselfe, as an Angell of light. Let him be alwaies of godlie security.

He wrote in the Stone very much in Hebrue Letters, & the Letters seemed all transparant gold. which Saul was not able either presently to reade, that I might write after his voyce, neither to imitate the Letters in short tyme.

A bright Star did goe vp & downe by him.

There appeared also a white * Dog, with a long head.

And many other visions appeared, with this * seconds: the first being voyded quite away.

Hereupon I said as followeth.

Δ —— In nomine Jesu Christi, Quis tu es? —

AN. —— Potestas omnis, in me sita est.

Δ —— Quæ?

AN. —— Bona et mala.

Δ —— Then wrote in the Stone these two letters,

M. G.

* There appeared a great number of dead mens Sculls like wise,

he answered to Saul his hearing.

satisfie their desires, doubts, & questions of thy Secrets:
And furdermore considering, the Shew stone, which
the High Priests did use, by thy owne ordering, wherein
they had lights & Judgments in their great doubts: &
considering also that thou (O God) didst not refuse
to instruct thy Prophets (then called Seers) to give
true answers to common people of things Oeconomicall,
as Samuel, for Saul, seeking for his fathers Asses,
being gon astray: and of other things vulgar true sic
predictions, whereby to wyn credyt unto their
waightier affaires: And thinking to my selfe, the lack
of thy Wisdome to me, to be of more importance, then
the value of an Asse or two, could be to Cis (Saul his
father): And remembring what good Councell thy
Apostle James giveth, saying; Si quis autem vestrum
indiget Sapientia, postulet a Deo &c: And that
Salomon the wise, did so, even imediately by thy selfe
attaine to his wonderfull wisdome: Therefore, seing
I was sufficiently taught & confirmed, that this
wisdome could not be come ~~at~~ by at mans hand, or
by humaine power, but only from thee (ô God) mediately
or imediately. And having alwaies a great regard &
care to beware of the filthy abuse of such as willingly
or wittingly, did invocate & consult (in divers sorts)
Spirituall Creatures of the damned sort: Angells of
Darkness, forgers & patrons of lyes & untruths: I did
fly unto thee by hearty prayer, full oft & in sundry
manners: sometymes crying unto thee Mittas Lucem
tuam et veritatem tuam, quae me ducant &c: sometimes
Recte sapere & intelligere doceto me, Nam sapientia
tua totum est quod volo: &c: sometymes, Da verbum
tuum in ore meo, et Sapientiam tuam ~~in~~ in Corde
meo figo &c: And having perceived by some slight

experi

+ Salomons wisdome excelled the wisdome [illegible] the children of the [illegible]
Countrey, & all the wisdome of Egypt. For he was wiser than all [illegible]
than Ethan the Ezrahite, & Heman [illegible] & Darda [illegible]

experience with two divers persons, that thou hadst
a speciall care . . . . give me thy light, & truth, by thy
holy & true Ministring Angels . . . and Spirituall: and at
length, hearing of one (a Master of Arts, a Preacher of
thy word admitted) accounted as a good Seer, and Skryer
of Spirituall apparitions, in Christalline receptacle, or
in open aire, by his practise, procured : and trusting
to frame him, by my earnest & faithfull praiers unto
thee (my God) to some my help in my foresaid Studies:
till, thou (ô heavenly father) wouldst by thy inserchible
providence, send me some apter man or meanes thereto.
Thereupon trying him, & using him, I found great
diversity betweene his private usuall manner, &
intents of practise, & my pure, sincere, devote, & faith=
full prayer unto thee Onely. And therefore & fervently
I exhorted him to the good, & reproved both him and his
ministers, with my no small danger, but that thou (in
manner unheard of) didst pitch thy holy tents to my
defence & comfort, in conflict most terrible, as thou
best knowest ô God. and I willed him thereupon, to
preach thy mercies, & the verity of the kingly Prophet
his testimony Castrametatur Angelus Domini in
circuitu timentium eum. And out of Roger Bachon
his Booke written De mirabili potestate Artis et
Naturae (where he ~~witnesseth~~ writeth against the
wycked Divel-Callers) I noted unto him this sentence,
Facilius (sine Comparatione) a *Deo impetrandum
foret, vel a bonis spiritibus, quicquid homo . . . .
utile reputaret. &c: wch my Counsayle he promised
me to follow, as thou art witness, ô our true and
almighty God. And as thy good spirituall Creatures
neither had delight in the man, neither would so
plainly or precisely give me their answers or infor-
mations by him, that he might be hable to perceive the

* Numquid non
est Deus in Israel,
ut eatis ad consu=
lendum Beelzebub
deum Accaron.
Reg: 4. cap. 1.

pith

constantissimè a tua Divina Majestate requiro,
vt ad me de Cælo mittere digneris bonos tuos
Spirituales Ministros, Angelos, Videlicet, Micha-
elem, Gabrielem, Raphaelem ac Vrielem: et sic
Divino tuo favore (quos cum alios, vtpote fideles
tuos Angelos, qui me plenè & perfectè informent &
instruant, in cognitione, intelligentiâ vera et exacta
Creaturarum et Magnalium horum (Creaturas eas
tuas, illarum naturas, proprietates, et optimos
usus, concernentium) et in omnibus Mortalibus scitu
necessariorum; ad tui nominis Laudem, honorem
et gloriam; et ad solidam meam, aliorumq (quos
plurimorum) horum fidelium consolationem: et
ad inimicorum horum confusionem & subversionem,
Amen. Fiat Jehovah Tzbaoth, Fiat Adonay,
fiat Elohim. O beata, et super benedicta
Omnipotens Trinitas, (concedas mihi
(Johanni Dee) petitionem
hanc, modo tale, quitibi
maximè placebit.
Amen.

Obiit anno 1579. hoc fere modo; Latine vel Anglice
(est circa annum 1589. alio et peculiari, particula-
ri modo: nihilominus pro Raphaële, nihilominus pro
Michaële) ad Deum preces fundere: mihi gratis-
simum fuit, et est. Illustrissimum ni me faciat
Deus altissimi misericordiam suam. Amen.

A Deum Omnipotentem Protestatio
fidelis: ad perpetuam rei memoriam.
A. 1582.

O God Almighty, thou knowest & art my director &
witness herein, That I have from my youth vp,
desired & praied vnto thie for pure & sound wisdome
& vnderstanding of some of thy truthe naturall, &
artificiall; such, as by which, thy wisdome goodnes
& power bestowed in the frame of the world might
be brought in some beneficiall measure vnder the
talliest of my capacity, to thy honor & glory, & the
benifit of thy Servants; my Brethren & Sisters,
in and by thy Christ Our Saviour. And forasmuch
as many yeares, in many places, far and
neere; in many bookes, & sundry languages, I
have sought & studied & with sundry men I
conferred, & with my owne reasonable discourze
laboured, whereby to finde or get some ynkling,
glymo, or beame of such thie foresaid radicall
truthes: But (to be breif) after all my foresaid
endeavour, I could finde no other way, to such true
wisdome attayning, but by thy extraordinary guift
& by no vulgar schoole Doctrine, or humaine
Invention. And seeing I have read in thy Bookes
& Records, how Enoch enioyed thy favour & conver-
sation, with Moses thee neast familiers: And
also that to Abraham, Isaac & Jacob, Josua,
Gedeon, Esdras, Daniel, Tobias, & sundry other,
thy good Angells were sent, by thy dispositon, to
instruct them, informe them, helpe them, yea in
worldly & domestick affaires; yea & sometymes to

satisfie

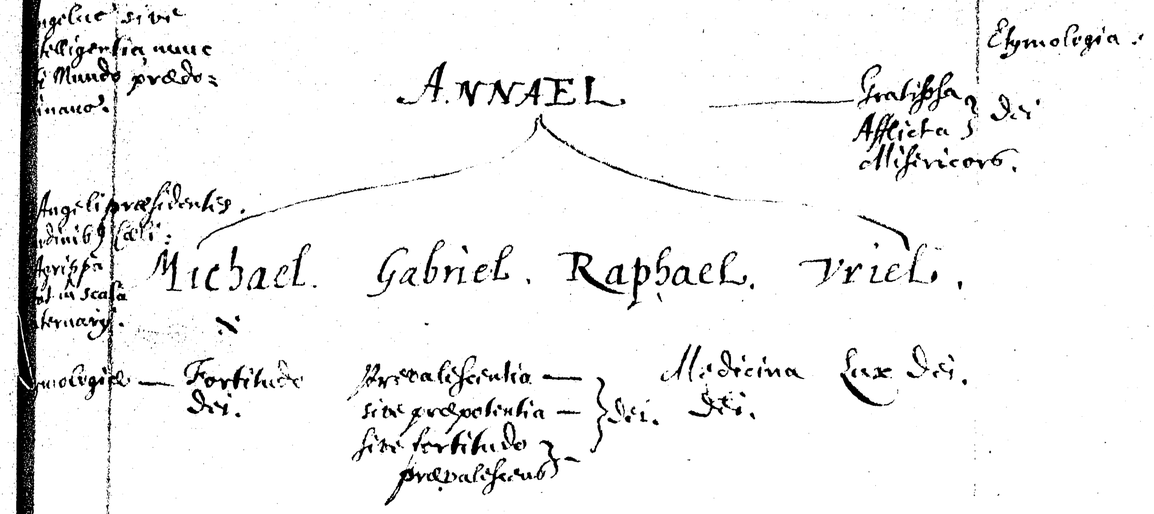
Præter alias meas extemporaneas ℞
Preces, et ejaculationes ad Deum vehe=
mentiores, Hæc una, maxime usitata fuit.
Ora mea matutina, vespertinaq: pro Sapientia.

In nomine ℞ Dei Patris, Dei Filij, Dei ℞
Spiritus Sancti Amen.

Omnipotens, Sempiterne, Vere, et Vive Deus,
in adjutorium meum intende: Domine Domi=
nantium, Rex Regum; Jesuah Tsbaoth, ad
adjuuandum me festina.
Gloria Deo Patri Filio et Spiritui Sancto:
Sicut erat in principio, et nunc et semper
et in sæcula sæculorum: Amen.
Recte sapere, et intelligere ℞ me; (ô verum Dei
creator) Nam Sapientia hæc, tibi cum est, quod volo:
Da verbum tuum in ore meo, (ô verum cum creator)
et Sapientia hæc in corde meo fige.

O Domine Jesu Christe (qui Sapientia vera
es, atemi et omnipotentia hui Patris) humillime
ego, atemi et omnipotentia hui Patris) humillime
ut mittere dignetis, alicuius ex illis, Sapientiæ explic
Philosophi auxilium, ad illa plenissime intelligenda
explicanda, quæ maximi valoris erunt ad tuam
laudem et gloriam amplificandam: Et si Mortalis
nullus jam in terris vivat, qui ad hæc munus
aptus sit: vel qui ex æterna tua providentia, ad
istud mihi præstandum beneficium assignatus
fuit: Tunc equidem humillime, ardentissime et

constanter



John Dee. his Note.

ngelus sive
telligentia nunc
Mundo prædo=
inans.

Etymologia :

A.NNAEL. — Gratiosa
Afflicta
Misericors. } Dei

Angeli præsidentes.
rdinibus cæli:
Agrippa
l. in scala
ternarij.

Michael. Gabriel. Raphael. Vriel.

א

mologiæ — Fortitudo Dei.

Prævalescentia —
sive præpotentia —
sive fortitudo prævalescens — } Dei.

Medicina Dei.

Lux Dei.

אנא et אנה Anna, et Annah, obsecrantis, & confitentis particula est.
hac voce, non absurde innuere videtur,
Orantem et confitentem Deum.

Anno 1581: 1582.

Mysteriorum Liber Primus.

Mortlaci.

+1+

[illegible] 26. Oct. 3.^{H} 45. p.M. 1672./

The 5th of Sept: following Mr Wall (having heard of my returne to Towne) came to my Office in the Excise-Office in Broadstreet, & told me he was content to exchange all the aforesaid Books for one of myne, viz: The Institution Lawes & Ceremonies of the most Noble Order of the Garter; to this I agreed, & provided one, wch I sent him fairely bound, & gilt on the Back.

do: a further Testimony of the sincerity of Mr Walls kindnes shortly after his death I sent for his Son & bestowed on him one of my deputies places in the Excise wth an allowance of 50li p Annum

On the 10th of the said Sept: Mr Wall came thither to me againe, & brought his wife with him, from her I receiv'd the following account of the preservation of these Books, even till they came to my hands, viz:

That her former husband was one Mr Jones a Confectioner, who formerly dwelt at the Plow in Lumbard-street London, & who, shortly after they were married, took her with him into Oldbery-street among the Joyners, to buy some Houshold-stuff, when (at the corner house) they saw a Chest of Cedar wood, about a yard & an half long, whose Lock & Hindges, being of extraordinary neate worke, inclined them to buy it. The Master of the Shop told them it had been parcell of the Goods of one Mr John Woodall Chirurgion (father to Mr Thomas Woodall late Serjeant Chirurgion to his now Ma:tie King Charles the Second, & my intimate Friend) and tho very probable he bought it after Dr Woodalls death, when his Goods were exposed to sale.

Twenty years after this (& about 4 years before the fatall Fire of London) her husband & she occasionally removing this Chest out of its usuall place, thought they heard some loose thing rattle in it toward the right hand end, under the Box or Lidd thereof, & by shaking it, were fully satisfied it was so: Hereupon her husband thrust a peice of Iron into a small Crevice at the bottome of the Chest, & thereupon appeared a private Drawer, wch being drawne out, therein were found divers Bookes in Manuscript & Papers, together with a little Box, & therein a Chaplet of Olive Beades & a Cross of the same wood, hanging at the end of them.

They made not great matter of these Bookes, &c: because they understood them not; wch occasioned their servant maide to wast about one half of them under Pyes, & other like uses, wch when discovered, they kept the rest more safe.

About two years after the discovery of these Bookes, Mr Jones dyed; & when the Fire of London happned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs Jones her Goods into Moore fields, & being brought safely back, she took care to preserve them: and after marrying with the aforesaid Mr Wall, he came to the knowledge of them, & thereupon with her consent, sent them to me, as shall before set downe.

E Ashmole

Be it remembred, That the 20th of August 1672. I received from the hands of my Servant Samuell Story a parcell of Dr Dees Manuscripts, all written with his owne hand; viz: his Conference with Angells, wch first bigan the 22d of Decemb: anno 1581. & continued to the end of May anno 1583. where the printed Books of the remaining Conferences (published by Dr Casaubon) bigins, & are bound up in this Volumn.

Besides this, the Book intituled the 4th Clavis Angelica, also Liber Scientia Terrestris Auxily & Victoria (These two bring those very individuall Books, wch the Angells comanded to be burnt, & was after restored by them as appeares by the printed Relation of Dr Dees Actions with Sprite pag: 410. & 419.) The Booke Intituled De Heptarchia Mystica Collectaneorum Lib: primus, and a Booke of Invocations or Calls, bigining with the Squares filld with Letters, about the Black Cross. These foure Bookes I have bound up in another Volume.

All wch, were a few daies before deliuered to my said Servant, for my perusall (I being then at Mr William Lillies house at Hersham in Surry) by my good friend Mr Thomas Wale, one of his Ma:ties Wardens in the Tower of London.

† 10. Apr: ‖ 30 Apr: 1606.

† of both wch three are Transcripts made with my owne hand CM

Doctoris Dee Mystoriorum Libri Lux.

This volume was purchased by Sir A. Sloane at the sale of Sr Joseph Jackyll's Library, in ~~Feb.~~ Jan.y 17 39/40.
Lot 405.

See Sr's Original manuscript in
Dr Dale's handwriting, Brit. Mus. 3188.

J. M.

SL. 3677.

102.g.

Note of prayer.

Invocate Nomen eius, aut nihil agere possumus.
The Key of Prayer openeth all things. Δ — We prayed.

Δ — Then the other 4 Pillars, bowingly shewed 4 Letters thus; K. A. S. E. and the Number 30 with a prick under.

Then the Pillars joyned their heads together very close, & flew up into the Firmament with Thunder.

Sic Domine, sic, sic.

Mi: — Place these in a Table.

Δ — I wrote, & he said, Thou hast done right.

Laudate nomen Domini qui vivit in æternum.

Δ — A voyce came out of the next company of Pillars the 7 Pillars (joyning themselves together) saying

Ipse.

Mi: — Et Misericordia tua Dne magna est.

Δ — Michael kneeled when he said this.

Δ — Michael shewed out of 4 of their heads, of the Pillars (and withall said) NO NOT the Angels of Heaven (but I) are privy of these things.

(G)3

Δ — So there appeared 4 Letters, H. E. I. D.

Δ — Then the other three Pillars were opened, & had E. N. E. on their tops.

Dominus collocatur in numero suo.

Δ — The 7 Pillars mounted up into the Ayre, and it thundred at their going.

Δ — Then the fourth Company of Pillars bowed to Michael: out of them came a voyce,

Vivo sicut I. I. O in medio illorum.

Mi: — Et tua potestas magna est vbiq.

Δ — Then Michael plucked of five of the tops.

Then

42

There appeared D. then they joyned altogether: then appeared E. I. M. O.

Mi: — Hoc non est sine prace.

Δ — The other two opened, & there appeared 30. A.

Δ — Then they closed up, & went away with a great Thunder.

Δ — Then came 7 other Pillars to Michael, and a Voyce out of them saying

Serpens sum, et devoravi Serpentem.

Mi: — Et bonis et malis serpens es Domine.

Δ — Then they closed all up, & Michael said Orate.

Δ — We prayed.

Δ — Then Michael took of the heads of 4: then appeared first an I. then M. E. G.

Then he opened the other 3. & C. B. E. appeared.

Mi: — Numerus illius est nulli cognitus.

Δ — They joyned their heads altogether, & ascended up to Heaven-ward: & great Lightning after them.

Δ — Then came another Septenari of Pillars: and out of them a voyce, saying

Ignis sum penetrabilis.

Mi: — Et sit nobiscum, O Deus. Pray.

Δ — We prayed.

Δ — Then he opened 4 of their heads & appeared in them I. L. A. O.

Δ — They closed together again.

Δ — Then one other was opened and I appeared.

Δ — Then 21 appeared, and did shut up again.

Δ

Δ Here is V omitted by our negligence.

Δ Then

Note these Innumerable Angelo.

Δ — Then the smoke fire out of the last pillar, and it thundred, & there seemed to come out of it an innumerable Angelo like little children with wings: and then appeared N. & suddainely did shut up.

Sic sic sic Deus noster.

Δ — Then they joyned all together, & flew up.

Mi: — Note down in the Table.

Δ — I noted them down.

Δ — Then came the last 7 pillers, & out of them two voyces,

Finis.

Gaudium et Lux nostra Deus.

Δ — Then they closed all in one.

Mi: — Orate. Δ We praied.

Δ — Then 6 of the heads opened & clapped I.H.R.I.A.A.

Δ — Then the seaventh opened: Then seemed Fires to leape up & Hills, & the Seas & Waters to be troubled, & throwne up.

Δ — A Voyce came out of the pillars, consumatum est.

Δ — There appeared in that pillar 2 M.

Δ — They joyned together & fled up to Heaven-ward.

Mi: VNVS VNVS VNVS

Omnis caro timet vocem eius.

Pray. Δ We praied.

Δ — Note my Skrier was very faint, & his head in maner giddy, & his eyes darking, by reason of the sights he seen so bright, & fiery, &c.

Michael bad him be of good comfort & said he should doe well.

Mi: — Cease for a quarter of an houre.

Δ After

Δ — After we had staied for a quarter of an houre, we coming to the Stone again, found him come already to the Stone, and Uriel with him; Who, also, had lyn by, all the while, during the Mystery of the 7 Pillars.

Mi: — Set two Stooles in the midst of the floore, on the one set the Stone: & at the other let him kneele; I will shut the Eares of them in the house, that none shall heare us.

I will shew great Mysteries.

Michael then, with a loud voyce said,

Adeste Filiæ Bonitatis:

Ecce DEVS vester adest:

Venite.

Filiæ Bonitatio: or Filiola Lucro: vide pagina sequente.

Δ — There came in 7 young women apparelled all in Greene, having their heads round about attired all with greene Silke, with a wreath & bitmides hanging downe to the ground.

Michael strok his sword over them, no fyre & appearing: Then they kneeled: & after arose againe.

Mi: — Scribe quæ vides.

Δ — One of them stept out, with a little Blue Tablet on the forehead of hers, & in it written E.I.

Δ — She stood a side, & another came in, after the same sort, with a great M & a little e, thus Me

The third, came after the other, & had ——— Ese

The fourth ——— Iana

The fifth ——— Akele

The sixth ——— Azdobn

The 7th stepped forth with ——— stimcul.

Δ — They all together said Nos possumus in talis multa.

Then

Jesus.

On good Friday; Afternoone.

A — There was a savour of Fire felt by E. K.

There seemed one with a Sword, suddainely to thrust out of the stone at E. K. head, whereat he started. & said, he felt a thing (immediately) creeping within his head, & in that pang became all in a sweat. And he remained much misliking the moving & creeping of the thing in his head. At a quarter of an houre ende it came to one place; and soe ceased somewhat: and then the curtaine was drawne away; and there appeared the Table, & the Chaire covered.

Then came three, two went away, & the one remained, as before was used. E. K. held the Paper in his hand; and Mic. bad him put it out of his hands.

Mic: — The last of this mercifull potion, yea the savour only of the water worketh most extreamely against the maymed drowsines of ignorance. If the hand be heavy, how weighty & ponderous shall the whole world be?

What will you?

A — This he said upon our silence after the former words. I answered, we desired to learne the Mysteries of the Books.

The Booke now appeared (the cover of the Chaire being taken away) the Booke lying upon a round thing: which E.K. were not yet able to discerne what it was.

The first side of the first leafe of the Booke appeared full of the former Letters, every side having 49 lynes 49 square places, with Letters, some more then other.

49 / 49 / 441 / 196 / 2401.

Mic: — Every side containeth 2400 some odd Letter.

E.K. — All the Letters seemed to be of bloody colour & vext. The lynes betweene the squares, seemed to be like a shaddow. In the first square were 7 Letters.

Mic: — Say after me: But pray first ere you begin.

A — We praied!

E.K. — All became black as pitch in the Booke.

Then it became light againe.

Now he poureth up, with his Rod of gold divided into 3 equall parts, wch Rod he took from under the Table.

Mic: — Keph Van [he lifted his face to heaven]

1. Don graph fam Veh na.

E.K. — Now he kneeleth downe & holdeth up his hands.

The Letters of the first square are 7.

Now he poureth to the second.

2. Med gal [E.K. he turneth himselfe

3 about. vn gal vn Mals na

Mic: — Twice seaven, three and All one: & his mercy endureth for ever.

4. Jal vn vrh.
5. Fam graph ~~drux med~~. fam.
6. Ged graph drux med.
7. Vn van.
8. Jal vn don vr vn drux. sounding as Doeg.
9. Med
10. Jal van fam mals vn
11. vn ged gon med gal.
12. Mals vn drux
13. Ged vn
14. Fam graph fam
15. Ged vn tal mals graph gal vn keph
16. Veh vn mals veh drux graph na — A capeneh
17. Ged med
18. med gal
19. Fam graph tal graph ur vn pa van ged graph drux
20. Gal med tal drux vn
21. mals na gon vn tal
22. ged vn
23. van vn drux veh don vn drux. — 100.

Medicine.

neither is it a part of my pageant to touch any thing that tasteth not of Medicine.

But what? doth thy minde reply? Dost thou think that my Counsaile herein, to a grieved minde, is (though it can be) Medicinall?

Raphaell long tyme visiting my head.

Peradventure thou thinkest I am not [in] thy marrow: yes, I have been long in the highest part of thy Body, & therefore am something perswaded of thy meaning.

Δ — Indeede, I thought that yor good Counsaile, was or might be a remedy, & a medicine to my afflicted minde for this unseemely doing, in the two former pointes expressed.

Me: — Behold, whereunto thy earthly man would seduce thee. Doest thou thinke that if it please God it shall not please the Prince? if it be necessary, already prepared?

A Secret.

Secretum dico.

For all things are limited, with a full mensuration, & unsearchable foresight: Yea, I say, already, unto ye end. Be not discomforted. Quayle not at the blast of a small tempest. For those that speake the faire, have dissembling hearts, & privily doe they shoote at thee, with arrowes of reproach.

Lingua dolosa.

England.

Misery to come.

When they have neede of thee: I meane of the helpe of God through the (some shut up, some entangled, some a gadding like Masterles Doggs) Than shall they gladly seeke thee, and desire to finde the. They shall smell out thy footesteps, & thou shalt not see them. The Key of their Cares shalt thou be Master of: And they themselves shall not unlock their owne grievousness. Yea they shall say, Oh, let the earth devoure us. But I am too long.

Note, each in his Office.

Praevalescentia.

I answer the, although it be not my Office, to declare that thou desirest: yet for that thou desirest my Medicine, I say, Thou shalt prevaile against them, yea even against the Mightiest.

As thou wilt, so shall it be in God his blessings.

Beware of Vaine glory. Use few words.

Conquest.

Thy Weapons are small, But thy Conquest shalbe great.

Lo,

Sic

firme faith.

A firme faith.

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Lo, Doth this satisfie the? Have a firme Faith: It is the greater Lesson. Be it unto the as thou hast delivered.

All Offices.

One thing, I answer the, for all Offices. Thou hast in subjection all Offices: Use them when it please the, And as thy Instruction hath byn.

I have said.

Δ — As things be planted here; for preparation of Table, Sigillum Dei &c: wch things are not portable with ease; So because I think, that some services to be done in Gods purposes by me, Will require other places than this house, so shall divers my practises have (as I think) a more Compendious manner, & ready to be executed in any place &c:

Me: — Truly thou hast said, & so shall it fall unto the: As I am here in this place, & yet indeede not, So, here: So shall it fall out, & follow in the Mysteries of your associated Operation.

Δ: & E:K. and A: Gilbert.

The other shalbe but as a necessary helpe, to the first Practises, to plant the Tree: wch being confirmed and strongly rooted, shall bring forth fruite most aboundantly.

The Earth & the Tree cannot be seperated.

This is the end, & true it is.

Let him be record, whome I beare record of here.

And so, with the, Amen.

The Earth } 1. E.K.
The Tree } 2. Δ.
The Planter } 3. A.G.

The Planter may be seperated from Tree & Earth.

Note, Learne the Alfabet.

I must helpe the. Learne joyntly the Elements or Grounds of this heavenly Doctrine; the end & consummation of all thy desired thirst: in the which God shall performe the thy Philosophicall Harmony in *Prayer.

Thou knowest what I meane.

* Philosophicall Harmony in prayer is meant by the praier wch I daily use, & often. Deus in a. m. in. D. a. a. m. f. G. P. e. F. e. S. &c:

The aeternall Phisitian minister his heavenly grace and continuall blessings upon you, to the Glory of his Name, execution of your proceedings, & holy insatiable desires.

Δ. Amen: Omnipotenti Deo, nro, Creatori Redemptori & Sanctificatori, sit honor Laus et gratiarum actio. Amen.

Deus in adiutorium meum intende
Domine ad adiuvandum me festina
Gloria patri et filio et spiritui sancto &c

Jesus.

Me:— He is pleased: And it is enough. Eternitie is mighty & glorious to the righteous.

A— When shall I make him privy of these things?

Me:— When thou wilt. For every thing is acceptable with those that are accepted. See thou counsaile him & be his Father.

A: G: A— Of concerning John Davis, we are to aske somewhat, &c.

Johñ Davis: Me:— John Davis is not of my Kalendar. Learne of them of whome it is necessary.

Learne the Alphabet. Be not negligent, in learning the things before prescribed.

God be amongst you.

E. K.— He hath drawne the curtaines of night.

A. Soli Deo sit eis honor et gloria. Amen.

Mawndy Thursday, after noone. hor: 3 1/2.

A— The Pleiades being drawne away, after a quarter of an houre (almost) after the first motion made by me, Three came in and made obedience to the Starre, Two went away, & the third remained there as before.

A— Of concerning the Kalendar to be reformed, I am grieved that her Ma: will not reforme it in the best Termes of Divinity.

The Reformacon of the Kalendar!

And as for the priviledge for Mr. Adrian Gilbert his Voyages, I think not well of it, that Royalties should not be granted.

Therefore both these points, respecting her Ma: I could gladly have counsailed, such as in the Judgment of the highest might be most for my behalfe to follow.

In

Me:— In one Government, there are sundry principall parts: Every part in subdivision, conteyneth many & sundry Offices: Many Offices require many dispositions: yet hath every disposition continually some partition in his qualities. All things, one thing: And one thing, something: Something many things, & many things, most innumerable.

The Heavens in proportion are governed universally of a few; particularly of many: each place possesseth his division: and every thing devided, his propriety.

Princes are Governours, wch move & stir them vp to worke, as it is provided; & to behold in speculation, How every particular Action, shall have due, perfect and appropriated locall being, motion & condition.

Subject to (yea the highest) are stirred vp, by their proper Angels: The inferiour sort doe follow the disposition of their leaders. Angels propry.

Vertues & Vices shall dwell every where.

Light & Darkness are alwaies intermedled.

Consider how I speake it.

The Myndes of all that move, even unto the least qualities in Nature, have of themselves proper Vertues. and therefore proper Instigators. Peculier and pp Instigators.

I call to memory thy words, the manner of thy speech, & the secret purpose or meaning, whereunto it is uttered. I see thy Infirmities, I know what thou desirest.

But marke me, Whome God commonly chuseth, shalbe whome the Princes of the Earth doe disdaine. God his Elect.

Consider how the Prophet that slew that monstrous Gyant, had his Election.

God respecteth not Princes, particularly, so much as the state of his whole People. For in Princes mouthes is their poyson as well as provender. And in one heart more sinn, then a whole world can contayne.

It is not my Office to meddle with their vanities, neither

A — Seeing now thou canst speake, answer me.

The wicked said — Aske quickly.

A — What is thy name? — The wicked answered Gargat.

A — What is the sentence of that Scrowle?

Gar: — I know not.

A — In the name of Jesus, I charge thee to tell me the truth, as concerning that Roll here shewed.

a counterfeited Roll. Gar: — I have counterfeited this Roll, & brought it, for it is not the true Roll.

A — After many words betweene him & me, & that more, because he denyed that he knew of any Glory belonging to God, I forced him so, at length with shrewd evident argument, that he answered, he must confess the power & glory of God: and said that he was damned for ever: and did wish damnation to me: And I requested God to vse his Justice on him, for the glory of his name: then he entreated me somewhile, & somewhile derided me, saying, art thou so Lusty &c:

A — All the Company fell on him, and hewed him in peices: and digged a hole in the Earth, wth their swords, & he fell in, & after that was a mighty roaring heard.

A voyce — Sic solvo iniustis.

A — The Company went away. There came a fire & seemed to burne all the house.

A voyce — Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.

A — Then returned our friend Mr: and all seemed light & bright again: Likewise all the furniture of Table, Chaires, Globe in the Chaine, covered with a red covering &c:

Mr: — Visio vera, vere denotatur. Denotetur etiam ad gloriam Dei.

Write. A — Master Kelly, is your doubt of the Spirit, now taken away?

E: K — yea truly: I beseech God to forgive me.

Dixi

Mr: — Dixisti, et factum. 108

A — Ho concerning Adrian Gilbert, there might be some doubt in common externall Judgment, of his aptness to the performance of the voyage with the appurtenances, But the secret of God his Providence, I will not x meddle withall: for he can make Infants speakable, and the dum to shew forth his glory &c: A: G:

Mr: — If God be almighty, acknowledge his power. Who made the Some of nothing? or man, so brittle a substance? Nature thrusteth up her shoulders amongst Trees & Herbes, like a gentle field: In Beasts & all Creatures of the fields, waters & earth, in a palpable imagination: Amongst the sons of men, she aduanceth her selfe, wholy in the light of understanding. In all these she worketh by her owne qualities, mixing the quantities, with her before iudged proportion. Amongst all these is some distinction, yet all in their kindes are perfectly & substantially nourished. If Nature have such power, What power hath our God, & how great is his might in those, in whome he kindleth a soule, understanding: The strength of Body & inward man, wth the strength of him that also kindleth him, are augmented & diminished at his pleasures. If earth in x mixture become fine, how much more shall his enemies, whome God hath strengthned: If he would have conquered with thousands, he would not have sent back the dogged hearted people. If riches or renowme were his felicities, he would have kindled the twelve Lamps of his eternall light, on a higher mountaine: But he chose them in the vallies, and from the watering places. I think this be sufficient to confirme yor understanding.

Body Soule Spirit

The 12 Apostles.

A — I trust God be not offended with this matter x x propounded &c:

His

E.K. — Now he standeth up, & said,

Mr. — As I have already told, from whome I came, so have I not hidden, what I am, or what message I bring; why it is sent, it is also written.
How long shall I persuade to stedfastness? But the greater your measures are, the greater shalbe the quantity. These afflictions are necessary.
For herein is a measure to distinguish *from falshood, Light from darkenes, & honor from dishonor. The more they are like vs, or shew themselues so, (for nothing can be more dislike) the worthy are Judges of their owne damnation. Yea if his strength had been great, he would have overwhelmed thy soule, [looking to E.K.] But whome God hath chosen, shall none overturne. Bragg not, either credit my words by thyne owne reason. But consider that divers may be dishonored, yea though they be in honor; yet shalt not thou neither be overturned wth the one wynde nor the other: though the afflictions that shall follow this, be great & hard.
In my words are no errours; neither have y^u found my Lipps untrue. When I kneeled I spake for y^u. But I have promised that No unclean thing shall prevaile within this place. Neither am I a reveyning Spirit, nor of any such office. I quicken the dead, revive them that are fallen, & cure or sow up the wounds, wch they are permitted to worke upon man, as tokens of Gods his Justice.
I call the same God (whome I have called before) to record, that these words are true, my sayings just, & his mercies more perfect. Whilst Heaven endureth & earth lasteth, never shalbe ~~called~~ razed out the memory of these Actions. Vse Humilitie. Rejoyce when the enemy is discomfited in his trayne

*forth, truth.

Afflictions to E.K.

this place

Raphaëls officium.

Note the durance of these memorialls.

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* Note of the vision wch was shewed a^o 1582.

braines, and inventions. A punishm^t so great. Ezekiel. When I yoaked your *feathers together, I joyned them not for a while. Your flying is to be considered in quantitie, qualitie & Relation.
Thank God, Be mercifull: forget your sinns: and prepare ye selues, For, great & wonderfull is the immediate power of him that illuminateth from above.
It shall light upon you: For those that are present with him, lived with him eat & dranke with him, [and] were instructed by him, Were but hearers only; At length God was Glorified, in one instant all things brought unto their remembrance: yea some of them taken to behold this Heavens, & this earthly glory. I have said.

A
Mr. — Behold, Veniat vindictum dei, et percutiat x x linguam mentientem.

E.K. — He goeth his way, and taketh all with him, Table, Chaire, & Curtaines & all. There came in a great many with flaming swords, and bring in the wicked Spirit, who yesterday dealt so divilishly with E.K.
One of them holding him by the armes, said, Speak now for your selfe, you could speake yesterday. They all drew their swords: they snorted fire. And there seemed a water to come in, but it went away again.

Divines — Dicat, nam nram est. (non)

E.K. — Now is the Skroll with the Characters brought in, wch was found by spirituall direction this moneth the 12 day, about 10½ after noone, by Mr. Kelly & Mr. Ffusy. The seemeth now as like our good friend as may be. Our friend came with a Sponge & annoynted the wicked Spirit his Lipps.

The finding of the Scroll, of the Treasure.

Divines — Elo could I not speake.

A seing

Martij 21. Thursday morning. Mawndy Thursday.

A voyce — Pereant omnes qui insidiantur virtuti nõis mei:
Insidiatores. et qui Lumen absconderunt Justitiæ meæ.

E:K: — Now the veale is pluckt away,
Three appeare as before tyme,

All three said — Multa nos, quia multa patitur ipse.

E:K: — The two goe away and the third remaineth who is like him, who yesterday to me alone, in your absence had declared himselfe to be in all points to an Illuder. △ NOTE, for the better understanding of this daies Act it may be remembred that E. Kelly, while I (John Dee) was at London, yesterday (being Wednesday) had used meanes to have Conference, with the good Creatures, with whome we have dealing ioyntly: and that there appeared one very like unto our good frend, who tooke upon him to be the same, and now seemed to be constrained by E.K. to tell the truth: and therefore his outward beautifull apparell seemed to goe of, & his body appeared hery,

Pilosus.

and he confessed that he was an Illuder &c: & & Whereupon E.K. was in a great perplexity of minde and was ready to have gone his way: And at my comming home told me a long processe of this Tragicall Act, But I comforted him, & would not yeild to his opinion, But did declare my confidence in the goodness of God: for that we craved at his hands things good & necessary: and that therefore he would not give his children a Stone, for Bread or a Scorpion for needfull foode required &c: And this morning the matter was propounded by me, & thereupon the former sayings were used, and all the consequency of matter, wch hereafter ~~was~~ is recorded.

△ — The verity I require of yesterdaies doings wth E:K: in my absence.

Camikas Zure he said, holding his hands up to heaven.

E.K — He walketh up & downe & seemeth angry: and did beate his hands together. There cometh a litle streame

of

of fire whitish from above: and came to his head. He kneeleth downe before the Chaire, & looketh up & said,

Me: — O how brittle are the works of thy hands [he looked up] whose imperfections are more innumerable then the sands of the Sea: or Cloudes that were so lifted up since the begining of the world. Darkness dare presume to place himselfe in Lightness: yea dishonor (ô God) to dwell in place of glory: His lying lips presume against truth: Whilst thou sufferest his old & withered face to be garnished with thy beauty. Heavines is his seate, yet are his lips mirthfull: and litle there is, that seperateth him from the dignity of Honor: But his punishment is sufficient, his dishonor unspeakable, Thou ô thou (I say) that livest (wch hast estranged him so far from thy glory) makest only manifest. But yet how long shall the Sons of men puff up themselves with bragging & boasting of that they see not: But (alas) all things are confounded, & are contrary to thy Comandements: some only wch differ, remaine with concordant minds praising thee, and lifting up thy name, as much as strength performeth. But herein is thy glory & long sufferance manifest, in that thou dost not only with griefe behold their Sinns, but like a iust Judge favourably dost ponder the greatness of their enimies, which infect their minds, & blind the light wch thou hast given unto their understanding, wth inflamations bodily, instigations worldly, & tentations innumerable. Great therefore & most great, & none greater can be, wch devidest the adversary, & healest the weake: whose smaleness of habilities thou canst augment, wherein the misteries of thy great glory & might, is manifest. Thy seate yeild praises, with incessant & dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy, Holy, yea great & most Holy in thy everlasting kindness for ever:

E:K:

Mr: — Behold, these thinge shall God bring to pass by his handes, whose mynde he hath now newly stirred vpp. The corners & weightes of the Earth shalbe measured to the depth: And strange shalbe the wonders that are creeping into new Worldes. Tymes shalbe altered with the difference of day & night. Old thinges have growne almost to their fulness. But beware of pride. We teach duty, humblenes, and obedyence. Shortly shall these thinges come to pass.

Mr Gilbert his Taske.

Note, a prophesy.

Pride.

Adrian Gilbert

Δ — Than this Adrian Gilbert shall carry the name of Jesus among the Infidels, to the great glory of God, and the recovery of those miserable people from the mouth of Hell, into which, for many hundred yeares past, & yet continually they do fall &c.

Mr: — Who made the mouth to prophesy? or who opened the Eyes of thy understanding? who annoynted thy Δ Eares, or fed thee with vnknowen meate. Even he it is, that pricked these thinges forward, and shall vse you as his Instrumente to a mighty honor.

A. god

Description Geographicalb.

Δ — May we require description of the Cosmicke, for his better instruction &c.

Mr: — Let darkenes goe behind thee, & tempt him not that wigeth. These thinges belong not to my charge. Thou knowest them, & are sufficient, when shortly me. shall serue, for the whole instruction. Yonder needes were to enquire, How & by what meanes thou maist be made worthy, and so, consequently, haue the knowledge for the knowing, hauing & vsing of this Celestiall Medicine.

Enclose. post dorsum.

Instruction requisite.

Note.

Forget not

Both reynelly E:K. & I:D:

I instructed the before hand, & bold the, that both of y^u^ might reynelly learne those holy Letters (for so I may boldly call them) in memory: with their names: to the intent, that the knyfe may point to the head,

and the head to the Vnderstanding of his charge, for discouerie & making of the Seas, & their Boundes.

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Δ — You perceiue that I haue diuers affaires, wch at this present doe withdraw me from peculiar diligence vsing to these Characters & their names learning by heart: And therfore I trust, I shall not offend, if I bestow all the conuenient leisures that I shall get, about the learning hereof.

Mr: — Peace, Thou talkest, as though thou vnderstoodest not: We know the, we see the in thy heart. Nor one thing shall let another.

For short is the tyme, that shall bring these thinges to proofe: wherein he that liueth, shall approue himselfe alive. Beautifull are the Footesteps of his coming, & great is the reuenge of the wicked.

God will shew himselfes aliue.

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui. Lumen Medicinæ meæ, vobis.

Liber

E.K. — He holdeth his handes abroad, he draweth the curtaines.

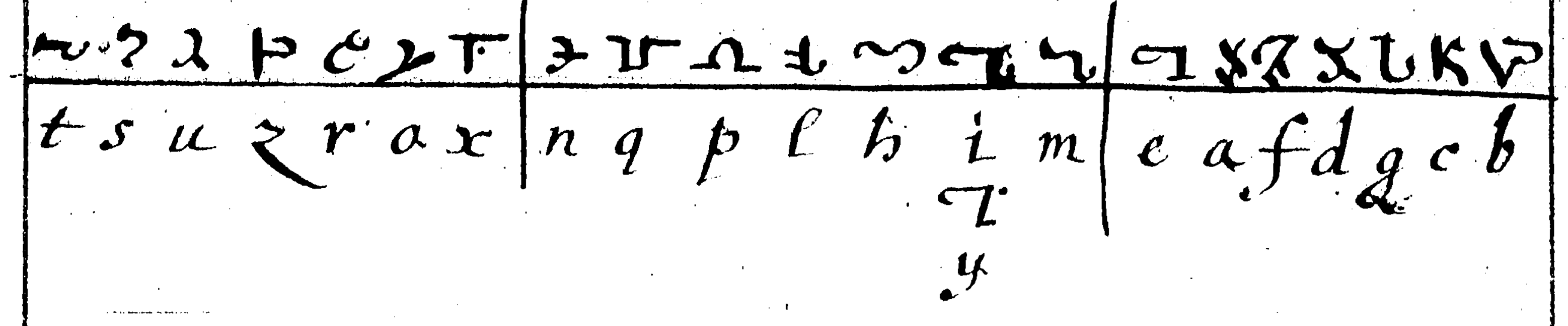
Δ — Gloria, Laus, et Honor Deo pri et F: et S.S: Amen.

2

vail.

veale before all in the Chaire, he said, Remember to learne those Names without booke, & to know them.

A Thus I deciphred them after a day two or three.



t s u z r a x | n q p l h i m | e a f d g c b

I
y

Martij 26 a meridie † Tuesday. hor: 5 $\frac{1}{2}$.

First there was a great noyse of harmony heard.

A Battell foreshowed,

There appeared two great Armies fighting, & much bloodshed on both sides.

One Captaine is in red Harneſs, the contrary Captaine in white & greene.

There appeared Flaggs with a crooked Tree, or like a ragged staff, or Cudgell in them: & they were on the red Captaines side; He & his Soldiers had the worst, and were put to flight, & they ran away.

The Captaine with the white & greene was Master of the field; & aſsembled & gathered his men together after the victory.

Now this Captaine goeth to a Towne, & seemeth with his hand to heave vp the Towne, being a big Towne.

There was a voyce heard saying thus — So shall it be with 21. more.

A — With what one & twenty?

A Voyce — As yet you cannot know.

This shall happen, before the Sonne hath twice gon his course.

Before 2 yeares. Ergo before a° 1585. Martij 26.

E.K. — Now the Captaine appeared alone on foote, in his Harneſs; he holdeth vp his hands to Heaven. He is now vanished away. I meane the Captaine in white and greene.

Now

(111)

Now appeareth the red cloth before the Chaire: There come in three. They all make Cursy: & two of them went away.

Three 104.

A — Our desire is to know what we are to thinke of the Man wch came out of my Oratory, & layd the fiery Ball at Mr Adrian Gilbert his feete yesterday, as he sat in my study with Mr Kelly & me: whether it were any illusion or the act of any seducer?

A. Gilbert.

Me: — Noe wicked power shall enter into this place. Neither shall Iniquity range where the fyre of his peircing Judgment and Election doth light, wch shall quicken his deadness, and revive his courage to the advancement of the name of him, wch liveth now.
He choſe with Fire, & lightned their hearts, & they imediately understood & felt the Illumination of his glory. What will thou?

NOTE

Election

The Apostles on Whit Sonday.

A —

To the performance of the Glory & encreasing of this name, wch shortly maketh an end with for ever.

A — This phrase, for ever, is somewhat darke.

Me: — With this World for ever.

A — This giveth some light.

E.K: — The Stone is become very darke.

Me: — As the Building is grounded & ended upon three, So must the Mysterys hereof be practiſed with three. The Fourth is the Booke. wch lo, is here ~~[illegible]~~ present.

Three. Foure.

A — Muſt Adrian Gilbert be made privy of these Mysteries?

Me: — Thou hast said.

Adrian Gilbert may be made privie, but he is not to be a practiser.

A — May I note to your Name any peculiar Character or Syllable to distinguish your speeches from ours or others?

Me: — Medicina sum.

A — I may then use this Syllable Me, to Note Medicina or Medicus Dei.

Behold.

217.

E.K — The Leaves of the Booke, are all lyned: full of square places, & those square places haue Characters in them, some more then other: and they all written with colour like blood, not yet dry. 49 square spaces, every way, were on every Leafe. wch made in all, 2401 square places. He wiped his Finger on the top of the Table, and there came out above the Table certaine Characters enclosed in no Lynes: but standing by themselves, & pointes betweene them.

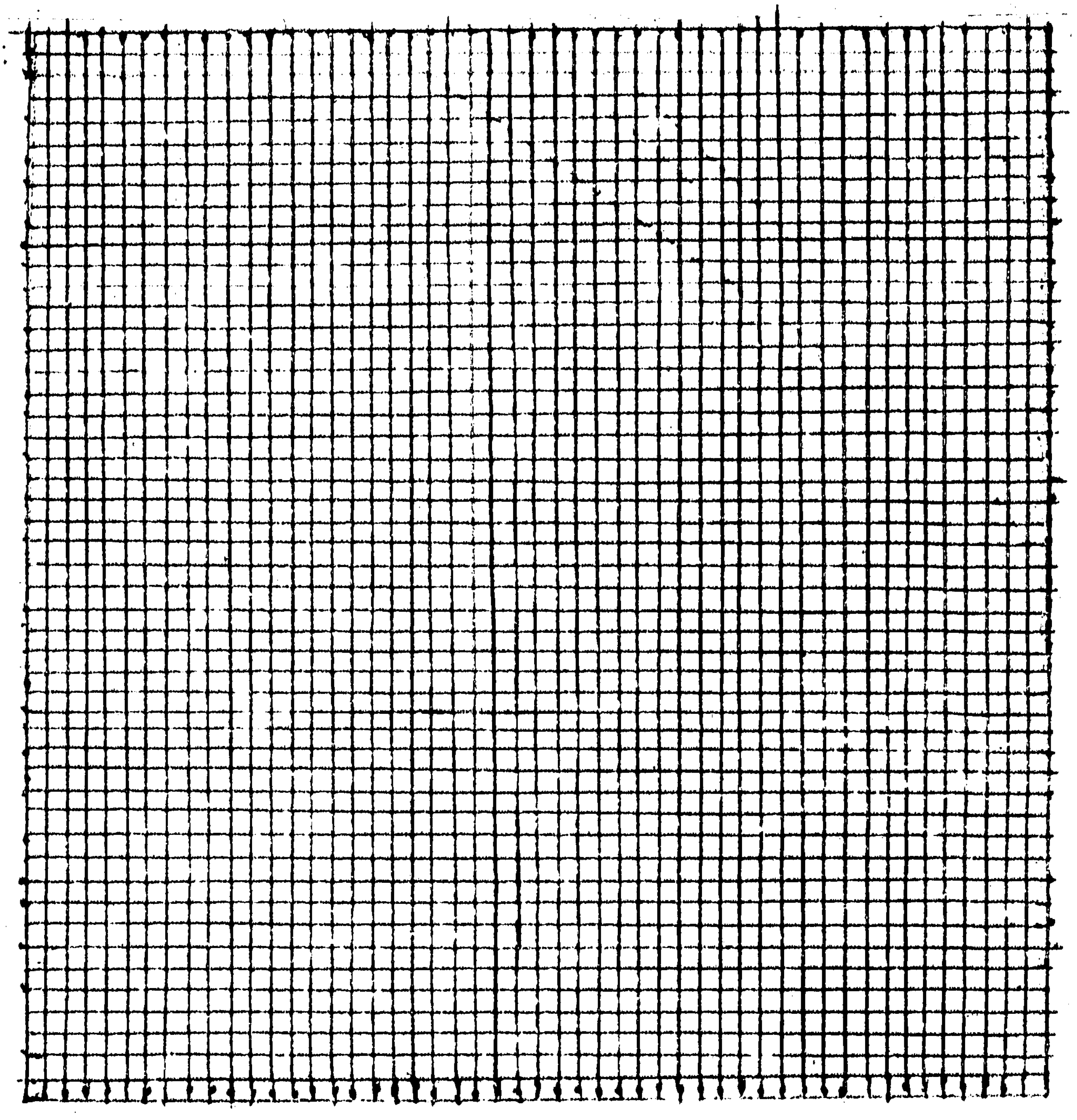
The Colour of the Letters.

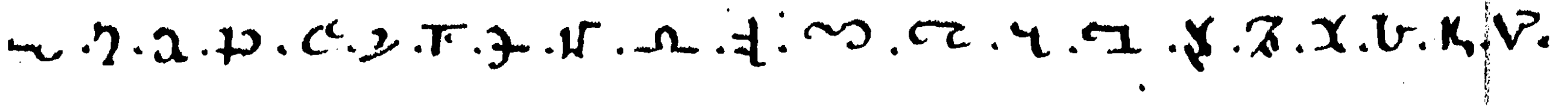
21 Characters.

· He pointed orderly to them with his Finger, and looked towards the Skryer at every pointing.

♃ Me: — Note what they are.

The originall [illegible]





Δ — They are noted.

E.K — He tooke from under the Table, a thing like a great Globe, & set that in the Chaire, and upon that Globe, layd the Booke. He pointeth to the Characters: and counteth

Δ By his often taking things from under the Table, it should seme that there should be some shelf made under our Table.

them

~~214~~.

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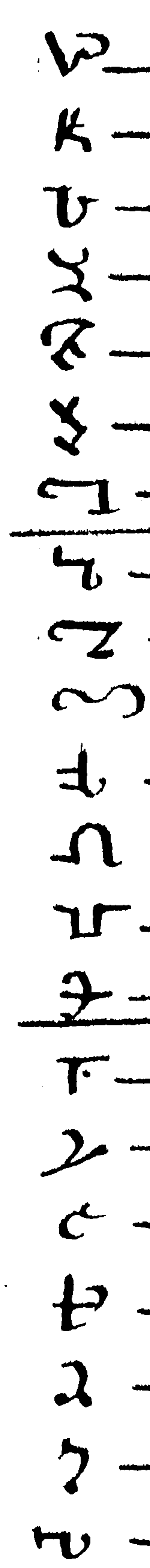
them with his Finger, being 21: and begining from the right hand, toward the left. He putteth of the Crowne of Gold, from his head: & layeth it, on the Table. His haire appeareth yellow. He maketh Cursy: and from under the Table taketh a Rod of gold in his hand, being divided into three distinctions.

He putteth the end of this Rod on the first of the Characters, & saith Pa, and there appeared in English, or latin Letters Pa: he said Veh, & there appeared Veh in writing: then Ged, and after that he said Unus, Unus, Unus, Magnus. Magnus, Magnus &c. Then he pointed to another, & said Gal, & there appeared Gal: then Or, [the voyce seemed Orh] Then Un [the sound seemed Und] Then Graph [the sound seemed Graupha in the throat] Then Tal [in sound Stall or xtall] Then Gon. Then Na [but in sound Nach, as it were in the Nose] Then Ur, [in sound our or ourh] Then mals [in sound machls] Then Ger [in sound gierh] Then drux, [in sound droux] Then Pal, the p being sounded remissly Then med: He said Magna est gloria eius. Ceph, sounded like Keph: But before that, was Don: Then Van, Fam; Then Gisg. Then he lay downe before it, and there came two Lynes & parted the 21 Letters into 3 partes, each being of seaven, he said, Numerus ô perfectissimus, Unus et Trinus. Gloria tibi. Amen.



Pa	b
Veh	c
ged	g
gal	d
or	f
un	a
graph	e
Tal	m
Gon	i
na	hath
ur	l
mals	p
ger	q
drux	n
Pal	x
med	o
don	r
ceph	z
van	u
fam	s
Gisg	t

Then he put on his Crowne, and pluckt a Black

vale

full ende of every practise.

It is one thing to affectionate; & another thing to effect.

What thou seest is true, and to a ~~former~~ furder Comoditie; For, with Furderance, every thing in Nature is ayded.

Δ —

Reade over that, wch now lastly, I declared: Then see, if you be not answered.

Δ —

Note, whose charge it is to deliver it. — Therfore maist thou know, what that is, although thou doe not yet, or presently, put it in practise, by him, whose charge it is, to deliver it.

Δ — Of yor so greatly commended liquor I am desirous to have farder understanding.

Me: — What Liquor is more lively then the dew of Truth proceeding from a Fountaine, most sweete & delectable? even that verity, wch thy mouth hath preached of.

Veritas. Lingua et vox Angelica. — What water recreateth more, or cooleth ignorance deeper, then the knowledge of our Celestiall Speech? Your voyces are but fained: Shaddowes of the wordes and voyces, that substantially comprehend every substance in his kinde. The things wch you doe looke on, because you see them not indede, you also doe name them amiss. you are confounded; for yor offences: and dispersed for your punishments: But we are all one, & are fully understanding. Wee open the Eare, & the passages thereof, from the sonne in the morning, to the sonne at night. Distance is nothing with us, unleast it be the distance wch separateth the wicked from his mercy. Secrete there are none, but that buried are in the shaddow of mans soule.

The power of the primitive divine or Angelicall speech. — Wee see all things: and Nothing is hyd from us: respecting our Creation.

The Waters shall stand, if they heare their owne speech.

The Heavens shall move, & shew themselves, when they know their Thunder. Hell shall tremble, when they know what is spoken to them.

The

ADAM — The first excepted, No man ever was, is, or shalbe (excepted where I except) that ever shall understand, hath or doth know, the least part (ô it is incomprehensible) of this Vessell. He named all things (wch knew it) and they are so indede, & shalbe so for ever.

Angelorum Colloquia. — Thou shalt speake with us, & we wilbe spoken with, of thee.

Tres ab hominibus in Cælos rapti cum Angelis conversantes Enoch Elias } forte Jo... — Three they are excepted, wch taken from among you, as they were, doe yet speake with us, wch are provided ~~for~~ in the three Lawes to destroy that Monster. They are fed wth Celestiall foode, & they, talking, speake all understanding.

This it is, I take God (only him that created me) to record.

Note: — It is determined: els would I not: And may be undetermined, if you breake his Commandements.

A Stone it is that first presseth ~~pierceth~~ downe all things before it; & keepeth them under him, as the Heavens do a Cloude.

yf — What art thou (ô God) and how mighty are the drops of thy Mercy, that preparedst man before to examine thy Mysteries? The Plagues of those that plagued ~~or~~ themselves, shall fall upon you, yf you transgress one iote of your eysight.

Note.

For what you desire is granted: and if you love him, you shall endure for ever. I am not as a Cloude shivered with the Winde; nor as a Garment, that waxeth old, & torne in pieces: But I am for ever; (because my message is such) and my truth shall endure for ever.

Behold, Behold, yea, let Heaven & Earth behold; ffor with this, they were created, and it is the voyce & speech of him, wch proceeded from the first, and is the first; whose glorious name be exalted in his owne horne of honor. So, this it is.

The Booke. The first Language of God Christ. — [E.K. He sheweth a Booke, as he did before, all gold]

And it is truth; whose Truth shall endure for ever.

Live in truth & humility: Vse God his creatures to his Glory, & thy necessity, the profit of thy owne Symmo, & cutting out of all canker & rotten flesh. Thou vnderstandest: For thy Eyes shalbe opened. Amen.

E.K. — He spreadeth his handes abroad, and goeth away, and putteth his Booke in his Bosome as he goeth.

A — Gloria Patri &c: Amen.

Martij 26. Tuesday hor: 10: ante Meridiem.

First appeared a Cloude, & that vanished away: Three came in, they made Cursy to the Chaire: and two went away. Then the third (ch) remained, lay downe on the ground, as before: there came like a Lambe & licked him. He said then as followeth, being stand vp.

A Of Lambe's head may be taken of our humilitie required &c:

Magna sunt Alla, quæ diXisti, making Cursy to the Chaire. There was a sound heard before. after a while he said.

Mei: — Thy kingdome is established in eternity. Thy Handes are invisible, & no man can distinguish thy mercies. Gattend yor: desire.

A — Is concerning the Characters, & shew of the ten places, wee are desirous to know, whether wee may receive now Bnaspol, or other vnder him, to say vnto vs, that (ch) may content vs, for the case as it standeth with vs.

Bnaspol.

Mei: — The Buylder of the Temple was rich, before it was adorned. With Wisdome, came the Instruments necessary for

for mans worldly vse. He giveth no Light from those he loveth: neither shutteth vp his Tents from such as seeke him. If one be great, o how small is this other? How small therefore is the mynde, & how much weakned that desireth these trifles? But as this smallest thing is fittest to the smallest vse, so is this estimation of things of light account, necessary for the lightnes & vanity of this World. A part (Notwithstanding) may beautifie the whole: and a small thing, may cure a great infirmity. 101

Xotr. All hymns speciall hymns.

I told the before, that my feete are not placed vpon such brittle & crackling sand, neither are my Lippes occupied with the vanity of nothing.

I will not manifest in any point, the thing which thou desirest, neither is it any part of my charge. Xotr: —

I have been thy Schoolmaster, & director to the Sterne, to rule the reason thereof, with those (ch) can reach the Judgment thereof.

All those before spoke of, are subject to thy Call. This Vessell at all tymes they greatly accept: yet have they tymes & Seasons: When order breaketh in her selfe, the Labour is vaine. Every thing is for, and to one end.

Of Friendship at any hymn, thou maist see them, & know what thou will. Of Friendship at any hymn.

But one thing differeth, the End, & the Begining.

That only is the Ell, rod, or measure, which already is delivered. The stroke of which, bringeth all things in their degrees, to an end: as far as the season & (magnificencies of every Science) stretcheth out it selfe.

Every one (to be short) shall at all tymes and seasons, shew the direction in any thing. But so thou canst not vse them, in the determination, and

Xotr. full

NOTE
The true vse & order of the premisses. — So is all that thou hast before, more wonderfull, then
as yet, profitable, onless thou be directed & led in unto
the true vse & order of the same.

Great are my words, and great is thy thought: Greater
shallbe the end of these Gods mercies.

New Worlds. — New Worlds, shall spring of these.

The thorny path. — New Manners: Strange Men: The true Light, & thorny Path,
openly seene. All things in One, & yet, this is but a
A Vision. — Vision. Wonderfull & Great are the purposes of him,
whose Medicine I carry. I have said.

Δ — He lay downe againe, a good while, and at length
he rose: after my long Praier & Confession made to
God, & my discourse to him, &c:

E.K. — He plucketh out a Booke: all the leaves are, as
a Booke. — though they were gold, & it seemeth written with blood,
not dry.

Δ — He said, Cownt, Δ — He turned over the
leaves, but E.K. could not well count them: &
whereupon he said: I will raze out thy dulness, &
// at length make thee cleere.

40 Leaves { E.K — There are 40 Leaves.
†Me: — Et Finis est. One is one; neither is, was
40. 1 — or shallbe knowne: And yet there are iust so many.
49. — These have soe many names, of the soe many ~
Mysteries before. — Mysteries, that went before.
Note of this Booke. — This is the second & the Third: The Third and the
last. This is the Measure of the whole.

O, what is Man, that is worthy to know these
I Dee, and E.K. — Secrets? heavy are his Wickednesses, Mighty is
his Sin.

These shalt thou know: These shall you use. The
One is a Master, the other is a Minister. The One is
a hand; the other is a finger: Grutch not: Neither

Let

Let Wickedness tempt you: Love together.
Be contented with yor calling: For, all Beasts
see not alike: yet they are all Creatures. Vessels
not of one bigness, yet are they all full. Both
most sufficient: but according to faith, & under=
standing of Conscience. Yet must there be a Third; — a Third to be chosen.
whome, God doth not yet chuse. The Tyme shallbe
short; the matter great, the end greater.
Ask now what thou wilt, & he shall answer thee.

E.K. — There appeared one like my selfe laying his two
armes; one on E.K. his shoulder: and the other
on a man his shoulder unknowne to us, but some=
what like to M^{r}. Adrian Gilbert, &c.

Δ — Is it your will to proceed in this matter, you
now have begun withall: or will you of these &
Characters, & places of Treasure hid (here portraied by
picture) say any thing?

†Me: — As thou wilt: Δ — As the will of God is,
so will I. The will of God you know, better then I.

†Me: — The eternall Liquor be upon you. Once more,
what wilt thou?

Δ — I doe prefer the heavenly Liquor before all things: &
do desire to be bedewed, with the supercelestiall dew thereof.

†Me: — Consider the former Tree.

Δ — The Tree with the Water at the fote?

†Me: — Thou hast said. His growing power bringeth { Potentia
forth Act. Remember the Prince & Subjects, — Actus.
wch have power (as is told thee) of Earthly Bowells
(The thing there, $\overset{\text{which you}}{\boxed{\text{whose}}}$ desire of me, is noe part
of my charge) Call him: It is his Office: for
by his Ministers it hath bin shewed. God doth
impart his Mercey, to those he loveth in all necessity
whether of the one or of the other where it is due.
I leave it: his Office is to speak it. Notwithstanding

Δ Blisdon is the Prince under Bnaspol the king vide supra. Li. 4. A^{o}. 1587. Circa Mam: Quidam Ben (spiritualis creatura) dixit ipsi E.K. se custodivisse illum pulverem & Librum Dunstani, &c:

Libro

the plants of his beauty, & stroked up the Garments of his felicity. In his darkest members enbreth in the taste and savour of this steering Medicine; reviving & recalling all things past present & to come, unto their lively & dignified perfection. My words are Sentences. My Sentences wisdome; & my Wisdome the end of my Message of all things. Mighty & Glorious is this Vertue of it, whose Springs doe endure, & are clere for ever: whose name be Blessed.

Δ — Amen. I respect the hyme: God be with you.

Marty 24.

Sonday morning about 9.

Δ — The Table appeared, and the Chaires: and he who appeared yesterday: kneeling or rather lying prostrate on his Face, as if he were a sleepe: he lay a long while.

a Lambs head. Ol thing like a Lambs head did seeme to lick him, & then he rose and wiped his Face, as though he had wept. He said, Signa sunt hæc vobis, humilitatis et pœnitentiæ; quæ facio omnia, vra non mea sunt. Laudetur verbum eius in alto, laudetur etiam in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius, & misericors namq; et omnipotens et gloria virtutis eius. Vana sunt, corruptionibus suis: Necessaria vero Necessitatibus vestris. Nam fecit ea ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem diligite Humilitate visite: Medicina vero mea (quæ eius est) omnia sanabit.

Note hereby to consider their actions, gestures & other circumstances.

The Fields wither without the drops of his Mercy. Mans Memory is dull, unless it taste of the sprinkling of his Vessell.

[E.K. He hath a great thing under his Gowne]

Nature & Reason have disputed profoundly, & truly by the Savour hereof: it pleaseth deeply. But understood and Reason have elevated & lifted up the dignity and worthiness of Mans Memory by taste hereof.

Nature :. Reason :.

The immeasurable & unspeakable beggynings (yea with the beggynner & principle thereof) are exactly (after a sort) & perfectly knowne of him. it hath brought from the Earth unto the Heavens: from the Heaven unto his Seate: from his Seate, into his Divinity: From his Divinity a capable measuring of his unmeasurable mercies. It is true, most true, & true shalbe for ever. That from the lowest Grass to the highest Tree [from] the smallest valley to the greatest Mountaines; yea even in the distinction betwixt light & darkness: the measure whereof is the deepest: yea, (I say) it hath brought a Judgment. When he asked Wisdome, and forsooke the world he received it, and it mensured the things of this World. Great are the inward Eyes, & greater are the means, wch deliver things subject or object to them. Finally, it proceedeth from him, that proceedeth. Whereunto the first was formed, after, & not like, whose foote slipping hath dashed his head in peices, and it became darke: untill againe, the Medicine wch I have brought, revived his slumbering.

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* Hereby, he not only knew all things, but the measure and use thereof. If the Body have no inward Fire, it presently falleth. Every Organ is voyde of qualities, unleast a meane be adjected.

* Note Adam before his fall knew all things.

So,

Via, Veritas, et Virtus, vnum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo vivunt omnia, nutu, et illuminatione tua.

Justitia. Aue verbum, Aue rerum formatrix et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionib⁹ planis: vita bonis, mors autem impijs, et a consideratione tua abjectis. Quanta et innumerabilia sunt (Justitia) dona tua? Oremigés varpax Kyrie eleyson.

Δ — All this he said kneeling to the Chair; and then he rose; and I said, O beata Trinitas, mitte lucem et Veritatem tuam, vt ipa me ducant ad montem sanctum, et ad tabernacula tua.

The — Vbi, non incredduli.

Δ — Nos non sumus incredduli: sed spes nra vivit eterna et Omnipotens est veritas, fons vitæ.

Aqua. The — Adduxi vobis aquam ex eodem rivulo, Medicina vero est imperfectionibus et necessitatibus vestris. Intelligite nunc, et quis sum, et quibus ornatus. Bibite, et accipite ossibus vestris pinguidinem, Multa namq; sunt mortalium imperfectiones. habeo, et habebitis: Adduxi, et videbitis. Verbum est lumen illud quo dis imperfectio aboletur. Credentis introit... in sanctum eius: vbi potio, et Medicina sempiterna. Cogitasti verè. Sum etiam et credas. Nam veritate et iustitia vera et perfecta sunt verba et disciplina eius. What will thou?

A sequitur de mea cogitatione, quod esset Raphaël.

Δ — Verè sapere. The — Thou hast it.

Δ — I perceive it not otherwise, then that I believe, it may be the Decree of the highest.

Δ — He shewed a Tree, and a great deale of Water at the roote or bottome of it: and he said [the] Hath this Tree, now, any fruite?

Δ — I see it not. But the Skryer may say,

E.K. — The Water cometh vp the Tree, & it swelleth, and it hath Fruite, great, faire & red.

The — So, I rate of it my selfe, & it lighteth the hearte of those that are chosen. [He seemeth to eate] So it is in this.

Δ — Ecce servus Domini, fiat Decretum eius in me, (iuxta misericordiam eius) de me pronunciatum.

The — Go and thou shalt receive. Tarry & you shall receive. Sleepe & you shall see, But watch, & your Eyes shall be fully opened.

One thing wch is the ground & element of thy desire, is already perfected.

It seemeth that you beleeve not. But I have said, Incredduli, and he hath said, & his word shall endure for ever: For he shall & will performe it, for he liveth for ever.

Out of Heaven thou hast ben instructed most perfectly of the Lesser part, the rest I have brought you, in this my Vessell, A Medicine sufficient to extinguish and quench out the Enimie, to our felicity:

Muse not though I say ours: for we all live in tasting of this Liquor. His Head is a Marble Stone, his Heart is the Blood of a Dragon: His Eyes are the tops of the Northerne Mountaines: His Face of many Colours, each substance amongst the turmoyle & troubles of nothing. For as then they were nothing: had a Forme applyable & necessary, according to their quantity & secret quality. The Heavens are lightned by his two Eyes: whereof the One sight is so brighter then the other. Above & in himselfe, wch is by himselfe, & in no other, is this great & vertuous Fountaine. In nature Intellectuall he hath exalted

Heaven.

A parable.

Nothing.

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(103)

An: 1583. Martij 23. Saterday
a meridie.

Δ — E.K. being come, with Mr. John Husey of Blokley (on the 22 day of March) and E.K. being desirous to understand somewhat of our spirituall Frends, as concerning such matters as had fallen out very strange to him, & Mr. Husey; about a certaine ~~a~~ moniment of a Booke and a skroll found in Northwik hill, by the direction & leading of ſuch a spirituall ~~cr~~ Creature, as when they had gotten the same, and they endeavoured by Art to have some exposition of the Skroll, written in strange Caracters, they were willed to repaire to me, & there they should be answered &c: which thing now they did:

The Booke found in Northwik hill.

Being therefore now ready to receive Inſtructions of our Frends, there appeared in the Stone One in a Fooles Coate, going about a Cloude, wch appeared first in the Stone. I charged him if he were the enimie of God to depart. He tore his Clothes all, & appeared all hery under, & said Penetrasti vim ~~[illegible]~~ iniustitiæ meæ.

pilosus.

Δ — Glorify God & depart. He said, Feci, Nam decedo. He, went away as it had byn a bunch of Feathers puld in peeces.

The Cloude waxed bigger, & went all to the right hand: At length the Table appeared, But the Chaire seemed not to be of the same sort it was; but more glorious.

Then appeared three, of wch two went away, & one tarryed behinde, he said —— Avete

Verum est et incredibile

He kneeled to the Chaire & spake, but his words could not be discerned,

Liber Mysteriorum Quintus.

1503. Martÿ 23.

Liber. 6^{9}
Liber. 7^{9}

Ho: — Go towardes it, and take it vp.

Δ — I went toward the place wch E.K. pointed to, & till I came with in two foote of it, I saw nothing: and then I saw it like a shadow, on the gromed or Matte hard by my Bookes, vnder the West = window: the shaddow was roundish, & less then the palme of my hand. I put my hand downe vpon it, & I felt a thing cold & hard; wch taking vp I perceived to be the Stone before mentioned.

Ho. — Keepe it sincerely.

Veritas in veritate: Deus in Deo, Vnus in Vno est.

Cave. Let no mortall ~~matte~~ hand touch it, but thyne owne.

Prais God.

Δ Illi qui venturus est Judicare Seculum per ignem, sit eis honor, Laus et Gloria in sempiterna Secula.

Amen,.

The fifth ïo the fourth of Branglo.
The sixth ïo the fifth of Brisfli.
The seaventh ïo the sixth of Bnagole.
And so ïn to the next seaveno downeward orderly,
for the rest of the Table.

5. 6. The fifth beginneth from Bnagole vpward: —
beginning at the last Letter being e: and then
vpward crosswise exactly till the B of Bobogel.
And so of the next seaven, for the next: begining
at the n of Bonefon, & so forth.

6. 7. In the sixth (the Infernall Tabl) the first ïo
B of Bobogel. the second ïo A of the 15th. the
third ïo N of the 22, the fourth co the fourth of
the 29th: the fifth of the 36th: the sixth of the 43.
and the seaventh of the 49: being E in Bamnode.
two Letters being taken in that last septenarie.

The second Septenarie beginneth at the first of
the 15th. the second at the 2d of the 22 (being Y)
the third at the thirde of the 29th. then the fourth,
of the 36th: the fifth of the 43d.

7. 1. The seaventh: the first A, ïo the A of Balzgon,
and so downeward all the second Letters of the 7
Kings: then all the third Letters, then all the fourth
Letters, then all the fifth letters, then all the sixth 2
letters only, and finally the seaventh & last Letters
of the first names of the seaven Septinaries.

Δ — Note, this table ïo made all of kingly substance &c.

Δ — Now I trust I understand sincerely well) the making
of these 7 Tables. I would glad by learne some
instruction of the great Circular Table (wch you call
the Globe: wch hath the 12 . . . . with their
characters, & so with in 7 tymes 7, seaven tymes 7 . . . . .

The Vse of this Circular Table shall before of him called a Globe) at another tyme.

7

7 tymes 6, seaven tymes furnished with Letters and Numbers . . . . . sorto. 95

H.O. — That doth appertaine to another tyme.

E.K. — The cloth was let downe, and the stone did yeild voyce, but nothing visible, but the foresaid black cloth.

H.O. — One thing ïo yet wanting: a meete Receptacle &c. Cl Voyce.
There ïo yet wanting a stone &c:
One there ïo, most excellent, hid in the secret of the depth, &c:
In the vttermost part of the Roman Possession.

H.O. — Write, All Laud, Glory & Honor be vnto him,
wch raigneth for ever Amen. Be of good comfort.
Lo, the mighty hand of God ïo vpon thee.
Thou shalt have it. Thou shalt have it.
Thou shalt have it.
Dost thou see, Look, & stir not from thy place &c.
E.K. pointed towards it. Δ — I see it now.

H.O. — It ïo sanctified, blessed, and . . Δ . . . . . in the ore of his creatures.
Thou shalt prevaile with it with Kings, & with all creatures of the world: whose dearly (in verbum) shall be more worth, then the Kingdomes of the Earth.
Looke, if thou see it: But stir not, for the Angell of his power ïo present.
E.K. looked towards my west window & saw there; first vpon the Mappe by my Booke a thing (to his thinking) as big as an Egg: most bright, cleere & glorious: and an Angell, of the height of a little child, holding vpon the same thing in his hand towards me: and that Angell had a fiery sword in his hand &c.

Δ I omitted a word, and our memoriall could not yeild it, thou shalt Dignified.

An Angel holding vp the Stone.

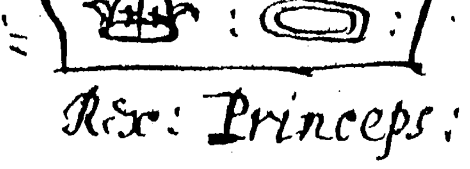
H.O.

Δ I concluded (of his Instruction) the Kings, and their Princes their names to be thus Learned out of the Table Collected of 49 Names, it is to wete

Addenda 7 fit hic processus. Ergo addendo 7, numero 43, provenit 50: numerus major quam 49 y. i. qui respiciens per illum primum Regem Baligon.

1 —Δ— 44
8 —— 2
15 —— 9
22 —— 16
29 —— 23
36 —— 30
43 —Δ— 37

Δ addendo 7, fit processus hic. 9°. Si 7 addantur numero 37. inde emergit 44. proximus principi: modo retrogrado quasi.



Rex: Princeps:

Δ As far as I remember, he said, My Prince is my self: which is a Mystery.

Δ ~~My Conjecture hereupon & upon this Retrograde respect to find the Prince among the 49 names in Tabula Collecta) is, that Baginol is the Prince under Baligon: because the Letters are all one: but the order of their places divers. & so is this Prince contained in himself.~~

~~Δ It is not Baginol but Bagenol, with e not i, & therefore consider~~

Δ ~~He allowed of my Conjecture. for these 6. but of his Princes I than said nothing: till at this fair writing hereof, this here added came into my mind, How well I know not yet:~~ Novemb. 23.

Characters.

Δ Note that he calleth that continually, A Globe: upon such a Globe Nalvage shewed out all the Calls.

[and farther he said The Characters of Kings, are in the Globe ▦; & of the Princes in the Heptagonon. |15|

Δ — Note, from the ☞ on the last side, untill these words finished, he was out of sight: and when he had ended these words, he came in sight againe: and brought a thing in his hand like a star: ✷ or Heptagonon.

. . . peculiar
. . . of Princes

✝ Ho: Behold, Every one of the Princes, hath his peculiar Table. Thou hast noted the first Table which beginneth, as I will tell thee.

In

In BOBOGEL, that O, (the second Letter) is the first of the Table OF^{E}SNGLE and the second of Befafes, is the second, and the third of the third; and the fourth of the fourth, & the fifth of the fifth, and the sixth of the sixth, and E (in the seaventh, Bnagole is the seaventh, and last of this first seaven of this first Table: accounted the first CAVZNILN

The second seaven by like order is gathered of Babalel and the rest of his Septinarie. And so forth to the end downward; as thou didst before. &c:

. . . 2. 94
. . . King
. . . first, answering to Blumaza as I perceived 1583. May 21. mane by meditation: & of Necessity must be, if the last be for Baligon.

In the second Table; L (the first Letter thereof) is out of Bobogel his last Letter, the second Letter is the sixth of Befafes; the third is the fifth of Basmelo &c: and so you have LEENARB. for the rest keepe that order downward to the end of the last name Bamnodo. transversim, quasi retrograde.

Δ 2. 3. The next L is the last Letter of Babalel, & then transversim as before. &c:

In the third begin at the ~~lower~~ last Letter |of ye ~~latter~~ last word| of the last of the second seaven: and so upward to the ~~right~~ left hand: Δ the last word is of second seaven is Bnagole: the last Letter thereof is e: which is the first of this third Table. and the i in Brisfli, is the second, and l in Branglo the third, and then so forth, upward, overthwart, toward the left hand. till ye come to Bobogel. his second Letter being O. Then to N in Bonefon: e: in Bermale: O: in Bragiop. &c: 3. 4.

For the fourth, looke Bobogel. Then looke to this fourth Table. 4. 5.

The first B of the Table is the first B of Bobogel.
The second B of this Table; is the B of Befafes.
The third Letter is |a| the second Letter of Basmelo.
The fourth Letter |R| is the third of Bernole.

The

be made somewhat plainer to me, then yet they were: because I doubted as well of the understanding of some of that, I had written, as also of miswriting: either through E. K. his misreporting to me matter thereof to him, or by my mis-hearing or negligent writing &c: to some part whereof he said these words ensuing

Ho: — In umbra mortis non est aequalitas.
E.K. Obscurum enim nihil est quod per illum recipisti. Aye.

Ho: — Thou hast a worke of three proportions in esse. of 7 in forme: wch is of it selfe divide by a number septinarie, of the course, Estate & determination of things about, things next, & things below; wch of it selfe, is pure, perfect, & without blemish.

A threefold worke.

Notwithstanding I will answer thee thus.

The 7 Kings are orderly contained in the first of the Heavens, divided in generall Numbers: whose names are expressed, published & perfectly formed within the first ground & foundation of this threefold worke. The Kings Planetes with their Characters, & the Names of their 7 living & semper-adherent Ministers: Whose Names thou maist see not only there written but openly, & most plainely, truely & sincerely spoken of before: as by our examination of thy Bookes, thou shalt manifestly perceive. Notwithstanding, as every King, in his Monarchy doth as comprehend the dignity of his whole State & estate, so I of my selfe being the first, have the government of my selfe perfectly, as a Mystery knowne unto my selfe: which is a thing unlawfull to be published unto man, and Lawfull in respect of the charge committed unto us: and the larger dignification of many frail estate, wch thou maist see in the Heptagonon: where, there wanteth a Name: The rest of the S..... the other circumferences of the Globe, are the six Kings Or..... following: according as they are written in the Mysteries of the ..... which doe begin the Heavens.

A Threefold Worke
A the Kings with their Characters.
* Δ Filij Filiorum — An, Aue, &c:

Examination to be made of these Bookes.

The first King. A Mystery.

Δ forte Unlawfull.

The Globes.

A forte their

with

[An. Aue, Rocle, Liba]

Δ I understand of the Il, An, Aue &c. in the Characters of the 7 Kings.

with their Princes, and of the Characters 93
Orderly taken, by & upon the Heptagonon ----

Liber Creationis

Ô God, how easie to the first understanding. Note what hath been taught in this Booke.

Thou hast been told perfectly, plainely & absolutely, not only the condition, Dignity & estate of all things that God hath framed: But also withall, thou were delivered the most perfect forme & Use of them.

A as may appeare by the 49 names collected.

But this will I tell thee (to the intent thou shalt know, & for by cause I would not thou shouldst be ignorant in true Wisdome) that those are Names in and upon the Heptagonon are collected, do grow, and are gathered from the Names in generally afore:

Take the Names I will teach thee to know them, which ege by direction thou canst not finde.

A I suspect this to be an imperfect phrase.

Loke thy First Table: I am called RALIGON. Name among Angelo:
with men. Thou hast noted my Name (wch is secret) among the Angelo, begining with this Letter M: & consisting of 7 Letters, the last being an A.

I am called MARMARA: but otherwise CARMARA: {MARMARA. CARMARA.
but the Letter M, shall not be expressed. M.

Thou seest next BOBOGEL; He it is that is this Bobogel.
second King. AN name expressed

Thou seest the Name BORNOGO, to be the first upon Bornogo.
the Heptagonon, it is his Princes. And therefore I did Note him with a Coronet, and not with a Note Attire.
Crown: nay rather, but with a Circlet about his head, &c:

and farther —

Ho: — Behold, I have fought thee.
Thy Name be blessed who raigneth & liveth forever.

A. Amen, Amen, Amen.

Ho: — I will answer thee of all Doubts touching (being demanded of me) too morrow: For so I call it, for thy sake: Not for that it is so to me.

A. So he went away.

A — Then came URIEL, and MICHAEL, and an other (I think RAPHAEL) and the Chair & Table appeared, as in the first Book hath been shewed; And also Ho: had his peculiar Chair, at his tymes of teaching me.

Note a peculiar Chair.

MICHAEL (said) Mercifull is our God, and glorious is his name, which chiefly his creatures, according to his own secret Judgment, and good pleasure

Prima pars Artis Triplicis.

This Art is the first part of a Threefold Art, joyning Man (with the knowledge of the WORLD, the GOVERNMENT of his creatures, and the SIGHT of his Majestie)

He learneth this afterwards of the 4 portions in Ho:. (consider this there principall points here).

Unto him (O, I say) unto him; which is
Strength, Medicine and Mercie
to those that feare him.
Amen.

A. Gloria, laus, honor, et perennis Jubilatio,
sit Deo nro Omnipotenti,
Optimo, Maximoq
Amen.

A. Note, Remember, Enquire what it meaneth, that no mention is made of Bralges the Prince, nor of Blumaza his king, in this Treatise; being a certaine Repitition of the Heptagonum stellar, going next before.

is shut on Twelfth day at night as I considered the method of this book, this came to my minde.

(99) 14 / Wednesday, Novemb: 21. hora 7 a meridie. 92

A — There appeared the first Table, covered with a cloth of silke changeable colour red & green, with a white cloth under it, all hanging very low. The first Chair also: wherein Michael used to sit. And Ho: did appear likewise, & his peculiar Chair, & he standing by it.
But the Diaphanous Globe, & the people or world in it did not now appeare. and, because no voyce or word came from the Spirituall Creatures, yet: I declared that I did attend their pleasure, first, as a Scholler coming in the presence of his Master, and what they had said those things which were for me first (at this instant) to learne, that then I would move some doubts of the premisses, as I was yesterday advised to doe.

Note, the colour Red & Green of the Table of Covenant, Two Chairs.

Ho: he held up his Rod which had two portions or parts of it black, & said.

Ô quanta est hoc infirmitas et corruptio, qui ∝ Angelis, idq suis bonis, fidem autem Deo, vix habet? Via mundana, facis: mundi (corruptionis in se habens. Deus nr, Deus nr Deus (inquam) ille nr Verus, cum veris suis Angelis, (idq inservientibus semper verus est. Pete quæ vis. Dixi: et quod dixi obumbratum est veritate, iustitia et perfectione.

Note of this Rod,

. Ecce, (A. holding up the rod)
Hic, (A. pointing to the end of the Rod)
Per hoc (A. pointing to the midle of it)
Et a Mensura sine, nos nostram mensurabis potestatem. Age (inquam) Quid vis?

A — I, then, of the premisses used a little discourse: how ∝ they might parabolically, betoken other more profound matter, & litterally other: yet what sence soever the premisses had, that their first rudiments & Text was to be

Second name I understand, for the fifth to be in Heptagono, and the 23 to be so formed in the same, in Tabula sollicta.

Ho: — Venite, vbi nulla quies, Sed stridor dentium.

E.K. — Then came the man again, with vgly fiery flames out of his sides, wch was here before the last day. Ho. beckned with his hand vnto him, & his coates went together, & so covered that horrible sight.

E.K — There appeareth a round Table, wch 42 seild, & bosses, all in fiery flames.

Ho: — Write quickly, thou E.K canst not behold it.

E.K — The first seemeth to be a King, with a Crowne on his head, and this Ye:

The King.

A Marke who said so before.

I.o I Governe (as I have said before) All Enchanters, Conjurers, Witches, & Wicked Spirits, that are hated of God & included for ever in outward darkness (except a few wch remaine in a second paine, wch gape & groane for the mercy of God & have hyre of Joy, whose measure I have & keepe account of) I are all at my Government. By me thou shalt cast out the power of all wicked Spirits. By me thou shalt know the doings & practises of wicked men, & more then may be spoken or uttered to man.

Note a great Secret of Spirits in paine expect wisards.

Blessed

Blessed be his Name, whose Glory is everlasting, some to the Just, and some eternall to the wicked.

A. Bnapsen.

Ho: — The 36 name, to the King his Name, and his Princes his name is the last written in the Heptagonon.

A. Brorges.

How I considered

Note 1503 May. Indeede after a sort Brorges may be counted the last, for the signing secretly was with Bralges.

9/ A somewhat was not heard of me or forgotten — phaps Error.

* A same ones.

Ho: — Venite vos qui sub mea estis potestate.

E.K — Then came bright people 42: Clad besides these, all the Ayre swarmeth with Creatures.

Bralges said his Government was of such sup fol. 4. b.

Their Letters are in their Foreheads: These stand in a Circle: They take the Letters from their Foreheads, & set them in a Circle.

The Circle of Letters.

Ho: — Of these I am Governor my selfe.

This is expounded 88 r. clearly 5.

Behold I am of tyme present. I am of the last Trinarie. Looke what mery be wrought, in all Clerrall Actions I can distribute & bestow at my pleasure: My tyme & Day is Friday.

The last Trinarie.

Friday,

The day of the last before, is Saterday.

The day of the fifth, is Wednesday.

Behold

Ipse.

vnmeasurable power in the workemanship of my creation: Visible and Invisible, were not without my record. When he came, I was magnified by his coming, and I am sanctified world without end.

Vita Suprema,
Vita Superior,
et Infima, sunt meis mensurata manib.

Notwithstandnig I am not of my selfe, Neither in my power myne owne, Magnified be his Name. Behold, I dubble Life from One, unto a Thousand of Thousands and One thousand of thousands, to a number exceedng count: I speake in respect of mine capacity. I am in all and all hath some being by me: yet my power in nothing in respect of his power, wch hath sent me. Write this reverently. Note it with submission: What I speake hath not been revealed no not in these last tymes, of the Second last World. But I begin new Worlds, new People new Kings & new Knowledge of a new Government: To be short

Vitam tradidit, deditq mihi potestatem esse,
Vivere, et in perpetuum glorifica .... omnibus
et vbique.

Note, Second last Worlds. Eccleia Nova.

No thing cannot be comprehended, what they are with me .... So cannot any thing be brought to pass in me, without a living sight & a perfect mind. I Governe upon Thursday. For Instruction this was done before. Thou shalt work marvailous marvailously. By my workemanship in the highest. To whome,

Note. Thursday

(with overshadowing thy light, with lyfe, and blessing you both, in his Name, of whome I am the Image) I praise God.

* A I doubt I did not hear perfectly at this writing downe.

E. K. — Now he descendeth into the Globe & it became very bright there among the people: wch, also, at his coming, seemed to be more cheerfull

Ho.

Ho. stood up and moved his hand, about his head, & & compassing with it aloft.

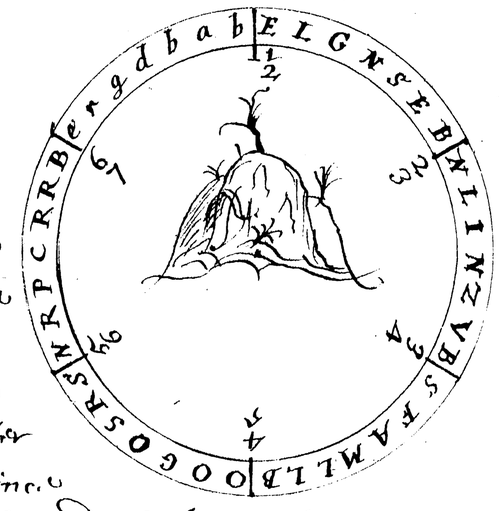
After that came a Company, with a King, and after him a Prince.

The King had a Red Robe on, & a crowne on his head. The King.

The Prince had a Robe of many Colours, & on his head a Coronet. The Prince.

The Company seemed to stand round about a little hill of Clay. Behind this Company seemed to stand an innumerable multitude of ugly people. A a far off. An Innumerable Company of ugly Creatures a far off.

wch seeme to stand round about the little hill, seeme to have in the palmes of their hands, letters, in order as here appeareth.



A — The King spake, Behold, All the Earth with her Bowells and Secretts whatsoever, are delivered vnto me: And what I am there maist know, I am great, But he, in whome I am, is greater then I. Vnto my Prince (my Subject) are delivered the Keyes of the Mysteries of the Earth. All these are Angells that Governe vnder him. Whose Government is divided as before. Vse them, They are & shalbe at thy Commandement. A Bnaspol. Wednesday A Blisdon. Angelo. vse them.

Those that stand a far off are the Spirits of perdition, which keepe Earth with their Treasure for him &c: and so forth. I have said. 13 /

Ho. Standnig up said this his Name is this 5. & this 29. & this 23. and his Princes name this fifth & this 23.

A — The first Name I understand in Fabula Collecta. This

A Antichrus. Treasure hid in Earth kept by wicked Spirits. Bnaspol. Blisdon.

second

vide Lib: S. 1503. Martij 26.

vide &c. in Libro Cracoviensi Junij 26.

†Ho: proceeded, and said,

{ Vitam dedit Deus omnibus. Creatoris
Ignis. { Venite; Veni Ignis, Veni Vita mortalium
(inquam) Venito. Adesdum. Regnat Deus.
Ô Venite: Nam unus ille Regnat, et est Vita
Viventium.

E.K. — Now there cometh a King, and hath a Prince next him, and after them 42, like Ghoste or Smoakes without all forme; having every of them a little glittering sparke of Fire in the midst of them.

The first 7, are red, as blood. }
The second 7, not so red. } The Sparkes of these were greater then of the rest.
The third 7, like whitish Smoke. }

The fourth 7 }
The fifth } are of divers ~~col~~ cullers: All had
The sixth } fiery sparks in the midle.

|12|

Every Sparke had a Letter in it.

Vere beatus (said this King that now came)

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

Δ — I pray you tell me your Name.

I am the fourth ^King in the Δ Table; and the two and twentith in number.

or King.

Δ — I understand in the Table of the Names collected from the 7 Tables of 49. And in those Tables taking of the first septenarie Baligon for the first King, and in the second septenarie Bobogel for the second King, And in the third Septenarie, taking Babalel, for accounted the third; and in the fourth Septenarie, the first of Septenarie

Δ Butmono his Prince

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Therefore I suspect some Intruder to have first }

Δ Whereas in the former Treatise there was a doubt of Butmono, the fourth, & Blisdon their Offices, being assigned here cleane contrary: The doubt may be answered by the Notes Aº 1583 May. 5: of the Table & my Character.

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is Bynepor, and so accounted the fourth: but accounting every one from Baligon he is the 22th: and so the fourth & the two & twentith.

E.K. a Voyce I heare, saying, You shall begin to worke againe, at 6 of the Clock next.

Δ: Omi bonorum largitori, laus & perennis et immensa.

Amen.

Δ — About halfe a quarter of an houre after 6. we returned to the worke, & the Cloth was drawne away. †Ho: sitting in a Chaire.

E.K. — There appeared a little running water very cleere Christalline: & on the other side the 42 last specified.

Δ Note this Christaline water.

Bynepor said: Lo, [and then he kneeled downe, and seemed to pray, a pretty while] The generall state and condition of all things resteth onely, and dependeth upon the distribution & participation of my exalted and most especiall, and glorified power: My sanctification, glory & renowne, although it had begining, cannot, shall not; nor will have ending. He that measureth saith* &. I was the end of his Workmanship. I am like him, and of him, yet not as partaking nor & adherent, but distant in One degree.

* Ipse dixit.

The Fire that holdeth, or is, the first Principle of all things in generally, hath his universall and

Fire one of the 4 Elements.

un =

Thou shalt know my Name. I was wth Salomon; I was also (unknowne) with Scotus. I was, in respect of my power: unknown, in respect of my name. He called me Mary. Since I was not with any. And I preserved thee from the power of the wicked, when I told the things of truth to come. Where I and thy house of wicked ones, & was with thee in extremities. I was with thee. Behold I was with thee throughly.

Mary.

A — Then he bad E.K. ask me if I knew Obelison.

OBELISON.

A — I had to doe with Obelison, but by reason of my Skriers naughtiness, I was in doubt what to credit.

Bef: — Thou shalt know this for a most manifest truth hereafter. I am Obelison, the fifth of the 7. wch raise the Scourging of Obelison the wicked: but not wicked for ever, neither accursed to the end. Wee Angels raise tymes, and our faults are amended.

NOTE. of wicked spirits some restitution to favour?

A — Shall I note your Name by Befafis. He answered, my Name is so indeed. The Aegiptians called me Obelison, in respect of my Nature.

A — I pray you what is the Etymologie of Obelison.

Bef: — A pleasant deliverer.

E.K. — The former 7, have crowned, their Letters stand between their faces. EILOMFO. &c.

A in Perfect shape.

Bef: — Thou hast received these Letters already.

E.K. — The Water seemeth, continually to pass over these Letters.

Tuesday. Bab: — I Governe vppon Tuesday.

E.K. — The first seaven take the Water, & throw it vp, & it becometh Cloudes.

A The fifth of the seaven wth I understand not this yet. vid: Lib. 5 A° 1583. May 5.

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2. The second throweth it vp, & it becometh Haile & Snow.

Thirs Office.

One of the first seaven Behold, Behold, Behold. See the motion of the Waters, & Saltnes thereof, io ∞ equally measured by vs: We giue good success in Battells, reduce Ships, & all maner of Vessells that flote vpon the Seas. Our might io great. Muse not. For when the Seas are troubled, with the wickednes of vpsons of man, our Authoritie giueth Victory, from hm that io most victorious. Fishes & Monsters of the Sea, yea all that liveth therein, are well knowne with — Behold we are (generally) the Distributers of Gods Judgments vpon the Waters that cover the Earth.

*
A

E.K. — Then stept forth all the rest.

The Third Seaven said, Some of Vs conduct the Waters through the Earth. Other of Vs, doe Beautifie Nature in her Composition.

The 3.

Treasures in the Seas.

The rest of vs are Distributers & Deliverers of the Treasures & the vnknowne Substances of the Seas.

Bab: — Praised be God wch hath created vs, from the Beginning, with Glory. His Glory be augmented.

E.K. — Now the 42 dive into the Water & so vanish away: and Befafis & Babalel also were suddainely gon.

Practise.

Ho: — standing vp said, Lo, Thus thou seest the glory of Gods Creatures: whome thou mayst vse in the Consideration of the day, their King, their Prince, and his Character. The King and Prince governe for the whole day, the rest according to the six parts of the day.

King & Prince governe the whole day.

Use them, to the glory, praise and honor of hm, wch created them, to the laud & praise of his Maiestie.

Use.

A Day is 24 Houres. A But when doth ye day begin.

A Day.

Ho: — Thou shalt be tought the rest.

Ho:

A, Then immediatly after he began againe as followeth.

☥ Ho: — Venito, veni (inquam) adesto. Veni Rex.

Rex Aquarū — O Rex, Rex, Rex Aquarum, venito, venito inquam. Magna est tua, maior autem mea potestas.

Deus nr, restat, regnat, et est, Quod, non sicut fuit.

E.K. — Then came one & said,

— Parati sumus nomen tuum, Creatoris nri nomen, nomen Laudare Nomen (inquam) & Unius nunc et vivientis.

Obscura sunt hæc ais obscuris: Vera et manifesta Veris et perfectis.

Ecce adsunt. E.K. he that said this, tô as though he were a King, with a crowne on his head: his Apparell was a long Robe whitish: But his left arme, was very white, & his right arme black.

Note this King's appell & shew.

E.K. — There came after this King a Company of 42. and every one of them had a Letter in his Forhead, & they were 7 in a rou, & six downeward.

The King had written in his forhead

King Babalel. BABALEL.

The first 7 (beginning from E.K. his left hand towards his right) had these Letters, & the second, third &c. had these Letters as here appeare.

☥ Ho: — At the next hymne more:		EILOMFO
A — Omne quod vivit Laudet		NEOTPTA
Deum unum et trinum,		SAGACIY
in oe æuum. Amen.		ONEDPON
E.K. — The Clock draweth.		NOONMAN
		ETEVLGL

Nov

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Novemb: 20. Tuesday, a meridie circa 2.

A — After a great halfe houre attending, & divers hymnes our praiers to God, the Black Cloth was pulled upward, and vanished away.

☥ Ho: — appeared sitting in his Chaire, & his face towards us: and so looking about he paused a while. halfe a quarter of an houre.

In the meane space, came one skipping lightly, a little boy, in a greene Coat, & said, Here is here, at an Inche: Then he said Harke. To me he said. Ha Sirha.

A — What will thou say to me? [Greene Coate] I am Multin his Minister, will thou any thing with me. I cannot tarry. — Multin his Minister.

A — Then this Skipiak espied a spirituall creature comming, & said. Ha, are you there?

A — And so went out of sight.

A — This was King BABALEL, with a crowne of gold on his head, his Garments whitish, & his right sleeve on his arme, Black: and the left sleeve very white. He seemed to stand upon water. — Babalel.

Bab: — Veni princeps 7 principum qui sunt Aquarum Principes. Ego sum Rex potens et mirabilis in aquis: cuius potestas est aquarum visceribus. — He calleth Befafes.

Princeps iste (A pointing to a Prince new come to sight wch had a wid long Robe, & a Circlet of gold on his head) est Tertius principum in Heptagonon. — Befafes his Princes apparell.

A — I said Heptagono: he replied Heptagonaw, & said. verè, planè, et perspicuè dixi.

Bab: — Mensurasti aquas? Befafes answered, Factum est.

A — I seemed to doubt of some matter here, & Befafes said Thou shalt be answered in any doubt. I am thy friend. I have favoured thee in many things. Philosophers have imagined vainely of my name. For thy love towards me, — Prince Befafes my old friend unknowne of me.

Thou

AOIDIAB

E.K. — They say. In vtc, we are perfect; Misvsed, we are Monsters.

* Δ They seemed therefore to sit betweene the Elect & the rejected, as indifferent.

Sumus septem Januæ Naturæ, et sui ipsius qui novit Deum.

E.K. — These 7 seemed to vanish into Winde, or White Smoake, & to fall into the Globe. And the six rejected, turned into a black smoake, ~~& fell into the Globe~~ and the rest of the 30 seemed all converted into Black smoake, & to fall into the Globe.

Δ Bis de AOIDIAB

[6,7.] Bob: — said, In sexto et septimo sunt omnia.

E.K. — The six that were next him, seemed to cling hard & close to Bobogel. (Bob: Rikold)

E.K. — They be resumed all into their Body, & become like the Sunne, into the forme of a Bowle or Globe. & so moved vp or rowled vp the small narrow trace, or lyne they wrought, & remained higher then the Plaine, toward the top of the Diaphanous Globe, as before is declared.

NOTE. the narrow path above the Plaine.

LEE. BLN.

So that this Princely Nobleman & his six adherents, in this manner went out of sight.

Ho: — Formator horum, Δ Secundus est in Heptagono.

^ Bornogo.

They are divided into the day, as the other were before: But whereas the other are chiefly vpon y^t day wch you call Monday, So are these to be vsed only on the Sabaoth day.

Monday. Sonday.

Their vse is only three, observing the former order, with the Circle vpon the Ground.

Note former ergo there is also Δ a Circle on the Ground.

Δ of the six orders.

The first Six, with their King, & the Seale of their Starres, take vp place in the whole Body of the day: The other King six times six are divided into the parts of the day, as before.

Practise by 6.

Thu

Δ Note the Circle vpon the Ground.

vide ante 3 folio. Of any Circle placed vpon the Table: ergo, they should seeme to be on the ground.

The Letters only where they stood, are their Names and Characters. What doth the Heaven behold or the Earth containe, that is not (or may be) subdued, formed and made by these.

Names & Characters. 86

Their Office.

What Learning grounded vpon wisdome, with the excellencies in Nature, cannot they manifest.

Wisdome.

One in Heaven they know.
One and all in Man, they know
One and all in Earth, they know.

Measure Heaven by a part, (my meaning is by these few)
Let God be glorified: His Name praised,
His Creation well taken: & His Creatures well vsed.

Δ — I craved for some plainer Instruction, as concerne the vse of this / . . . . and it answered

Δ This Booke is sometimes called Liber Creationis, & sometimes ex Tabula Creationis.

Ho — Behold: Are thy Eyes so blind? Dost thou see & will not see. Thy Minde telleth thee, thy vnderstand furthereth . . . . & thy Judgment doth establish it. That as thou sawest a Body in three places, & of three compositions, though but two in Forme,

So shall this Worke have relation to 1. tyme present & present vse, to 2. Mysteries far exceeding it, & finally to a 3. purpose & intent, whereby this & Majesty and Name of God, shall and may, and of force must appeare with the Apparition of his wonders & mervailes, yet vnheard of.

A threefold vse of this Doctrine.

Dixi.

H. — A Wonder to behold the Heaven, much more this.

E.K. — Now this Ternarie seperated it selfe, & the Hole or Rift in the Globe did shut to. These three did sit downe by Bobogel.

H. — Sunt semper, et cibus illorum est unus.

A. Note, The first Ternarie, they seemed to be Handfaining to Bobogel. The third Ternarie was set orderly and vicissim, close by Bobogel his feete, one of these betweene two of the first, ever so that orderly one of the first, & one of the third Ternarie, one of the first & one of the third; one of the first & one of the third.

E.K. — Then came the Ternarie ANA
They said orderly thus, 1 Ab illo sed
2. Cum illo sed, looking on his owne Belly.
4
ANA.

A — Then I demanded their Apparell. & E.K. said, that these were braver then the former Ternary.
Bobogel said, Aliqui a dignitate, cæteri talia quia non sunt digni. This he said pointing to their Apparell.

Then he said. 3 Per illum Per illum Per illum.
with a frowning countenance, thrusting forth his hand.

E.K. — They joyne together into one Head and three Bodies.
The Hole of the Globe opened very wide now.
This One supposed Head had many Eyes, many Nosis, many mouthes, as though it were a Chaos of

Faces, in one Head, but three Bodies; One of these Bodies had in his hand a little Ball, like the other before, very white, but with twinkling brightness in it.
The other two Bodies, their hands were empty.

E.K. — They came in order against the Hole in the Globe, But the people regarded them not: but at their coming of the Hand with the Globe-Ball, against the Hole, the people looked a little up at it.

Bob: said, Et quia carebant in ardentibus ignis.

E.K — These, being dissolved into their former estate, go and sit (with heavy cheere) by them that sat afar off from BOBOGEL: Their apparell seemed to be simple: Their good apparell was gon.

A. Here I found a certaine Error in my writing of the first Notes: wch I have amended in the writing of this: But while that Error did trouble me, the spirituall creature said these words. Bob: The Fault is in E.K. his remembrance, & not in his Will. Note this,
LEE are the Three that stand with me.
NAR are the Three that I reject.
BIN are they Three wch are interlinked wth me,
ANA are the Three that are rejected.

Bob: said Omnes naturam ad, Sed Non in illo.

E.K — The 30 remaining came all away, and sat betweene Bobogel, and the rejected Company, and from that A of 30 Company came only 7 to the Circle again: Every of these 7 set their feete, each upon a Letter of the Circle, wch Letters are these.

A Three remained two hours there;

Note by their sitting that they are indifferent: & so they say.

85

E.K.— The rest all quak'd. The said Farder
Vnus in Capite, Vnus in Pectore, Vnus in Pedibus.

E.K.— Then shipt out 9 at once,

E.K.— Then the great Man reformed, or was restored to
his former estate, of three particular men again'd,
and they three leaned to the Gentleman wth the Cape,
on his Shoulder. N BOBOGEL. who said

Dee'. Dee', Dee', Dee' at length but not to late.

E.K.— In the place of the former first three appeared LEE.

E.K.— Of the 9 wch shipt out, they of the first Ternarie
2 said, each three orderly 1 Volumus
NAR. 2 Possumus
3 Quid non.

This Ternarie said, Faciamus, quæ fecerunt,
Adam. nam nos Iris, sumus Adam, societate.

E.K.— They become One man, as the other before, but
a slender & weake One, neither so high as the first.
ever labouring & striving with it selfe to stand up-
right, but still it bended, bowed & inclined downward,
as though it would fall, for feblenes. The Body
of this compound man, seemed to be of Gold, glittering.
When they returned to their distinct shapes; they
seemed naked, & to be sorry & lament: And
Bobogel did get them from him, with his —
sword Scabbard & all, as it hanged by his side.
Their Letters were NAR
E.K.— Then came the Ternarie — BLN & orderly the said three,
3 1. Ab illo.
BLN. 2. Per illum.
3. Cum illo.

Bob.

Bob.— Qui carret Kijs tribus, [E.K. he whispereth
to the first three
seeing me muse
him ... to him, and with all,
at the Apostrophe, he ...
How shall not doubt [pointing to me.
In ecclesia Dei, laborabit in Vanum.

E.K.— This Ternarie of men, became to have one
only head, & three b..... and that one head
was in good proportion.

E.K.— The side of the Diaphanous Globe opened, and
this transformed Ternarie ..... point into it,
toward the multitude: and the people had their
breste naked: & seemed to weepe: & to wipe — Similitude.
their breste, & where they wiped, the place became
faire.

E.K.— This Ternarie did seeme to stand upon a triangular
stone & to turne (as an Horse doth, about one of
a helme) orderly against, and by, the hole of the Globe,
so opened, and every of the three bodies, in their
turning, as they came against the open place of
the Globe, they extended, & stretch out their hands
toward the people: This first seemed to holde a
1. round Ball in his hande, being little but very faire
white. This second Body, his hand had in
2. it, a little Sword flaming with fire.
This third had a thing like a hat band of Lawnde,
3 of many Colours, w^ch, ever as his turne came to
be against the opened hole, he seemed to cast —
toward the people & the people did seeme to be
drawne toward him, by the casting of it towards
them.

This three Bodies, though they turned constantly,
yet did their faces or countenances of the one composed
head, stedily & immoveably regard or looke into the Globe
at the foresaid hole thereof.

Bob.

had no peculiar attire of Women.

The Circle. The 42 held the Circle (or round Table) up, over their head, flat wise.

Then they layd the Circle downe; & stood round about it.

†Ho. — said, Tam mali, quam boni, laudant te,
Deus, Deus, Deus noster.

Δ — The Letters appeared to E.K. and he told me them, & I began to write LEENARB.

†Ho. — Thou writest in vaine. Thou hast written them already.

Δ — It is true: I see them now last before noted downe.

†Ho. — Looke the eight name in the Tables [Δ of 49, collected] Δ that is Bobog

Character. Looke to his Character in [~~the Heptagono,~~] ~~the Table of y Angles~~ Δ the great Circle.
Looke the second name in the Table with y Angles.

Δ — That I finde to be Bornogo.

E.K. — He with the Cap on his one shoulder, saith, Nomen meum est Bobogel.

Bob: And he that is my Subject, is Governour of the second Angle of the Δ 7.

Δ in Heptagono.

Bob: I weare these Robes, not in respect of my selfe, but of my Government. |9|

I am the Prince, Cheif [E.K. He falleth downe on his knees & speaketh words wch I understand not] yea, the only distributer, giver, and bestower of Wisdome and science.

Wisdome & Science true Nobility. I weare this Apparell, for that indeed, being a Prince, I am a Councellor to Estate & dignity.

Councell. All dignity & Government, that is not Councelled by me, & my Subjects is frustrate, voyde & cleane without firme ground.

Pipers. Those wch thou sawest (being Pipers) signifie Praters, with unaccustomed & not usuall Instruments:

wch

which alwaies seeme to sound that, wch None but I my selfe, with my Subjects (yea not all of them: but the fewest) can performe.

But I am true Philosophie, I am true understanding: Philosophie.
Of my descending from him wch raigneth, is even uncomprehensible of the Angels. Neither do I know my selfe: But what I think I utter; and what I measure I am. he said,

Ordinationem Infinitae potestatis elevate.

Δ 1.
LEE

E.K. — Now come Three out of the 42. & laid their Fingers upon the three first Letters. and

The first said, O Unitas in Natura et in Deo.

The second said, O Æqualitas Dei et Naturae. Deus in Deo, Natura a Deo est &c.

The third said, Concentus eius, est sine numero: Tamen nobiscum est in Uno, Fons et ∞ Caput Naturae.

E.K. — They ioyne themselves together & became, all One Man, most beautifull to behold: Whose head, & to the Brest, seemed to be neere to Heaven. His Brest & Middle part, in the Ayre: His Feete seemed to stand on the Earth. Then came like a Fire, out of the Crowne of his head, & to enter into the Heaven, hard, by it: This great, high & faire Man, said,

Veritas quaesita, nra est.

E.K. — His Apparell is divided into two halves: from the Crowne of his heade to his feete. The one halfe seemed to be most fresh flourishing Herbes: The other halfe seemed to be of divers Metalls. & his right foote seemed to be Leaden, He saith (with an Aposiopesis) thus

Vegitable Minerall ♄.

Beatus est qui Lumen capitis mei &c.

E.K. —

4.

A This I shakened Rub after my first dictata penning of my owne fantasie.

	L E A O R I B	L E E N A R B
They ioyne togither & vanish like drops of Water		L N A N A E B
		R O E M N A B
	N E I C I A B	L E A O R I B
		N E I C I A B
They fall downe like a storme of haile.		A O I D I A B
		A B

5.

6.

The last vanished away. B

A — Then he said, Well, I will shew three more of these things, at the next tyme.

God be with you: God bless you both.

A Amen.

A — When shall that next tyme be? a Voyce spake, On Monday.

A Deo soli omnis Honor et Gloria. Amen.

82.

Monday. Novembris 19. Circiter j^{a} horam à Meridie.

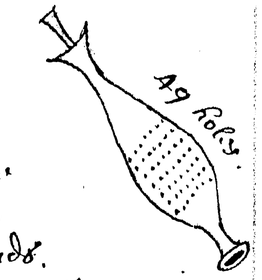
A — Long after our coming to the Stone (about half a quarter of an howre) the cloth of Sylence remained drawn: & nothing appeared: but E. K. heard as a far off, very pleasant Musick the while.

H. — He seemed to take the cloth away with his hands: After that (about 6 minutes, Nothing altered or shewed, other then the standing furniture, usually of late appearing there.

E.K. — Now come in 7 men with Musicall Instruments: and before them comes one with a velvet coat, & a Hat on, with a Sword by his side; & a cloak or cape hanging on one shoulder. and a black Feather in his Hat. &c: Bobogel Rix, or

Afterward came 42 more, seeming to be very far behind the first 7. Their melody sounded very sweetely & pleasantly all the while from the begining.

The forme of their Musicall Instrument



The Musitians did play, one with another resting. They bobbed one another, & then played againe.

The 42, which seemed a far off came nearer & nearer, & seemed to bring a vomed thing, like a Table in their hands. a vomed Table.

The 7 Pipers went away: and the Man with the Cape hanging on one of his shoulders (somewhat like a Noblema^{n}) remained. The 7 Pipers went away

Then were they come at hand, the 42 wth the vomed Table.

These seemed to be of two sorts. Of wch the last 7: on the foreparte to behold, seemed rather Women, with Vardingales very much stretching out, but their face Women like had

A — After that half houre passed (being $10\frac{1}{2}$ Noctis h^{i}) he said,

Ho. — Venito BOBOGEI, Rex et Princeps Nobilitatis.

Noblemen. Venito cum Ministris: venito (inquam) ☞ Venito cum Satellitibus tuis munitus.

A — I fell: and (by a great thundering noyse, thumming thuming in myne Eares) I perceibe the presence of some spirituall creatures about me.

E.K. — I heare the thumming.

Ho. — Behold, Before thi' worke be finished (I meane the Manifestation of these Mysteries) thou shalt be troubled, with the contrarie Powers, and beyond any accustomed manner: But take heede, they provoke thee not to worke against our Commandemente.

Note

Caue. Both thy Eye & Hand shalbe manifest witnesses of it: with, thi' to knee.

E.K. — They that now come in are iolly fellowes, all trymmed after the manner of Nobilitie now a daies: with gilt Rapers, curled haire: and they bragged vp and downe.

Bobogel hi' apparill. BOBOGEL standeth in a black velvet Coat: and hath Hose close, rownd hose of Velvet vpperstocks: owlaid with gold Lace: he hath a velvet flat cap, with a black Feather in it: with a Cape on one of hi' shoulders, hi' Purse hanging at hi' neck, & so put vnder hi' Girdle; hi' Beard long: he hath Mantofello & Pynsons.

Of these in Company are 42. 7 of them are apparelled like BOBAGEL sagely & gravely: All the rest are vtterly vnlike. Some, are like to be men and women: for, in the forepart they seemed women, and

and in the back part men, by their apparell. & these were the last 7. They danced, leapt & kissed.

E.K. — The Stone is brighter, where the sage & grauer 7, doe stands: and where the other doe stand, the stone is more darke.

E.K. — Now they come to a Circle, the sage & the rest, but the Sage stand altogether: (circle:

A — The first of the Sage, lift vp hi' hand aloft, & said;

Faciamus secundum voluntatem Dei: Ille Deus noster est verè nobilis & æternus.

He pluckt vp hi' right foote, & vnder it appeared an L.

Then the second moued hi' foote, & vnder the third; likewise, &c.

L
E — appeared.
E
N
A
R
B

Then the last B, and immediately the grew all together in a flame of fire, & so sunk downe into the former Globe.

2. Of the rest, the first pluckt vp hi' foote, & there appeared an L, &c.

L
N
A
N
A
E
B

At the last they fell downe, like drops of Metall.

3. Then whipped out foure in a Company.

R
O
E
M
N
A
B

They clap together & fall downe in a thick smoake

The Ring

The Lamine

The Stone was not yet brought.

Last of all, the Ring, wch was appointed thee with the Lamine, comprehending the forme of thy owne Name: wch is to be made in perfect gold (as is agone)

Truth.

Even as God is iust, his Judgments true, his mercies vnspeakable, soe are we the true Messagers of God: and our words are true in his mercy for ever.

Glory, ô Glory be to thee, ô most high God.

E.K. — Now cometh Michael, & reacheth his hand out of the Stone & saith, GOD BLESS YOU.

Mich: — Also concerning the vse of these Tables, this is but the first step: Neither shalt thou practise them in vaine.

Ho: — And whereas thou doest vse a demand, as concerning thy doings to a good intent & purpose: and for the praise and advancement of Gods glory, with Philip the Spanish King: I answer, that whatsoever thou shalt speake, doe, or worke, shalbe profitable, and accepted. And the end of it shalbe good.

I shall not practise these Tables in vaine.

Dei Misericordia magna ipi A concepa.

Moreover whereas thou urgest the absence of thy friend, as an excuse for the King. Noe excuse can prevaile: Neither canst thou shew the fruit of a iust minde, but of a fainting stomack with this excuse. God hath reborned him, & will be mercifull vnto ye both. Thy charges in worldly affaires are not so great that God cannot minister helps to their necessityes: Thou shalt be comforted. But Respect the World to come (whereunto thou art provided) and for what end. and that in what tyme.

Respice ista Tria.

Serve God truely, serve him iustly.

Great care is to be had with those that medle with

Princes

Princes affaires: Much more consideration, with whome thou shalt medle or vse any practise.

But God hath shaddowed thee from destruction: He preserveth his faithfull, & shaddoweth them with a shield of honor.

80

None shall enter into their knowledge of these Mysteries with thee but his Workes.

Secrecy

Thy Estate with the Prince (now raigning) shall shortly be amended; his Favour encreased, & the good will of diuers, that are now Deceased.

Dee,

Thy Hand shall shortly be their Help: & thou shalt doe wonderfull, and many benifitts (to the augment of Gods Glory) for thy Country.

God grant.

Finally, God doth enrich thee with knowledge: and of thy selfe, hath given thee vnderstanding of these worldly vanities: He is Mercifull: and his creatures, neither have, do, nor will forget thee. God doth bless you both: whose Mercy Goodnes and Grace, I pronounce & utter vpon you.

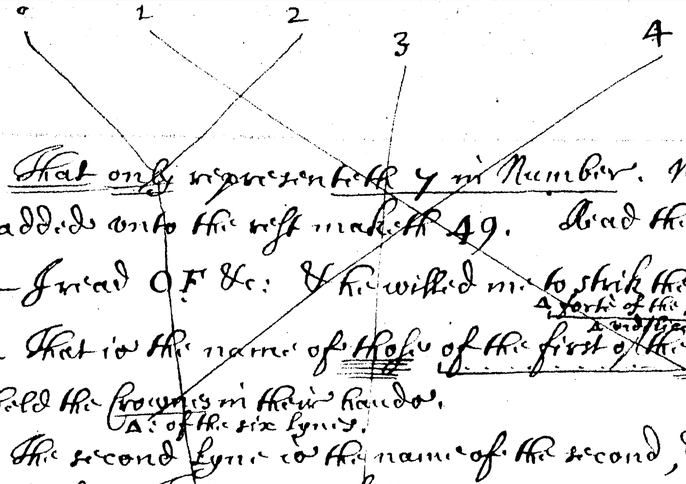
I have said.

A Laus, Honor, Gloria, Virtus et Imperium,
Deo Opt°. Max°.
Amen.

Ho: — If you will stay one halfe houre, I will say farder vnto you.

A — We will by Gods leave.

A. Vsher



That only representeth 7 in Number. Wch being
added unto the rest maketh 49. Read the Letters.

Δ — Jread O F &c: & his willed me to strik them out.
Δ forth of the first 7,
Δ and start

+ Ho: — That is the name of those of the first of the 7. which
hold the Provinces in their hands.
Δ: of the six Lynes.

Note. { The second Lyne is the name of the second, & so to the
end of the Table. 42 Letters; 42 names: 42 persons.

Note, Name & Character. The first, where his foot stood, is both his Name &
Character. And so of the second, third, &c:

Notwithstanding, generally, these are the names, this
first 7, the One presupposed, the rest being 6 in order.
This is the truth, & the sum of the Table. It is
easy to be understood, and perfect.

Praxis. Call. Princes 1. Ministers 6. When thou wilt worke for any thing appertayning
unto the estate of a good King: Thou must first
call upon him, wch is their Prince. Secondly the
Ministers of his power are six: whose names
containe 7 Letters a peece: as thy Tables doe x
manifest: by whome in generally, or by any one
of them, in particular tie thou shalt worke for
any Intent or purpose.

42. Or concerning the Letters particularly, they doe
concerne the Names of 42. which 42 in generally, 1/7
or one of them doe & can worke the destruction
Destruction or hurt. hinderance or annoyance of the estate, condition,
or degree, as well for Body as Government of any
Wicked or ill living Princes.

In outward sence my words are true. I speake
now of the use of one of the first, that I spake of or-
manifested yesterday.
Note. Said I not, & shewed I not wch had y Goudm: of Princes. Δ x kings

For

79

For, as it is a Mystery to a farder matter, So
is it a purpose to a present use.
If it rule worldly Princes, how much more shall
it worke with the Princes of Creation?
Thou desirest use, I teach use, and yet the
Art is to the farder understanding of all Sciences, Sciences, past present or to come.
that are past, present, or yet to come.
Fruite hath a farder vertue then only in y eating.
Gold his farder condition, progress & qualities, then in
melting or common use.
Kings there are in Nature, with Nature & Divers kings. Dignification.
above Nature. Thou art Dignified.

Δ — If I would have the king of Spaine his heart
to be inclined to the purpose I have in hand; what
shall I doe?

+ Ho: practise First cast thyne Eye onto the generall Princes,
Governour or Angel that is principall in this World. Δ who is that?
Secondly consider the circumstances of thy Instruction,
Thirdly place my Δ name, whome thou hast already. A Jo it not Anna= el with whome I began?
Δ the names
Fourthly of him, wch was shewed thee yesterday,
Δ Hagoith
whose Garments were short & of purple
Δ Caracter of y Letters appeer
Fiftly his Power with the rest of this 6 effect Ministers. Δ. Ergo, it should seeme to be Rt Ascen to deale wth Kings: But in the end he declareth his Office to be of all Celestiall actions. ☞ 1
With those thou shalt worke to a good end. All the
rest thou must use to Gods glory. For every of
them shall minister to thy necessities.
Moreover when thou workest, thy Forte must be The placing of my Forte in Practise.
placed upon those Tables wch thou first written last.
comprehending 42 Letters & Names. But with this
consideration, that the first Caracter, wch is the
first of the 7, in thy former Books, be placed upon ⊙ † [note former Books]
the top of the Table, wch thou wast & art & shalbe
commanded to have & use. The Table & practise of a yard square. Lib: j.

Last

163.

mercy: the mercy of him, whome we praise & laud and sing unto, with Joy for ever.

Δ
See his Languishing desire.

Behold thou desirest, and art syk with desire. I am the disposer, though not the Composer of Gods Medicines. Thou desirest to be comforted and strengthened in thy Labours. I minister unto thee The strength of God. What I say is not of my selfe, neither that wch is said to me, is of them-selves, but it is said of him wch liveth for ever.

These Mysteries hath God ~~lastly~~, and of his great mercies, granted unto ~~thee~~ I have answered thy doubting minde.

God grant.

Thou shalt be glutted, yea filled, yea thou shalt swell & be puffed up with the perfect knowledge of Gods Mysteries, in his mercies. Abuse them not; Be faithfull. Use mercy. God shall enrich thee. Banish wrath. It was the first, & the *greatest ^Δ i. hardest for me in respe of my fu frchoul Comandement. I raigne in him, & live by him wch raigneth & liveth for ever.

Δ — I pray you make some of these last instructions more plaine and evident.

♃ Ho: — I have shewed thee perfectly. Behold I teach thee againe, O how mercifull is God that revealeth so great Secrets to flesh & blood!

42 Letters.

Thou hast 42 Letters. Thy Tables last, contayne so many. Every Letter in the Name particularly by himselfe. of the generall actions, being & doing of these 42. wch appeared with their workmanship.

The Prince.

The first was their Prince: and he governeth ~~the~~ only the estate, condition & being, limited by God ~~[illegible]~~ unto Kings of the Earth. The 7 next him, are those ^Kings that are Messagers of God his good giefte to those

Kings of the Earth. The Prince & his first 7.

That

* Δ I understood not this ~~xx~~ to be so: till he called to my remembrance, & made me turne my Booke to ye parcell, wch he called the Prologue decared by Annael: when Saul seried &c.

those — as he seemed to Embrace them. fo 5.

1 2 3

---

1. 2 3

164.

78

that believe him, & faithfully serve him: whereof few ve...... and raigne now fruitfull in his sight.

Regnat, Regnat, Regnat, O regnat Iniquitas super faciem totius terræ. For hois impletum est, ∞ malitia, et nequicijs.

Istorum Nova potestas incipit.

Incipit, incipit enim nova illorum potestas, illis non sincere dedita, nec dis .... Vide quæso.

Δ — He pointed downe to the people, in the Globe, all being .... sore & diseased of some Sore, ulcer, botch, &c.

Angells Ministers of Gods wrath.

♃ Ho: — All the residue of the Angells (for so they are so indeed) are Ministers of God his Wrath & Indignation upon the Faithless: whose Misery is most Lamentable. 7 only have 7 Letters Comprehending the dignity of their vocation. The rest are particular, not only in power, but also in their vocation. Like Leaves, they spring & grow from one branch.

Consider the reckoning here by 7, but before he had a reckoning by 6.

These words wch thou seest in the last Table, some of them unable to be pronounced, are notwithstanding the names of those +7, wch held the faire & beautifull Crownes. Which Names (as I said before) do comprehend not only the power, but also the Being of the rest.

\+ There were but 6. held beautifull Crownes.

The Power & Being of the rest.

NOTE.

The whole Composition is the truth of the words. I will once more teach.

There were 42 that appeared, besides him wch was their Prince.

The Prince.

The first ~~Prince is called~~ 7 are called by those Names, that thou seest, as O F S &c.

Now by 7.

Δ — and so of AVZNILN. &c: ♃ Ho: Thou hast said.
Δ each of 7 letters.

There are but 6. names, that are in subjection: I teach briefly. Dost thou not remember the Circle, & the prick in the middest: wch was on the right hand of him, that was their Prince?

Six names in subjection.

☉ on the right hand.

That

0 1 2 3 4

loath to shew them: but at length did, &c: and at the last of every Row, they all came together &c:

Ho — Remember how they stood; when they were secondly disposed unto thee. They stood first in six rowes, & next they were turned into 7. I speake of the great Number & not of the less: In speaking of the greater, I have comprehended the lesser.

In sexto et 7° sunt oia. fol. 10.

Δ — They went ever away toward the hand.

The third row went off lamenting: being commanded: by the short robed man. All parted in fire, falling into the Globe.

The fifth row did sinke into the Globe, every one in a sundry fire by himselfe.

The sixth fell with smoke downe into the Globe.

E.K. — Now remaineth only the Man with the Crowne. Ho: he made shew with his hand, beckning toward E.K. & said, I have told thee, that their workmanship is together.

Their names are upon these Tables.

The first Letter, is the 2d Letter, of the first name of the *Table. Thou hast 49 names in those Tables.

Those Names thou hast in former Tables, by thee written: in that of 7 tymes 7. Confer it wth the* round Table. The first Letter from the point of his# sword is B. That B signifieth the number of the Bes begining the 49 names, environing that Circle.

In the former Tables thou shalt finde, B.1. B.2. B.3. B.4. &c: & so to B.49.

Those Bes, begin the names of all the Powers yt have governed, do governe, & shall governe.

The next Letter hath his Circle & Numbers going round about it, which thou shalt finde in the former Tables.

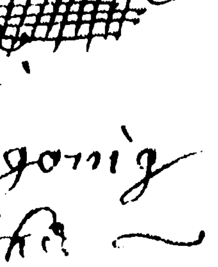
* Δ now he remaineth at Bobogel in that Table collected fro ╬, made before

Δ How can Bobogel be accounted the first name?

* sent to me by E.K.

a Sword in the man his hand within the Circle.

Note The Table ╬ to be conferred with the round



The Letter standeth in the midst of every Square, of every Circle: though some be turned upside downe, which only signifieth that they are Spirits of Destruction, Wrath & Indignation in Gods Judgment.

There are two Numbers: That, on the right hand, over the Letter, is the Number obeying to that Letter.

O in the Circumference is the nynth Letter.

Gather the former Tables together, wch thou hast made before, conteyning 49, depending only upon B. There thou shalt finde BOBOGEL, a name consisting on 7 Letters, & so the rest.

Read my Instructions as concerning those Tables, and thou shalt finde the truth of them. — I have said,

Mighty is thy Name, O God of Hostes:
Blessed is thy Name, O Lord, for ever.

Δ Amen.

O (in this Table O F S &c:) is of the eighth name the second Letter, but the nynth here in respect of the Circle of Numbers.

Note who saith this.

Note the like phrase fo: 2. Hagonel who said he had oken of it. whereas we had ceived nothing of him before.

/6/

After 7 of the clock at night. die ♄.

Ho — Lo, here I bid them doe, & they doe; I have appointed them, & they are contented. My Charge is not of my selfe, neither doe I speake darkely, obscurely or without truth, in affirming that I taught thee those Tables: For they are from him, wch made & created all things: I am from Δ him them in power & message sup: fol. 1. & 2. under whome I have rule & shall doe till the end of all things be: O great & bountifull is his liberall mercy

Baligons rule & government.

The end of all things.

NOT

The

Natura.

Dissertur apud Thos, idq maxime) de NATVRA
qua non vobiscum, sed nobiscum (ah, ah, ah) et in
nra potestate est. Videbis Deum. Vidisti
opera nra, Opera (inqua) manuu suarum: ✠
Digito Dei movebimur. A Deo venit: Homo,
et cum hominibus fuit: est enim cum illis. ✠
illius nam̃q potestas, vim, virtutem, et effectum,
non nobis solummodo, sed operibus nostris.

Dei potestas.

Inhumata tibi anima tua, quid quærit?

A — I understand you now. he answered,
+ Ab homine homine; Ab homine dictum est.
I asked them what they desired.
A — Wisdome & Veritie, I answered. ‖ then he answered,
Ho: + — Thou shalt.
A — There came in a smyling fellow: & they pluckt
him & teused him. He cried he would tell News:
and they answered, That there was none for him to tell,
and he escaped from them, or they let him slip, with all
his clothes torne off: and he seemed to creepe or get
away under the Globe, & (as it were) to get behind the
Diaphanous Globe.
A — These 42 had all of them somewhat in their hands;
as either whole crownes, or $\frac{3}{4}$ of crownes, or Robies &c.
Six of them seemed more glorious then the rest, & their
coates longer: and had Girdles about their heads
of Gold: and those had perfect crownes in their hands.
The second six had three quarters of crownes.
The third six have clothes in their hands. All the
rest seemed to have Balls of gold which they toss from one to
another: But at the catching they seemed empty
Wind Balls: for they gripe them, closing their hands,
as if they were not solid, but empty, like a Bladder.

Note, this reckoning by Six & Six.

A — Ah

Names.

A — The first Six said, Our names cannot be expressed:
neither can the names of these that follow.
The first Six made curtsy to the Man with the
Short Robe. the second six made curtsy to the first,
and the third to the second, and they all, & the
short robed man, made curtsy to Ho:

Short Coate.

Our workmanship is all one. A said the short robed man.

The said pagina precedently Una est opus nrum.

+ Ho: — The whole day is divided into 6 parts: Every
part occupieth a part of them here (A pointing
to the 42 standing there. Therefore if thou will
work with Kings (thou knowest my meaning)
finally whatsoever thou will do in their estate:
cast thine Eyes unto the first places. In all
good causes thou shalt work by six in generall,
the rest are for deprivation: I meane the next six.
The residue all do serve to the intents & purposes
appertayning unto Kings. But because thou shalt
not be ignorant what they are, in Name, they shall
shew forth their Tablets.

The division of the Day

Practise

Kings

A — Than they, speedily (each of them upon the places of
their standing, made a square Table: and every
Table had but one Letter. The first of the first
Six, did goe away,
and in his Table,
appeared an O. &c:
and so of the second
Six, orderly their
Letters appeared in
their Tablets: But
the third six, they
covered downe upon
their Letters, Viz:

The first six.

	E	A
	O F S N G L E.	4 hours
	A V Z N I L N	4 hours
	Y L L M A F S	4 hours
	N R S O G O O	4 hours
	N R R C P R N.	4 hours
	L A B D G R E	4 hours.

The second 6.

The third 6.

Loath

157

An° 1582 — Saturday. Die 17 Novemb.
A meridie horam circiter 1.a

Δ — The Cloth remained drawne a pretty while, after we had done our praiers to God: and so was all the things in the Stone kept from sight.

Carmara als Baligon.

Δ — The Man with the Crowne (he only) appeared first, and the transparent Globe, with the people of the world in it, as before. The Diaphanitie, or (as it were) the shell of the foresaid Globe, was very glistering bright. The Man shaked his head toward me, & the back of the Chaire was towards E. K. On this Globe appeared a trace like a Seame, of two things joyned together, or rather a very narrow path: wch began below on the Convex superficies of this Globe, & went upward to the verticall point, or (as it were) the Zenith prick of it: but from the Lower part of the same to the place where the Chaire stood, it seemed broader & more worne, then from the Chaire up to the vertex, or top-prick: for that part (which seemed to be about the eighth part of the whole, did appeare very small, and unworne, or unoccupied.

Δ — He turning his face towards E. K. spake thus.

past / present / to come

I have declared things past & present: And now I speake of things to come. The whole shalbe manifest. Nam ipse unus et Indivisibilis est. Gloria Gloria Gloria Creatori nro. Δ forte of this worlde. Two parts are yet to come, the rest are finished already. Δ — He shewed the round Table wth Letters & numbers wch Master Kelley sent me: & than he tooke it away againe. Then he said.

Δ ...a.... his dext... Adhuc duo, et tempus non est.
The round Table

Venit

Δ ☾ Note this to be a Repetition of the Heptagonon little treatise before. Learne to reconcile the 4th & 5th.

~~1501~~

75

Venite gradatim repetamus opera Dei.

Δ — The first of the 7 wch had yesterday appeared, did now appeare, with the short Robe, as he did before. Than Ho: said smilingly (being turned to E. K.)

Short Coat.

Hæc sunt documenta tua, quæ nondu intelligis.

Δ — Then the Man with the short Robe, the Forman of the 7 (yesterday appearing) said

Δ I thinke he meant by the round Table shewed, wch Mr. K. had sent me &c: Because these came out of that Table.

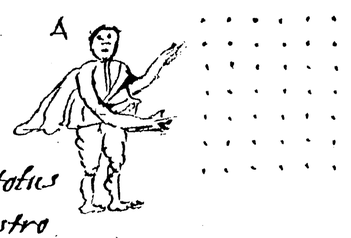
Unus est Deus, et unum est opus nrm.

Δ — Then came very many upon the Globe his convex superficies, & they said,

Parati sumus servire Deo nostro.

Δ — Each of these had somewhat in their hands; some had Crownes, some Garments &c: vide Lib: 3

The Number of them was 42. & stood in this order and said embracing (as it were) the whole Number of this Company.



Δ I doubt it should be Short Coat, holding or embracing all the Table wth his hands & not Ho

Et nomen meum, numerus est totus
Nec est crimen in numero nostro
Moyses nos nominavit.
Potestas istorum, quam istarum, quamvis non una tamen in uno sunt.

Δ Note Istorum Istarum as if it were filiorum & filiaru &c:

Δ — I said that I thought there wanted at the begining of this sentence, this word Tam. he answered it might be understood by his pointing to them there standing, & said farder in respect of this my doubt:

Quatinus est hæc vanitas vestrorum?

Tu nosti numeros hos esse in Deo In Mundo, quantam apud vos: In minori Mundo, quanta in vobis. in Mundo, & in minori mundo. In Deo, id est Nobiscum.

Numeri

(Combinatur animus tuus cogitatione)

Disseritur

The sight of the Fire is very ougly, grisly, terrible, & scarcely of mans eye can be beholden: At length he plucked his coats together & said to E.K. O, I would shew thee, but flesh & blood canot see, write shortly (it is enough) Noui Januam Mortis.

A — Then said he to me in an earnest muse, O, Muse not, My words are darke, but with those see, light enough. Et percussit Gloria Dei, Impiorum parietis. Dixi.

Prince Borges. A — In marveloue raging fire, this word BRORGES did appeare, tossed to & fro, in the furious flames thereof, so abundantly streaming out, as if all the world had byn on fire: so that E.K. could not endure (without great annoyance to his Eye-sight) to behold the same; & finally he said, Mysteria in animis vestris imprimite, & so the fire vanished away.

E.K. — The Stone seemeth all blew: and only one now beholdeth the Heptagonum; all the rest being set downe, who seemed now to extend their hands one toward another, as though they plaied, now being rid of their works. Now the Last putteth his hand to the Heptagonum, & turned his face to E.K. having his face (all the while before) turned toward A. & he said, The Creatures living in my Dominion, are subject to my power, Behold I am BRALGES. The powers under my subjection are invisible. To what I ... are.

E.K. — All the world seemed to be in brightnes or w... fire: and therein appeared divers litle things like litle smoks ... without any formes. He said,

But Balligon also Carmara, in the end of his Book, saith it to be his Office. Consider well.

7. Prince Bralges, hath Blumara his knig.

This is the Scale of my Government. Behold I am come, I will teach thee Names without Numbers. The Creatures subject vnto me shalbe known vnto you. ¶ Beware of wavering. Blot out suspition of vs, for we are Gods Creatures, that haue raigned, do raigne, & shall raigne for ever. All our Mysteries shalbe known vnto you.

E.K. All they vanished away, only Ho. remaining, who said (being stand vp & leaning vpon his chaire, & turned to E.K. Behold, these things, and their Mysteries shalbe known vnto you, reserving the SECRETS of him — which raigneth for ever: [E.K. The voyce of a multitude answered singing] whose name is great for ever.

Ho: Open your Eyes, and you shall see from the highest to the lowest. The Peace of God be vpon you. A. Amen.

E.K. — The Black cloth was drawne before all things contayned in the Stone: which was the token of ceasing for that time.

A. Sanctus, Sanctus Sanctus Dns Deus noster,

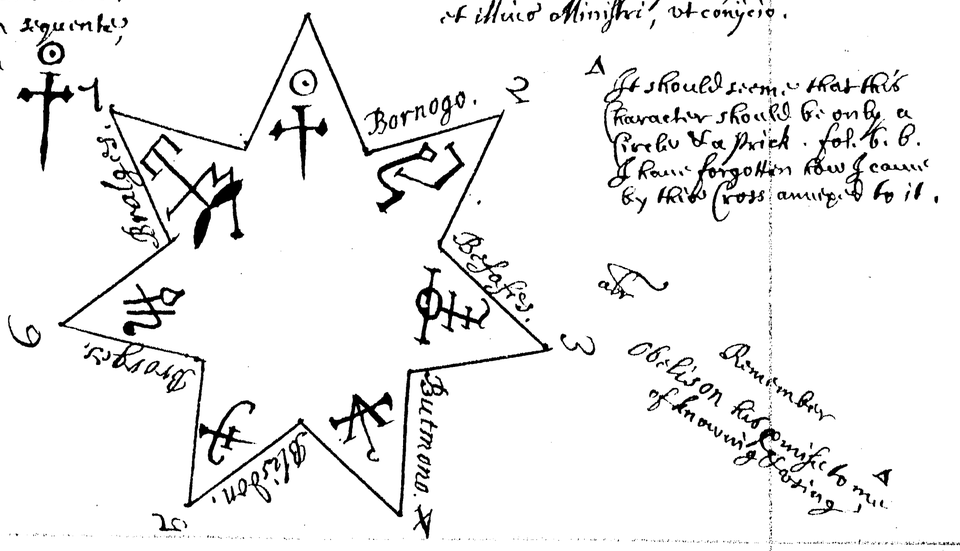
74

Ezekiel wavering, or suspition

All Mysteries shalbe knowne to vs.

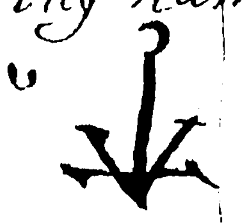
Secreta Dei, non sunt scitu revelanda.

A Note, Highest & Lowest to be vnderstood Plano in Tabula Collecta.



Words { 9 9 9 7 11 } 45.

All things, yea All things, ^bis^ haue their Workmanship with me. For I am the end of Working.

E.K. He falleth downe prostrate & speaketh, I know not what; Δ — Then he said, I haue the Light of his anger, & I will destroy it. O O. Behold, It is a light lost within the bottomles pit. It is the end, and the Last. O blessed shall thy ∝ Name be, Blessed shall thy name be for ever. Behold, this is my Seale  Behold the Bowels of the Earth are at my opening.

The light of his Anger.

The Bottomles pit.

Δ — Then I requested him to help me with some portion of Treasure hid, to pay my debts withall, & to buy things necessary &c: He answered, O worldling, thou shalt be satisfied with the wealth of this world. Behold Behold, Lo Lo Behold, vehemently I say, Behold, I haue horded up Treasure for the Δ Son of perdition, the first Instrument of his destruction. But Lo these Cavernes.

Treasure hid, requested.

.Δ. Antichrist

Δ — He shewed to E.K. the Cavernes of the Earth, and secret places thereof, & afterward said: Marke this, All Spirits inhabiting within the Earth, where their habitation is, of force, not of will (except the midest of my selfe, wch I know not) are subject to the power hereof. Δ pointing to his Seale. With this you shall governe, with this you shall unlock: with this (in his Name who raigneth) you shall discover her entralls. How say you now? can you doe it? Are not your ∝ Magitians acquainted with me. It grieveth me to register the Bones of the wicked. Praise him Butmono, praise him Butmono. praise him.

Δ How can the middest of a spirituall Creature be imagined? my doubt to ax. He meant the middest or Center of the Earth. The middest of his Charge.

4 Practise

Prince Butmono.

Δ — Is that your name, I pray you tell me.

He

He answered, yea it is my name. It is the end of all things.

E.K. — Now he sitteth downe.

5.

Δ — Now the Fifth turned his Face toward E.K (E.K. who sat before me, and opposit unto me) and stepped forth & said, I am Lyfe & breath in Δ in Animantib: oratio Living Creatures. Al things liue by me, the Image of One excepted. Behold the ∝ face of the Earth.

E.K. — There appeareth all kindes of brute beasts, fowles, Dragons, & other.

Δ — He clapt his Hands together, & they all vanished away at once: they came againe: and went then away, & returned no more. But the people within the Globe remained still, as from the begining: He said, while the Beasts were yet in his sight, Lo, all these doe I endue with Lyfe: My Seale is their Glory. Of God am I sanctified: I rejoyce: the ^{1}Living, the ^{2}end, & ^{3}begining of these things are knowne unto me; and by sufferance doe I dispose them untill my Violl be run.

Δ A great doubt me yet, the diversity of these 4 the 5 Officers & Offices as they are here & in the disposition ensuing

Virtus officij sui.

E.K. — He taketh out of his Bosome a ~~bottel~~ little Violl glass, and there seemeth to be five or six spoonfulls of Oyle in it.

A little Violl of Oyle.

Δ — He answered & said: That it is: and it is a ∝ Mystery.

Δ — I spake somewhat of this Oyle, & he answered me & said, Thou saist true. In token of God his power and glory, write downe BLISDON.

Prince Blisdon.

E.K. — He taketh his hand of from the Heptagonum.

The Sixth pulleth open his Clothes & red apparell, and there issueth mighty fire out of his sides.

6.

[Δ. Note, the Coate of the first of these seaven, is shorter than any of his fellowes Coats are.]

Short coat the first.

The

alter the ~~In~~corruption of NATVRE. with my Seale I seale her, and she is become perfect. I

Metalls. prevaile in Metalls, in the knowledge of them. I have byne in power with many, but Actually with few. I am of the first of the twelve, the

One of the first of the twelve. second of the Seaven. Wilt thou know my Name.

Δ — full gladly. I am BORNOGO: This is my

Prince Bornogo. seale: This is my true Character. What ~~thou~~ desirest in me, shallbe fullfilled. Glory to God.

Δ — He kneeled downe, & held up his hands towards the Heptagonum

The next (or third) said, I am Prince of the Seas:

The Seas. My power is upon the Waters. I drowned Pharoa: and have destroyed the wicked. I gave lyfe unto the Seas: and by me the Waters move. My Name was known to Moyses. I lived in Israel. Behold the tyme of Gods visitation. I have measured

8

Gods visitation. and it is. 8. This is a Mystery. God be ∝ mercifull unto his people. Behold, Behold, Lo, Behold, my mighty power consisteth in this. Learne Wisdome by my words. This is wrought

My charge. for thy Erudition, what I instruct thee from God: Looke unto thy charge truly. Thou art yet dead: Thou shalt be revived. But oh, blesse God truly. The Blessing that God giveth me, I will bestow upon thee by permission. O how mighty is our God, wch walked on the Waters; wch sealed me with his Name; whose Glory is without end. Thou hast written, but yet dost not know me. Use me in the Name of God. I shall at the tyme appointed be ready.

The Seas I will manifest the workes of the Seas, & the Miracles of the deepe shallbe knowne. I was glorified in God. I skurged the World. Oh, oh, oh, how they doe repent.

Misery

And it is A: may be A yeares, added to this tyme: & that maketh 1590. Nov: 16.

That A or AA. I know not yet.

Misery is their end, & Calamities is their meate. Behold my name is printe... ... for ever: Behold it.

Δ — He opened his Bosom & seemed Leane: & seemed to have Feathers under his Robes: He had a golden Girdle; and on it written, BEFAFES. Then he

Prince Befafes. wth feathers under his Robes. said. Blessed be thou ô God; God; God for ever. I have said.

Δ — He tooke his hand of from the Heptagonum.

Δ The Black Cloth was drawne: wch is now appointed to be our token from them, that we must leave off for that instant.

Δ Deo soli, o͞is honor, et Gloria. Amen.

Friday. After drinking at Night circiter horam 8.am

Δ — On the left side of Ho: (sitting in the Chaire) appeared yet three holding up the Heptagonum. and one on the other side below.
on ~~alone~~ and the other side below. He sat with his Face from E.K. towards me. I stood and my face Southward. E.K. he sat at the same Table, with his face Northward.

4. The Fourth (holding below) cried, Earth, Earth, Earth.

E.K. — He speaketh Hollow, so that I understand nothing.

Δ — Then he answered. They are the wordes of my Creation, wch you are not worthy to understand. My Power is in Earth. & I keepe the Bodies of the Dead. Their numbers are in my Bookes. I have the key of DISSOLUTION. Behold, Behold.

In Earth
The dead mens Bodies.

A

Δ Note this First & last, because of Baligon also Carmara his :. Prince & Lady.

governe the three. Therefore I am the first & last of the foure: Δ. In the meane space, of the ✠ former mention, some were fallen dead, of some their mouthes drawne awry: of so their legge broaken. And then pointing to ✠ (Δ. Carmara) he said,

:. In his Name, with my Name, by my Character, and the rest of my ministers, are these things brought to pass.

Practise, & spirituall weapons.

Lyers, Witches Enchanters

These that lye here, are Lyars, Witches, Enchanters, & Sorcerers Blasphemers: and finaly all they that use NATVRE with abuse: and dishonor him wch raigneth for ever.

2. Governours.

The Second assembly were the Governours of the Earth, whose glory, if they be good, the Weapons wch we have fought thire, will augment: & consequently, if they be evill, pervert.

3.

The third assembly are those wch tast of Gods Mysteries and drinke of the wyne of Nature, whose minds are dasled, some with eyes looking towards Heaven, the rest to the center of the Earth, ubi non Gloria, nec bonitas, nec bonum est. It is wrought, I say it is wrought (for thy understanding) by the Seaven of the Seaven, wch were the Sonns of Semyterrnity, whose Names thou hast written, & recorded to Gods glory. Δ. Then he held up his hands, & seemed to speake, but was not heard (of E.K.) as he told me: and thereupon Pri: Quar: said, Neither shalt thou hearke, for it is Vox hominibus non digna. Illy autem cum filys suis ✠ Laudauerunt Deum. Benedictus est qui filius est unicus, et Gloria Mundi.

E.K. saw like a black cloth come in, & cover all the

Note.

:: Practise.

Lib: 2: Fly Filiond.

El —— 1 These
An —— 2 are nam-
Aue —— 3 ned in
Liba —— 4 the great
Rocle —— 5 Circle
Hagonel — 6 following
Shim: S: 7

The Black cloth of silence & staying.

Note: How he governeth Three, and Carmara (his king) hath also a Triple Crowne:

foreparte

foreparte of the stone, so that nothing appeared in the Stone. Then was heard a voyce saying, Δ

Looke for vs no more at this tyme: This shalbe a token (from this tyme forth) to know a token on the Stone.

Δ — Laus et Honor sit Deo Immortali et Omnipotenti nunc et semper. Amen.

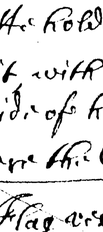
7

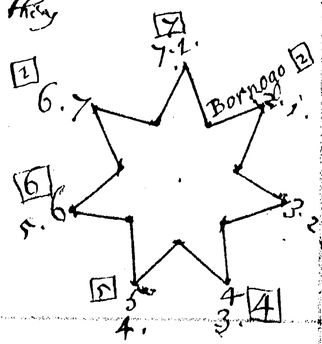
Die ☿. A meridie: hora 5: Novemb: 16.

12. Δ — He with the triple crowne on his head & the long purple Robe, had now only that part of the rod in his hand, wch was cleave red: the other two parts being vanished away. He shoke his rod, & the globe under him did quake. Then he said, Illa enim est Deus, Vnita. Δ All the seaven did bow at his speech. He holdeth up the Flagg with the picture of a Woman on it, with this (as before was noted) on the right side of her, and on the other side of the Flag, were the Armes of England. He flourished with the Flag very much, and went as though he did march, in warlike manner upon the upper part of the Globe. He pointed up to the Flag & said Ihesu is two to come, there is no more. All the people in the Globe seemed to be glad & reioyce. Now he setteth down the Flag, & said, Come Come Come. And they came all before him. They hold up all together, Heptagonum. stellare, seeming to be Copper.

1. The first Holdy said, The rose: and so pulled his hand of from the Heptagonum.

2 The second of the y taketh his hand off, & doth reverence, & said, I am he which have power to





Δ The token to know of by a Black shadow on the Stone.

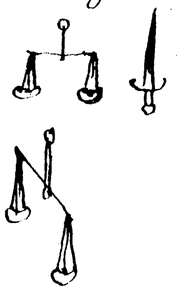
Δ Note Copper

Δ Hagonel

Δ. Forte Bagnol. Hagonel. wch is for B. then Bagonel contynued Bagnol.

alter.

Kings.



from amongst the rest of the multitudes within the Globe. They kneele downe: and some kissed hir Scale, & some did stand frowning at it. Those kings that kissed it, had each of them a sword in one hand & a paire of Ballances in the other: The Ballances being even & counterpoised. But the other had also Ballances, wch hung uneven, the one Scale lower than the other. The even Ballanced Kings were of glad cheere: but the other were of a sowre & heavy countenance.

It is & shalbe so: And the Workemanship of this, is to the end.

2 Noblemen. Then came Noblemen: (Δ and he held up his hand, and they parted themselves into two companies, and over the heads of them, appeared these two words [Vera,] over one company: and [Impura] over the other

: : : : : : : : : : : : : : : : &c

Verus cum veris, et Impurum cum Impuris

3 Philosophers. Come o ye Princes of Nature: (Δ Then came in Ancient & grave countenanced men in black gownes: of all manner of sorts, Divers of them had Bookes: and some had Sticks like Measures: Δ Geometrica and they parted into two companies. Either company had his Principall. One of these companies fell at debate among themselves. The other company stood still. There appeared before each of these companies a great Booke, Upon the Bookes were written; on the one, Lucem: and on the other Mundi tenebras. The formost spread his hands over them, & they all fell downe: and this Booke with Lucem on it waxed bright: and they which attended on that Booke (Lucem) departed

Hagonel.

Gather

Gather by these few spriggs, the sompas of the whole Feild.

Δ — I demanded of him, what his Name was: and he answered,

I am Primus et Quartus Hagonel.

Δ — His Pri: Quar, shewed his Seal. ⊙ to the Multitudes: and they it, and of them some flourish, some stand, and some fall.

Δ — Then he said] The first were the Kings of the Earth: which kill the pricke of the last 8, take place, are, and shalbe. In this thou maist learne Science.

Note a Mystery.

Take a place, is as much, as, End with place.

Δ — Then he threw downe a great many of them before him.

Here is his Name; (pointing to his [Δ n Carmara] on the upper part of the Globe) Notwithstanding I am his Minister. — [Δ mi generall, pticularly Blumara.

There are Kings false & unjust, whose power as I have augme . . . and destroied, So shalt thou.

Thou seest the Weapons, the secret is not great.

Δ — I know not what the Weapons are.

Pri: Quar: said, Write & I will tell thee.

Δ — The three of each side, did sit downe, while Pri: Quar: did the speake.

I am the first of the fourth Hagonel.

Δ — I had thought that ye said before, you had byn the first & the fourth of Hagonel.

Pri: Quar] I am Hagonel, and govern: Hagonel.

There is Hagonel the first Hagonel the second and Hagonel the third. I am the first that

7

Δ the Forman with the short . . . .

1 Kings.

Carmara his Minister, for the Prince, Hagonel.

Weapons wherew to destroy.

govern

147.

¶ These numbers set in the inward margent from 2 to 58 are the pages of this 2d Book as noted by Dr Dee; but he noted not the pages of any of the other Bookes. Wherefore I supplyed that defect in the [illegible] to [illegible] numbers [illegible] in Black lead in the [illegible]

[illegible]

(Note: For of Hagonal we never had any thing before.

(Δ Carmara, otherwise Baligon. vide

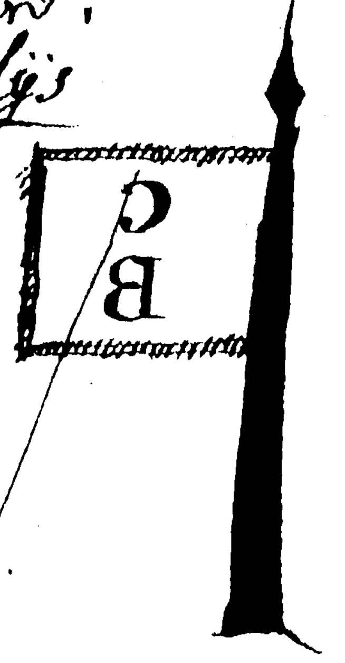
148.

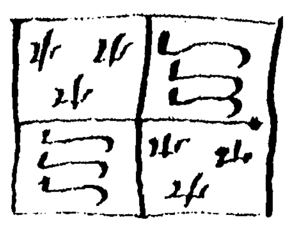
16 Nov: 1582.

69

2 | One, (of the 7 which was by him) he who stood before him, with his face ~~forward~~ fromward him, now turned his face to him ward.

±C — Regnat potestas tua in filijs
Ecce Signum Operis.





Δ — There appeared these two letters, eversed & aversed; in a white Flag: and a Woman standing by, whose armes did not appeare.

‡C Note: My name is Carmara.

Δ — On the other side of the Flag, appeared the Armes of England. The Flag seemed old.

Adhuc duo et tempus non est. (Δ said the Δ man which stood before Carmara, and lifted up his hand and advanced his Body; and the other 6 gave him place. he spread his Armes abroad & so turned round towards all the multitude (appearing within the Globe) as if he would require audience. he said than thus.

The Sonnes of men, and their Sonnes, are subiect unto my Commandement. This is a Mystery. I have spoken of it, Note it throughly.

Filij & Filij Filiorum. sup. Libro 2o.

They are my Servants. By them thou shalt worke, Δ generally Δ particular. or my mervailes. I governe for a tyme: My tyme is yet to governm.t lasteth yet. come. The Operation of the Earth, is subiect to my power: And I am the first of the Twelve. My Seale is called Barees: and here it is ☉

Kings of the Earth.

Earth.

12.

Barees.

☉

Δ — This he held in the palm of his hand: as though it had been a Ring, hanging also over his midle fingers: With a great Voyce he said Come ô yee people of the Earth.

All people of the Earth.

Δ — Then there came a great number of only Kings

1

from

Δ He hath recited the Offices of two Kings, as of Blumaza & Bobagel. And then he saith, Gather by these few Spriggs &c: which Bobagel is over the Nobility, & wisdome of Metalls, & all Nature.

The first Page in the Originall is wanting
wch takes up two Leaves of my writing, &
therfore I have left soe much space for it.

†

Quartus Liber Mysteriorum

Anno 1582

△ Novembris. 15.

Post reconciliationem Kellianam ;

Miserere nri Deus.

Dimitte nobis sicut et nos dimittimus.

O GOD, thou openest all things: Secret are thy Mysteries, and holy is thy name, forever. The Vertue of his presence, here left, be amongst you. (70)

A Amen.

A — What am I to doe with the Wax, the Table, the Ring, the Lamin: &c:

Mi: — When the things be ready, then thou shalt know how to use . . . . .

A — How shall I doe for the graving of the Ring; — may not an o . . . man doe it, though E. T. graue it not?

Mi: — Cause them to be made by (according to Instruction) by any honest . . . .

A — What say you to concerning the Chamber, for Our practise? May my fardermost litle Chamber serue, if the Bed be taken downe.

Mi: — At the next fall, for the Chamber, you shall know what to doe.

A Benedictus Deus in donis suis.
et Sanctus in omnibus operibus eius.
Amen. ended hor: 4 1/2.

They seeme to grow to a huge bigness, ao' big as Mountaines: incredibly big. & they seeme to hover up in the Aire, & to fly vpward toward Heaven. & with their Wings to touch the Skies. Ond one of them w Bird his Bill seemeth to take Starrs into it: and the other to take them from the same Bird, & to place them again in the Skies. And this they did very often and in diuers places in the Heaven with great celerity.

The Birds touch the Skie & Starrs.

After this they seemed to fly over Cities, & Townes, & to breake the Clouds in peeces, ao' they passed, & so to make them cleere. And in the Streetes ao' these two Birds flew, seemed diuers brane fellowes like Bishops & Princes & Kings, to pass. & by the Wings of these Birds they were stricken downe. But simple ordy ones, like Beggars, Lame & Halt, Children Old aged men & women, seemed to pass quietly, untouched & vnoverthrowne of these two Birds.

↑ Ho causeth all Dust to fly from all Walls & towers as they passed.

Ond then they seemed to come to a place, where they lifted vp, with the ends of their Wings, foure Carkasses of dead men (out of the ground) with Crownes on their heads: whereof one seemed to be a Child.

First this: A seemed Liue & Dead, then they seemed quick & in good liking: and they being raised vp: parted each from other, & went into A sundry waies, East, West, North & South.

Now these two Fowles having their Wings ioyned by their, light vpon a great Hill: and there the first Fowle gripd the Earth mightily & there appeared diuers Metalls, & the Fowle spurned them away still.

Great Hill.

Then appeared an olde Mans head, haire Vall, on: very much withered; they lifted it betweene them with their feete, Ond they brake it: Ond in the head appeared (instead of the Braines) a Stone round of the bigness of a Tennis ball of 4 colours, White, Black, Red & Green.

Ond

One of them (he that brake the Skull) putteth that Round stone to the others mouth or Bill. 65

The other eateth or nibbleth on it, & so doth the other also.

Now these two Birds are turned into Men: Ond each of them haue two Crownes like Paper Crownes, white & bright, but seeme not to be silber. Their Feet are Gold: and so likewise their Hands, Feete, Tounge, Eyes, & Eares likewise, All Gold.

On each of these two men, are 26 Crownes of Gold, on their right shoulders, every of them greater than other: 26 Crownes

They haue by their sides, Sackels, like Palmers Baggs full of Gold. and they take it out, & seemed to sow it, ao' corne: going or stepping forward like Seedmen.

E.T. — Then said Michael, This, is the end.

E.T. — The two Men be vanished away.

Mi: — Learne the Mysteries here of.

A — Teach vs (O yee spirituall Creatures) then said Michael,

Mi: — Joy and Health giue vnto the Rich.
Open strong Locks:
Be mercifull vnto the wicked:
Pluck vp the Poore:
Read vnto the Ignorant:
I haue satisfied you. Vnderstand:
Reade them over: God shall giue the some Light in them. I haue satisfied thee: Both, How you shalbe ioyned.
By whom:
To what Intent, and purpose:
What you are:
What you were:
What you shalbe (videlicet) in Deo.
Lock vp this Mystirie:

E.T. — Forget not our Covenant:

Ô

to haue; One Eye, & sometyme three.

From vnder the Table cometh a great Smoke, and the place seemeth to shake.

Uriel fyeth now prostrate on his face: & Michael continually prayed sweating.

The Glorious Man seemed to open the Covering of the 7 Bundells (being of diuers coloured silke) & there it appeared that these Bundells seemed to haue in them, of all Creatures some, in most glorious shew.

All Creatures

The glorious Man seemed to stand vpon a little Hill of flaming fire.

He taketh off, of one of the Bundells a thing like a little Bird, & it hoouereth afore him, as though it had byfe: and then it rested vpon the thing like a Sepulchre.

A discription of the glorious man.

This glorious man seemeth to be open before & his Brest somewhat spotted with Blood: He had a Beard forked of brownish Colour, his haire of his head long, hanging downe to his Shoulders: but his face for beautifull glittering, cannot be discerned. His Haires do shake as if the Winde carried them.

This Man kisseth the Bird, making a Cross ouer it: & so he did three tymes. He looketh vp to Heauen.

Now the Bird, wch before, seemed to be but as big as a Sparrow, seemeth to be as great as a Swan, very beautifull; but of many colours.

A Many Colours in all his Garments are shewed in sequentibus libris.

Now looketh Michael vp, & held vp his hands to Heauen & saith

Sic, sic, sic Deus noster.

Uriel (said) — Multiplicabit omnia benedictione sua.

The former beautifull man taketh the Fire by, & setteth it on ye Bundell, vpon the place from whence it was taken: and now the place where this Bird stood before, seemeth also, to be (proportionally) as^ae^ big as the Bird (thus enlarged.)

This Man taketh an other Bird, & putteth the wing of it, behind the wings of the first (as though he yoaked them.

The yoaking or cupling of the two Birds. 64

This second Bird, at this his first taking, was as big as the first ..... was become (encreased as it shewed) and it was also a very beautifull .....

E.T. All is suddainly darke, & nothing to be seene, neither Haire, nor any thing else.

E.T. A Voyce was heard, like Michael his voyce saying:

It was a Bird, and is a Bird, absent there is nothing but Quantity.

△ E.T. said the Voyce to be like Michael his voyce.

Voyce. Believe, the World is of Necessity. His Necessity is governed by supernaturall Wisdome. Necessarily you fall. Of Necessity shall rise again. Follow me, Love me, embrace me. Behold I AM.

Necessitie.

E.T. Now all the Darkness vanished, the Man is gon. Uriel standeth at the Table: & Michael sitteth now in his Chaire, & said

Mi. — This doth GOD work for yo^u^: vnderstanding. It is in vaine to striue: All Government is in his hands! What will you else, What will you see?

Vanie to striue:

△ — Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.

Mi. — This hath answered all our cauillations.

A forth your ...

△ — What hath answered all our cauillations.

Mi. — Thou hast written.

One thing you shall see more, as a persuasion to the Infirmity.

E.T. — The two Birds which were there before, & gon out of sight, now are shewed againe: but none of the Bundells appeare.

They

Liber 4.

82. Friday, May 4. hora 2½ a meridie.

A — E.T. would not willingly now deale with this former Creatures: vtterly misliking & discrediting them, because they willed him to marry. Neither would he geet of his that many prayers to God, for this Action with them: Whereupon I went into my Oratory, & called vnto God for his Diuine helpe for the vnderstanding of his Lawes & Vertues, wch he hath established in and amongst his Creatures. for the benifit of mankind, in his seruice & for his glory &c:

E.T. — And coming to the Stone, E.T. saw there three two, whome hitherto, we were instructed to be Michael & Uriel.

Michael & Uriel, both holding vp their hands: & Michael seemed to sweat water aboundantly, some-what reddish, or bloodish.

There came 7 Bundells downe (like Faggotts) from heaven ward. And Michael taketh them kneeling. And Uriel taketh a thing like a Supperaltare and layeth it vpon the Table: and with a thing like a Senser doth make perfume at the 4 Corners of this Table: the Smoake ascending vp, & the Senser at the last being set on the Table, it seemed to fall vp through the Table:

E.T. — Uriel seemeth to be all in a white long Robe tucked vp: his Garment full of glightes: & seemed now to haue wings (wch hitherto, from the biginning of these kinds of Actions he did not) and on his head a beautifull Crowne, with a white Cross ouer the Crowne.

Uriel taketh the 7 Bundells from Michael & with reuerence layeth them on the 7 Supaltares.

E.T. — There commeth a man, as though he were all of perfect pure glistering gold: somethinge seeming

E.T. is to marry.

Uriel his manner of apparition.

A glorious man.

(66)

Coordinatio. Angelorum bonorum 49. per Jo: Dee, ita disposita

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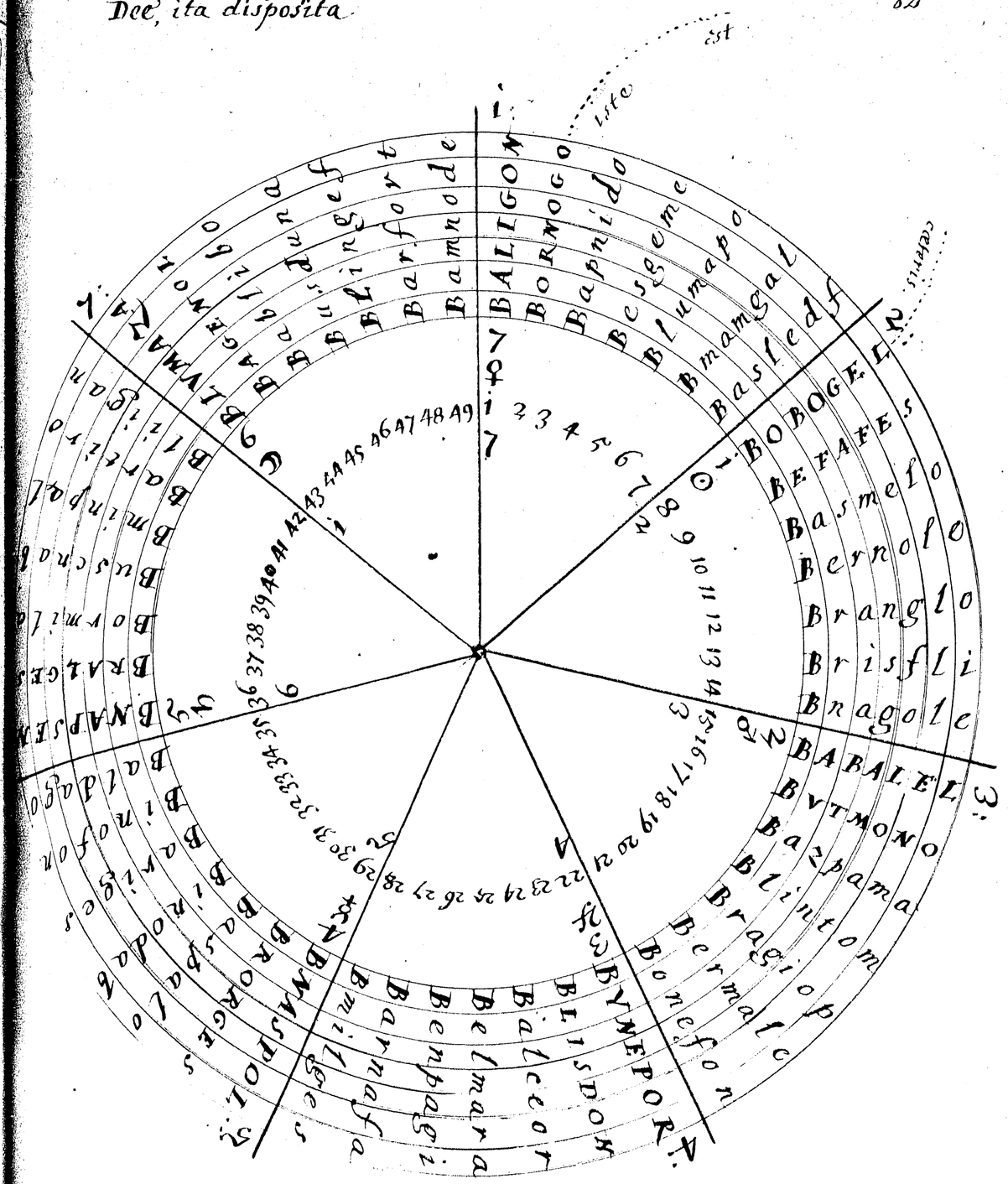

The Letters are standing vpon y equall Numbers the Number before them ꝯ signifying, teaching and instructing (from the first Table to the last) wch are the Letters that shalbe ioyned together; begining all with B, according to the disposition of the numbers vntill the 49 generall names be knowen. The first 29 are more excellent then the rest. Every Name doth consist vpon the quantity of the places. Every place with addition bringeth forth his Name, which are 49. —— I haue said ——

* Vide ipam Tabulam Nom̃ sollicta pagina sequente.

The first 29.

A — I pray you to tell me the first Name.

Vr. — The first Name is BALIGON.

Mi. — I haue to say to thee, & so I haue done.

* He meant to E.T.

A — Now he spake to E.T. of the matter he sware him to, at the begining of this last Instruction: and he told me afterward what Michael had willed and inioined him vnto. whereat he seemed very sore disquieted, & said thus to me.

E.T. — He said that I must betake my selfe to this Worlde, and forsake the world. That is, that I should marry. Which thing to doe, I haue no naturall inclination: neither with a safe Conscience may I do it, contrary to my vow & profession. Wherfore I thinke & hope, there is some other meaning in these their words.

E.T. must marry.

Mi. — Thou must of force keepe it. Thou knowest my mind. ——

A. Deo opt: Max: eis honor, Laus & gloria, in secula seculorum. Amen.

Ended, hora nocte 11 1/2 circiter.

Tabula Collecta: 49 Angelorum Bonorum, Nom̃ina continens. [per A

51

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmameal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Brangle
13	Brisfli
14	Bnagole
15	BABALEL
16	BVTMONO
17	Bazpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Barioes
34	Bindfon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Barfiro
42	Bliigan
43	BLVMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

Begin the Midle Table &c:

A — I wrote out of the Stone, the whole 7 Tables (as ye see them here with their Numbers & Letters) which E.T. did view in the Stone, & orderly expresseth.

A — As concerning 39 V. 49 L. &c: in the second Table, which are 7 places: & there but six Numbers and Letters, & yet every place seemeth to have a Letter in the Judgment of E.T. his sight. Which is the Number & Letter wanting, & where must it be placed?

Mi: — Non potestis hoc videre sine ratione.

A. That I interfer now though it were not at the first Noting.

A — The next day as I was looking on the Tables being finished, & joyned altogether in One compounded Figure, E.T. came to me, & stood by me, & his Eye was on the foresaid place, wch I was forced to leave empty, in the 7th Rank last. And behold he saw hovering and hopping in the Ayr over the said place, & the next before it. And that, wch I had placed the sixth, was to be put in the seaventh place, and that wch was wanting, was to be set in the sixth place being 30. N.

two Numbers & two Letters coupled to them.

E.T. — Every of the 7 Tables, as they were written out of the Stone, doe seeme afterwards to burn all in Fire: & to stand in Fire.

E.T. — After all the Tables were written, each tooke her Table apart againe, & stood in their Order.

E.T. — Note moreover: The First had Books in her hand.
Kings — The second, a Crown in her hand.
Nobility — The third, Robes.
Merchants — A Aq — The 4th Aerial quadrupes viuu oim colore.
Terra — The fifth, Hearbes.
Aer — The sixth a Fanne.
Ignis — The 7th a flame of Fire in his hand.

Mi — Decedite in notitiam, qui vos huc misit.

a Books. E.T. — Uriel opened a Book in his owne hand & said.
Vr: — The Fountaine of Wisdome is opened. Nature shalbe

shalbe known: Earth with her secrets disclosed. 69
The Elements with their powers iudged.
Look if thou canst (in the name of God) understand Tables. A. No: Not yet.

Vr: — Behold I teach. There are 49 Angels glorious & excellent, appointed for the Government of all earthly Actions. earthly actions: which 49 doe worke & dispose the will of the Creator: Ymitted from the Beginning in strength power & glory.

These shalbe subject unto you, In the Name, & by Practise. Invocating upon the Name of GOD, which doth lighten dispose & comfort you.

By them shall you worke in the quickning of the effects, In Learning of Wisdome: pacifying of the Nobility, Judgment in the rest, aswell in the Depth of Waters, Secrets of the Ayr, as in the bowells & entralls of the Earth.

Vr: — Their Names are comprehended within these Tables. Lo, he teacheth, he teacheth. Lo, he mistreateth, wch is holy & most highest.

Take heed thou abuse not this Excellency, nor overshaddow it with vanity. But stick firmely, absolutely, & perfectly, in the Love of God (for his honor) together.

Were two together.

Be merry in him: Praise his Name: Honor him in his Sanctes. Behold him in Wisdome: And shew him in understanding.

Glory be to him; To the O Lord, whose Name pierceth through the Earth. Glory be to thee for ever.

A — Amen, Amen, Amen.

Vr: — Lo, I will breifely teach thee: You shall know the Mysteries in him, & by him, wch is a Mystery in all things.

The

(60)

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E.T.— Once stept forth, & said,
Wilt thou have Witt and Wisdome?
Heere it is. (A. pointing to the midle Table,
1. Another said, The Exaltation & Government of
2. Princes, is in my hand, (A. pointing to that on
the left hand of the two uppermost.)
3. In Counsell & Nobility I prevaile (A. pointing
to the other of the two uppermost: wch is on
the right hand.)
4. The gaine & trade of Merchandise is in my
hands: So, heere it is. A. the pointed to the
great Table, on the right side of the midle Table,
That I meane wch is opposite to our right hand,
while we beheld those 7 Tables.
5. The Quality of the Earth & Waters, is my
knowledge, & I know them: and heere it is.
(A. pointing to that on the right hands of the
two lowermost.
6. The motion of the Ayre, and those that move in it,
are all known to me. So heere they are.
(A. pointing to the other Table below, on the left hand
7. I signifie Wisdome: In Time is my Government.
I was in the bigining, & shall be to the end.
(A. pointing to the great Table on the left hand
of the Midle Table.)
Mi— Marke these Mysteries: For, this known,
the state of the whole Earth is known; and
all that is thereon.
Mighty is God, yea mighty is he who hath
Composed for ever. Give diligent ear:
Be wise, merry, & pleasant in the Lord;
in whose Name, NOTE,

A I marvaile that the Earth & Waters are here ascribed, to one.

Begyn

The spaces not fill'd up were decayd & broken away in the Originall

alr' R.R.
13. 30.

2 3

7A	21O	1A	26E	48A	24A	15	A	7S	29A	15B	23I	8B	17Z
34I	8D	29N	2O	33A	6M	24E	36A	39S	12A	30O	1L	10S	21N
49A	4E	35A	40M	18L	28M	23	V	31S	35L 25	45B	26N	32N	3P
39V	47L	3A	5L		N			8		4S	27R	24N	24L
20E	19R	45A	37R	32I	17				7A	20R	16T	2R	22M
10A	38O	16V	27A	12R	43R	22Y	49M	43V	35R	47I	9F	33R	42T
9E	44A	11E	42L	31A	14N	46V	13I	46S	11R	41R	40I	28I	14A

7 4

14E	49E	7F	25A	13I	47F	16O	1 1. B	1 2 B	1 3 B	1 4 B	1 5 B	1 6 B	1 7 B	6M	41T	39C	19G	49N	45L	14G
46A	36N	44L	42N	18M	45O	6L	1 8 B	1 9 B	1 10 B	1 11 B	1 12 B	1 13 B	1 14 B	31P	25M	2N	18N	44E	8O	30R
12O	41O	26I	43A	29L	39B	33S	1 15 B	1 16 B	1 17 B	1 18 B	1 19 B	1 20 B	1 21 B	7L	15A	38M	32O	43M	29S	28L
48T	31O	2O	32B	9S	38A	8L	1 22 B	1 23 B	1 24 B	1 25 B	1 26 B	1 27 B	1 28 B	35D	37L	3N	13S	42I	12N	33I
28S	15L	27A	10O	3O	~~24~~S 30	20E	1 29 B	1 30 B	1 31 B	1 32 B	1 33 B	1 34 B	1 35 B	1I	17P	16M	46D	5M	40N	21E
40L	34N	37S	19P	4E	5O	22R	1 36 B	1 37 B	1 38 B	1 39 B	1 40 B	1 41 B	1 42 B	27N	23S	4G	36P	26P	47N	20M
~~14~~R 24	1N	35O	23N	11E	21N	17A	1 43 B	1 44 B	1 45 B	1 46 B	1 47 B	1 48 B	1 49 B	9A	10M	24C	22F	34O	11N	48E

36E	47E	14L	27F	49D	13L	16N	10G	41I	16O	48O	43A	17A	49O
12L	32A	26G	24O	41R	31L	19O	32D	19I	44N	13F	47G	38I	3I
22O	29O	2G	7D	25R	1O	5P	7E	35A	2O	27A	42G	10E	18T
6A	15E	34O	4M	33E	30E	20L	31A	12G	25A	20A	45P	15L	29P
37E	9E	18O	10L	21O	28E	3D	6G	23D	22P	1G	30G	5A	46V
17M	39A	35G	38L	8E	11L	23O	37G	9F	4E	24E	34F	33G	21F
44O	43Z	48R	40O	45B	42A	46N	36S	45I	26A	14O	39N	11O	28G

6 5

This Circle about was bright
and Nothing in it.

Filiæ. Operation. Venite filiæ.

49 good Angels Governors.

Behold, these Tables: Herein by their names that worke under God upon Earth: not of the wicked, but of the Angells of Light. The whole Government doth consist in the Rule of 49 (in ~~[illegible]~~ Gods power, strength, mercy & Justice) whose Names are here evident, excellent & glorious.

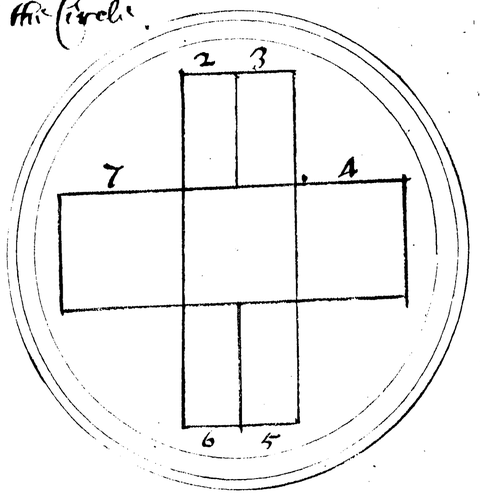
Marke the Tables, Marke them. Record them to yo[u]

The first knowledge.

This is the first knowledge. Here shall you have wisdome. Hallelujah.

Mighty & Omnipotent art thou, O God, God, God, amongst thy creatures: Thou fillest all things w[i]th thy excellent foresight. Thy Glory be amongst us for ever. A. Amen.

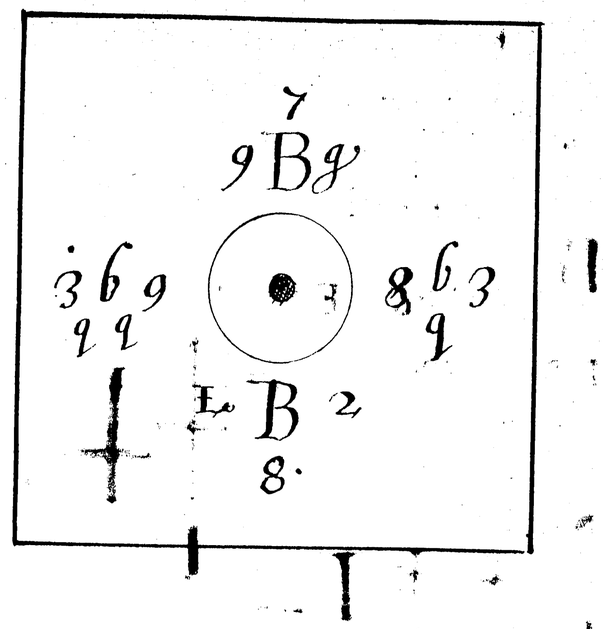
E.T. — All the 7 (w[hi]ch here appeare) joyne their Tables in One, w[hi]ch, before they held a part. And they be of this Forme all together. The middlemost is a great square. On each side of it, One, as big as it, joyning close to it. And over it coyned two, w[hi]ch both together were equall to it: and under it were such other two, as may appeare in this little patterne. Being thus coyned, a bright Circle did compass & enclose them all, thus: But nothing was in the Circle.



E.T. Cm

57

(54)



A — Note. All the Tables before were by E.T. Letters for Letter noted out of the Stones standing before him all the while: and the Tables & following, were written by me as he repeated them orderly out of the Stones.

56

Aprilis 29: Sunday:
Noctis hora ♂ 1/4.

E.T. — Two appeare, Michael and Uriel.
Mi: — Et posuit illos in ministerium eius.
Quid desideratis?
A — Sapientiam et scientiam nobis & necessarium, et in Dei servitio potentem ad eius gloriam.
Ur: — Venite filiæ.
E.T. — Seaven Women appeare, beautifull & faire.
Mi: — This worke is of wisdome. (Δ said Michael and stood up)
E.T. — said to me (A) He putteth out his sword and willeth me to sweare, to that, that he willeth me, & to follow his counsell.
Mi: — Will thou?
A — Then with much adoe E.T. said as followeth.
E.T. — I promise thee in the name of God the Father, God the Son, & God the Holy Ghost, to performe that you shall will me, so far as it shall lye in my power.
E.T. — Now they seeme to confer together.
Mi: — Now you touch the World & the dominion upon Earth. Now we shew unto you the Lower World: the Governours that worke & rule under God: By whome you may have power to worke such things as shall be to God his Glory profit of your country, & the knowledge of his Creatures.
E.T. he spake. — What I doe wish thee to doe, thou shalt here know before thou goe.
Here proceede to One GOD, One knowledge, One Operation.

Δ Iam not sure if it were Mi: or Ur: y called for him.

E.T. his promise.

Practise the lower World.

Witch. Into the bosse of her Table, she put her hands, and that bosse, was ni the darke: and out of the Bosse, she seemed to fetch that Clay, she said, Ad vsum tuum multiplicati sunt.

E.T. — She went into the darke.

E.T. — A Voyce is heard saying,
Omnia gaudent fine.

E.T. — There cometh out a Woman, out of the darke. She plucketh at the darke, & casteth it on the Ground: Vit humeth to Hearbs & Plants becoming like a Garden: & they grow up very fast. she said,
Opus est.

Herbs, &c.

E.T. — She hath a foure square Table before her.

Contra Darknes } Then came one all in White; & taketh the Darkness, & wrappeth it up, & casteth it into the midst of the Cubicke Globe, on wch appeared Trees & Plants.

E.T. — Then appeared Michael, his Chaine, & Table againe manifestly: wch all this while were not seene.

Mi: — Obumbrabit Vistigia vra veritatis lucem.
The Actor, The Actor, The Actor.
One Disposer; how is One in all: & All in all:
Bless you from the wickednes of Deceipt.
Create you new vessells: To whome I comitt you.

E.T. — He holdeth his sword ouer us in manner, out of the Stone.

Mi: — Farewell. serve God. Be patient.
Hate vaine glorie. live iustly. Amen.

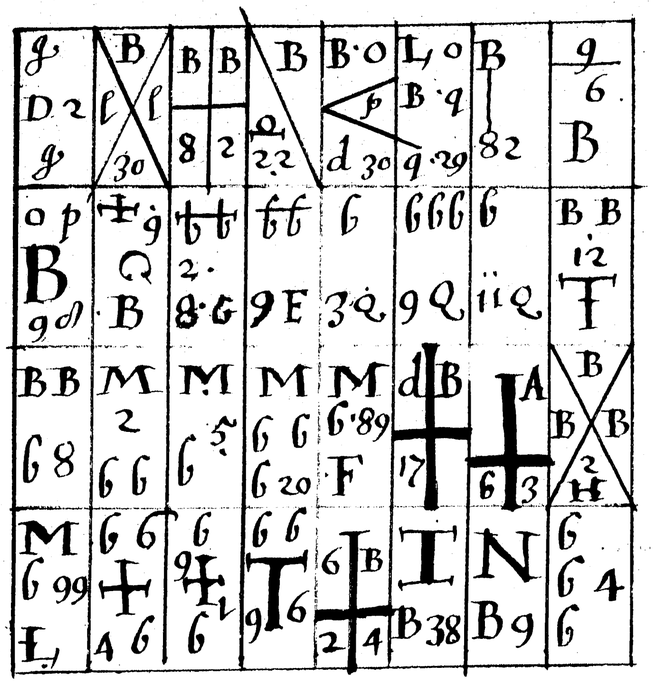
A — What speed shall I make for this yard square Table, the Wax, the Seale & the Character?

Mi: — As thou art instructed, so doe.

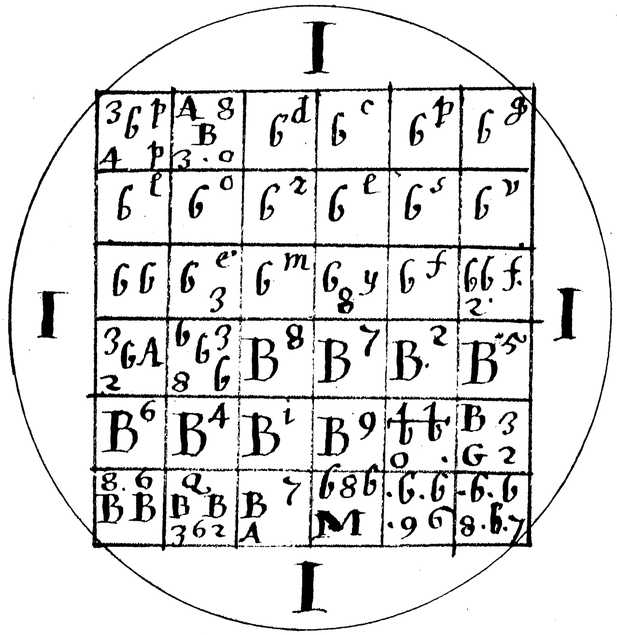
A — Gloria Pri & F. & SS. S. S. i. p. E. n. e. s. e. i. S. S. amen.

Finis.

55



Note the Cross with the two Bees, the 4 & the 6: is one of the Notes annexed to the second Table of the 4 of Enoch Tables. And the T of Enoch Tables seemeth to answer unto ye T first in the Seale of Æmeth & the Cross also.



E.T.— After a long tyme there came a Woman: & flung vp a Ball like a Glasse: and a Voyce was heard saying, Fiat.

The Ball went into the darkness, & brought with it a great white Globe, hollow transparent.

Then she had a Table about her Neck, square of 12 places.

The Woman seemed to dance, & swing the Table.

Then came a hand out of the darke: & struck her & she stood still, & became fayer: She said,

Ecce signum Incomprehensibilitatis.

Water. E.T.— The Woman is transformed into a Water, & flyeth vp into the Globe of Light.

E.T.— A voyce. Est, Est, Est.

E.T.— One commeth (a Woman) out of the Darke very demurely, & soberly walking, carrying in her hand a little round Ball: and threw it into the darke: and it became a great thing of Earth.

Earth.

She taketh it into her hand againe & casteth it vp into the round Globe, & said, Fiat.

E.T.— She turned her backe towards E.T. and there appeared a Table diuided in 24. parts.

It seemeth to be very square.

A Voyce — Scribe. Veritas est.

E.T.— A Sword came out of the darke: & clauen the Woman asunder; & the one halfe became a Man, & the other a Woman; and they went & sat vpon the Ball of Clay or Earth.

Man. Woman.

54

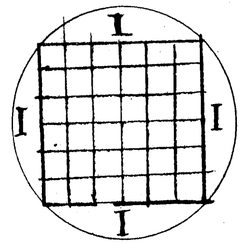
Now seemeth the darke part to quake.

A Voyce — Venito Vasedg.

E.T.— There commeth a woman out of the darke: she: Vita kys ex mea manu.

E.T.— She sheweth a Table square, full of holes, and many things creeping out of it.

This square is wth in a round.



A Voyce — O Lux Deus noster.
Hamuthz Gethog.

E.T.— Then stept out another Woman, having a Sword in her hand: She took a thing out of the darke (a bright thing) & cut it in twaine, & the one part she cut into two vnequall parts, & the other halfe she cutteth into a thousand (or innume rables) parts. Then she tooke all the parts vp into her skirt. She hath a Table, & it hangeth on her shoulders. She stept before the other Woman, whose head standeth in the darke. This Woman her Table is foure square, she is very beautifull, She said, Lumina sunt hæc Intelligentiæ tuæ. She said, Fere nulli videndus est hic numerus.

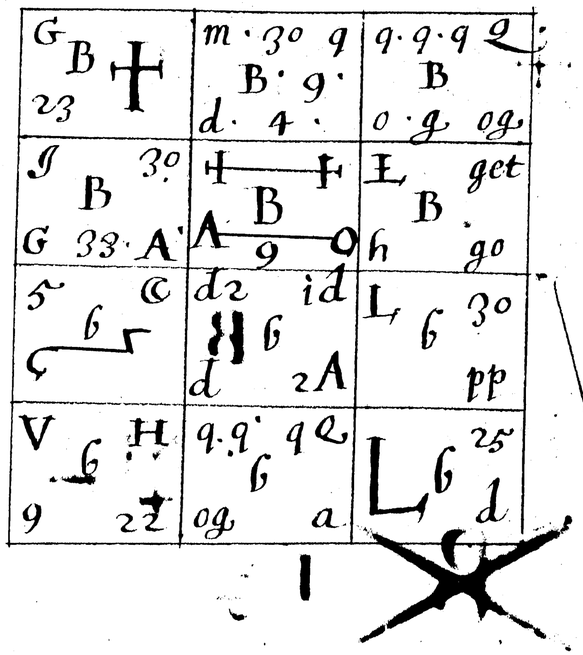
Note this, stepping before.

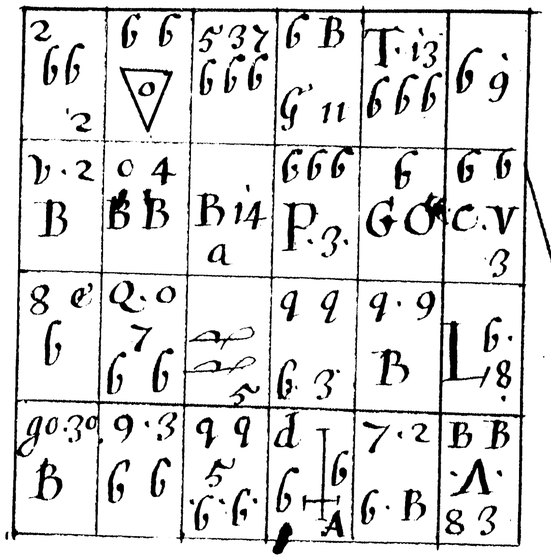
This Woman taketh the little pieces, & casteth them vp, & they become little sparks of light. and of the things she cast, there were two great round things. And they were also cast vp to the white transparent Globe, & she went away into the darke: wch was now very much lessened.

The Stars, Sun & Moone created.

Then the other Woman (who was forestept) thrust out her head, who had the round conteyning the Square with 36 places. She crymbleth Clay, & it turneth to Birds. She seemeth to be like a

Witch.





53

or fall of Waters, or such like.

There came a Star shooting out of the darke, and settled it selfe in the midst of the Table: And the fire wch came out with the woman, did compass the Table about.

A Voyce said, O honor, laus et gloria, Tibi qui vis, et vis.

The Table sheweth wonderfull faire & glorious.

Only seaven stricks appeare in the Table.

The 3 angles of the Triangle open, & in the lower point appeared a great A.

And in the right upper corner I.V.

(E.T. — The Table trembled.)

And in the other corner, appeared three Circles of aquall bignes, equally or alike intersecting each other By their centers.

A Voyce — Unus est, Trinus est; in omni Angulo est omnia comphendit: Fuit, est, & vobis erit. Finis et Origo (E.T. O, O. wth a dulfe sownd to be pronounced.

E.T. The Woman saith, Fui: sum, quod non sum.

A Voyce — Lux non erat et nunc est.

E.T. — The Woman being turned from the shape of the Table, into Womans shape again, went into ye darke.

Then one part of the darkness diminished.

In the darke was a marvelous turmoyling, tossing, & stur, a long tyme during.

A Voyce — For a tyme Nature can not abide these sights.

E.T. — It is become quiet but darke still.

A Voyce — Pray & that vehemently, For these things are not revealed without great Prayer. Prayer.

E.T. After

After Supper we resorted to o Schoolmaster.

E.T. — I heare a voyce but see nothing: he saith,

Initium bonum in nomine eius
et est. Halleluyah.

E.T. — Three quarters of the Stone (on the right side) are darke, the other quarter is cleere.

Mi: — *Venite filiæ filiarum Esc.*

Filiæ Filiarum Esc, sup Lib. 2.

The Nethermost . . . . .

A Sonne what wanteth. E.T. — There came six young Maidens, all in white apparell.

Now they all five gon into the darke parte of the Stone, except One.

There came a flame of fire out of the darke ~~part of the stone~~ and in the flame written, Vnus, on this manner

Vnus
nus
nus

Lux. She that standeth without, putteth her hand into the darke, & pulleth out a Ball of light: and threw it out: and it waxed bigger and bigger: and it thundred.

E.T. — A Voyce said — *Dies primus.*
another voyce — *Ubi est Tabula?*
an answer — *Est, Est, Est.*

She windeth & turneth her selfe about begining at her head, & so was transformed into a Table, round.

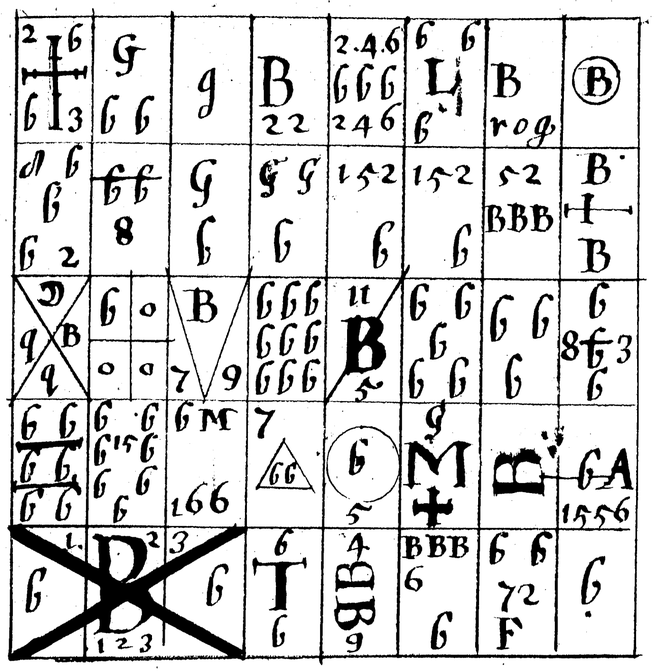
E.T. — Three Faces doe shew & shute out, & ever returned into one head againe: and with it came a marvelous sweete savour.

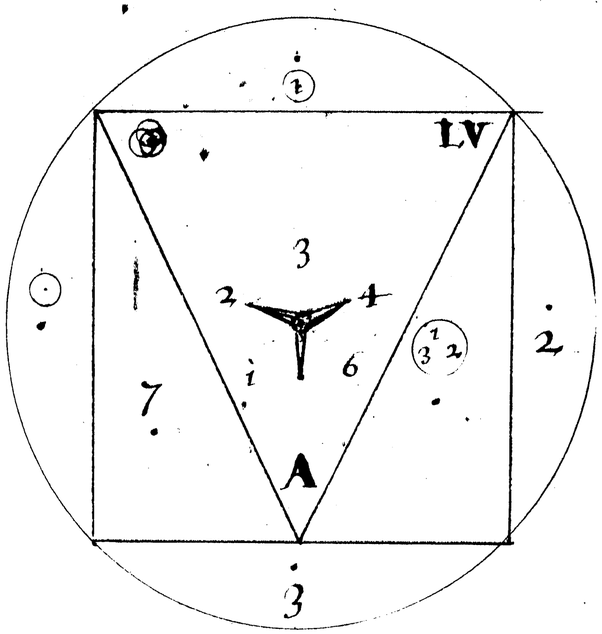
The Table coloured. The Table was of three colours: White, Red & a mixture of White & Red, changeably. A Strong sounding came withall, as of clattering of Harness,

or

52

Numerus Primus.





A Of these seaven Tables, Characters or Scutcheons consider the words spoken in the 5th Booke, A° 1583. Apr. 20.
How they are proper to every King & Prince in their order.
They are Instruments of Conciliacon
Voluminis 5°. where my Character is fashioned.

The Ring when it is made, I will bless it &c.
according to my pleasure.
I meane by two cubits, your usuall yards.
I last for thou hast many things to doe.
Glory be to GOD, peace unto his creatures, Mercy
to the Wicked, Forgiuenes to the Faithfull: He
liveth, & he raigneth, Thou art mighty, PELE:
PELE, Thy Name be blessed. A. Amen.

Ese. Venite Ese.
A — He cried so with a loud voyce.
E.T. — He is now covered, in a mighty covering of Fire,
of a great beauty. There standeth a thing before
him I cannot tell what it is,

Laudate Dominum in celis.
Orate. A. We prayed.

E.T. — His Face remaineth covered with the Fire, but
his Body uncovered.
Mi: — Adesdum Ese.
Adesdum Iana.
Iana. Vobis dedit demonstrationem in Tabulis vris.
E.T. — There appeareth of the figure (before, imperfect)
two little Women: One of them held up a Table
which terribly: so that all the Stone was covered,
with a myst.
A Voyce came out of the Myst, & said,
Ex his creata sunt, et hæc sunt nōia illorū &c.
Creatio.
E.T. The Myst cleareth, & one of the Women held up
a Table being thus written upon.

Numerus Primus.

A — The Table seemed square & full of Letters and
Numbers, & Crosses in divers places, diversely
fashioned.

A Remember Ese, and Iana are the third & fourth of the septem
Filiæ Bonitatis, sup Lib. 2. They are thus in order them,
El, Me, Ese, Iana, Akele, Azdobn, Stimcul.

A Finger came out of the myst, & wiped out, 51
the first shew, with the Cross, letters & Numbers.
The second was in likewise.
The third was a b, with the tayle upward thus q
The 52 with the three great BBB, seeme to be all
covered with gold.
The two crossed ones he did not wipe out with his
Finger.
The next he blotted out. b
He blotted not out the three b with the 1 and 3.
b
The two bars must go close & not touch the 666. The bars.
The M, the square wherein it standeth is all gold; 666
and that he let stand. 666
Fire came out and burnt [illegible] 6A 1556
The 6 1 B 2 3 6 is all of a bright colour, like ye brightnes
123
of the Sun, & y^t was not put out.
The places are very black, but where the Letters and
Numbers do stand.
E.T. — heard a voyce saying Finis Tenebrarum. Hallelujah.
E.T — There cometh a Hand, & putteth a little Woman
into the Cloud.
Mi: — Praise GOD. Be inwardly merry.
The darkness is comprehended.
God bless you: God bless you: God bless you.
You must have one for Roome & a Table: for you
have 6 other Tables to write to night.
Praise God: be joyfull.

After

50

Anno 1502. Aprilis 20.
a meridiē hora 4.

E.T. — Only Michael appeared

Δ — And to divers my Complaints & requests

Mi: — The Lord said shall consider thine in this world, and in the world to come.

E.T. — All the chairs seemed on fire.

Mi: — This is one Action, and One person: I speak of you two.

Vnion of the two.

Δ — You meane us two to be reputed so, and in minde onely, as if we were one man.

Mi: — How understandest.
Take heede of punishment for yor last slackn[es]s.

Δ — If you meane any slackness on my behalfe truely it was for lack of ability to buy & prepaire this apponited of you. Procure I pray you ability, & so shall I make speede.

E.T. — A great Hill of Gold, with Serpents lying on it appeared: the smiteth with his Sword, & it falleth into a mighty great water headlong.

Mi: — Dost thou understande.

Δ — No verily.

E.T. — He raised the Hill away, as though there had been none.

Worldly ability.

Mi: — So, so it is of this worldly ability.

Δ — I pray you how the famine be ranged?

The famin not simply spoken: for no such famyn was to be made.

Mi: — As concerning the famine, It must be ranged universall in some Shyres.

Mysteriorum Liber Tertius.

Anno 1582.

Aprilis 2d.

LX

The unspeakable dignity of GOD the HOLY GHOST
bless you, preserue you, & multiply your
doings in his Honor and Glory

Vriel —— AMEN.

Vr: — These Angels are the Angels of the 7 Circles
of Heaven, governing the lights of the 7 Circles
Blessed be GOD in vs, & by vs,
Which stand continually before
the presence of GOD for ever

Note these two orders of Angels.

DIXI.

Δ — When may we be so bold, as to require your
helpe againe?

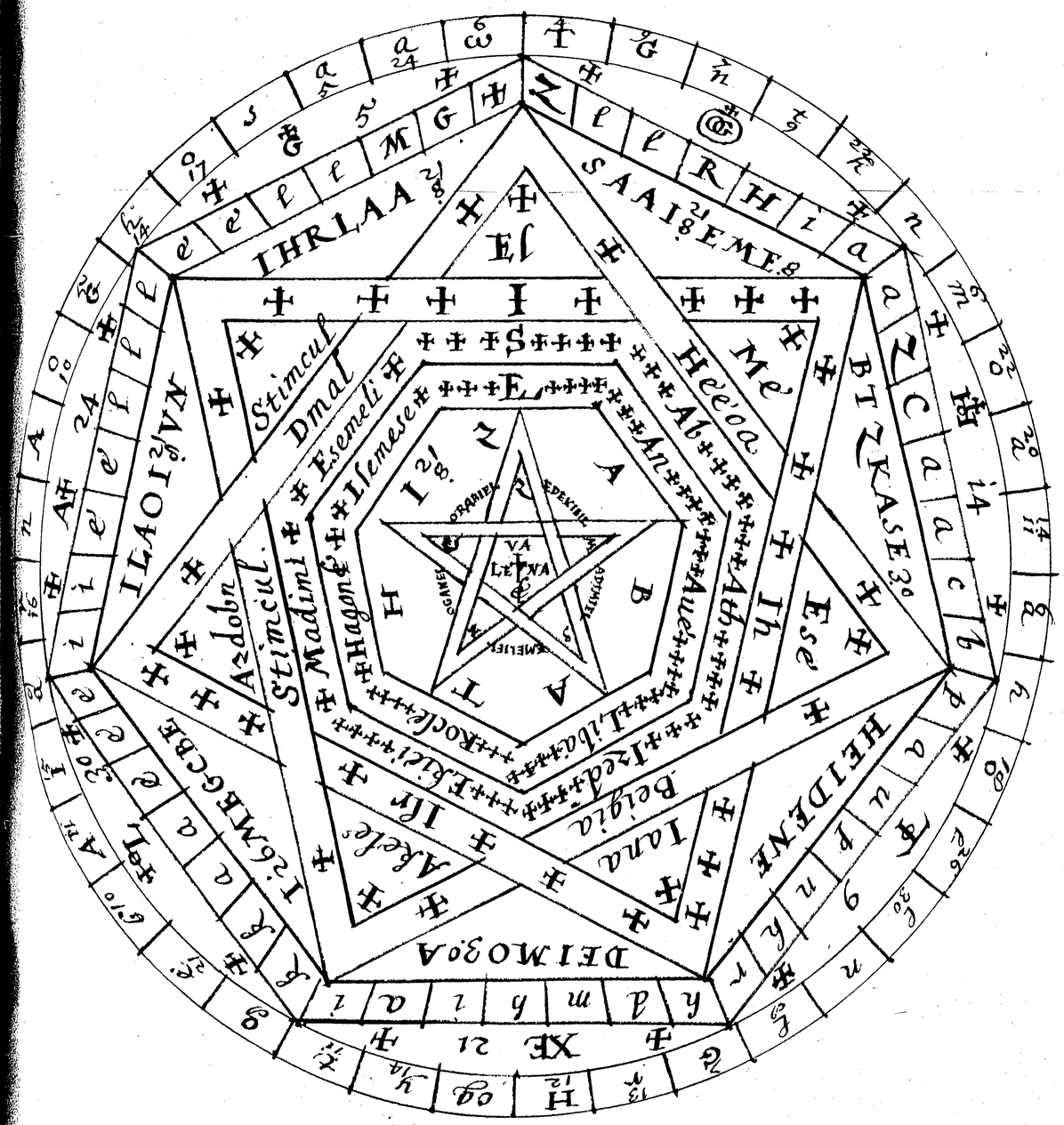
Mic: — Whensoever you will, wee are ready.
Farewell.

Δ — Sit Nomen Domini benedictum, ex
hoc nunc, et usq in sæcula sæculorum
Amen.

Anno Dni
1582
Martij 21.
} At
Mortlake by
Richemond.

SIGILLVM DEI; ÆMÆTH: EMETH
nuncupatum

אֱמֶת
אֱמֵת } hebraice.



This 26 by I serveth for an other purpose: but not for this daughters daughter.

This 21 is ℰ, and 21 with the prick under it is L, wch together make E L, or this compounded, as if it were one letter El.

The Names in the great Scale must follow the Orthographie of this Table.

Virtus vobiscum est.

Orate. A. We prayed.

A — Then there appeared. SAAI 21 ME. here is an E, comprehended in L.

Vr: — Read now the Table.

Angeli Lucis. Angeli lucis Dei nostri
Et posuit angelos illius in medio illorum.

Vr: — In this Table are Names of 7 Angels, the first Zabathiel begining from the left uppermost corner: taking the corner letter first & then that on the right hand above, & then that under the first, & then the third from the first, in the upper row, & then cornerwise downe towards the left hand: & then to the fourth letter from the first in the upper row: where there is I with 21 wch maketh el. so have you Zabathiel.

1.
2. Vr: — Go forward. A. So I find next Zedekiel.

this hath sound. Vr: — This I in the last syllable augmenteth the hinde sound of it.

3. A — Then next I find — Madimiel — Vr: it is so.
4. A — Then ——— Semeliel — Vr: it is true.
5. A — Then ——— Nogahel — Vr: it is so.
6. A — Then ——— Corabiel — Vr: it is so.
7. A — Then ——— Levanael — Vr: it is so.

Vr: — Write these Names in the great Scale next under the 7 Names wch those newest last, videlicet, under El. An. Auc. &c: distinctly in great Letters.

A This name Corabiel you may see in Elementis Magicis Petri de Abano, in the consideration of this D.

Vr:

47

Vr: — Make E and L of Zabathiel, in one Letter compounded thus ZABATHIEL. In this, so fashion yo: E and L. And this name must be distributed in this Letters into 7 sides of y innermost Heptagonum. For the other I will teach you to dispose them. You must make for IEL (in this name only) I with 21 annexed. So have you just 7 places.

Vr: — The next five Names thou shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole Name.

Vr: — Set the first Letter of these 5 Names (in Capitall Letters) within the five acute internall angles of the Pentacle: and the rest of each name following circularly from this capitall Letter, but in the 5 exterior obtuse angles of the Pentacle.

Vr: — Set Z, of Zedekiel within the angle wch standeth up towards the begining of the greatest Circle: And so proceede towards the right hand.

Vr: — In the middle now of thy Pentacle, make a Cross ✝ like a Crucifix, & write the last of those 7 names Levanael thus

VA
LE ✝ NA
E.

Vricl. Vidit DEVS, opus suum esse bonum & cessavit a labore suo.

Factum est

A — Michael stood up & said
The eternall blessing of GOD the FATHER,
The mercifull goodnes of CHRIST the SONNE,

The

Vr:— Those 7 Names wch proceed from the left hand to the right, are the Names of GOD not known to the Angells: neither can be spoken or read of man. Prove if thou canst read them.

7 Names of God.

Beatus est qui secreta
nomina sua conservat.

Vr:— These Names bring forth 7 Angells: the 7 Angells, and Governours in the Heavens next unto God, wch stand alwaies before the face of God.

Note these two orders of Angells & Note Vriel doth name himselfe, one of the standers before the face of God.

Sanctus sanctus sanctus,
est ille Deus noster.

Vr:— Every Letter of the Angelo Names, bringeth forth 7 daughters, Every daughter bringeth forth her daughter, wch is 7. Every daughter her daughter bringeth forth a Son, Every Son in himselfe is 7. Every Son hath his Son & his Son is 7.

Note this Rule of Art.

Let us praise the God of Heaven, which was, is, & shall live for ever.

Vox Domini in Fortitudine.
Vox Domini in Decore.
Vox Domini revelat secreta.
In Templo eius, laudemus Nomen eius El.
Hallelugah.

See if thou canst now understand this Table. The Daughters proceed from the Angle on the right hand, cleaving the middle: where their generation ceaseth.

Filia.

The Sons from the left hand to the right to the middle: so proceeding where their number endeth in one Letter.

Filij.

Note this manner of Letter accounted.

The Residue thou maist (by this Note) understand.

Δ— Then Michael he struck ober ad ward, with his Sword, & the flame of fire ysseued out.

Locke

Note of Numbers with Pricke signifying Letters.

Looke to the Corner on the right hand, being the uppermost: where thou shalt finde 1. Referr thyne Eye to the upper Number, & the Letter above it. But the Number must be found underneath, because this prick so noteth.

Then proceed to the Names of the Daughters in the Table: and thou shalt see that it is the first name of them. This shall teach thee.

1 the first Daughter.

Δ— Looking now into my first & greatest Circle for 1. I finde it with L over it. I take this to be the first daughter.

Vr:— You must in this square Table set E by the 5, and now write them compositely in one Letter thus E1

E1.

Nomen Domini vivit in aternum.

Vr:— Give over for halfe an houre, and thou shalt be fully instructed.

Δ— I did so, & after halfe an houre, coming to the stone, I was willed to make a new square Table of 7. & to write & note as it followeth.

S	A	A	1 21	E	M	E 5
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
126	M	E	G	C	B	E
I	L	A	O	1 21	V	N
I	H	R	I	A	A	3 h

— Vivit in sæcis.
— Deus noster.
— Dux noster.
— Hic est
— Lux in æternum.
— Finis est
Vera est hæc tabula.

Vera est hæc Tabula, partim nobis cognita, et partim omnibus incognita.

The 30 by E, in the second place, in the upper right corner, serveth not in the consideration of the first Daughters, but for another purpose.

Note this other purpose

The

Ath— The second ——— Ab
The third ——— Ath
The fourth ——— Ized
The fifth ——— Ekiei
Madimi— The sixth ——— Madimi
The seaventh ——— Eseméli.

Mi:— Quid istis facietis?
Erimus cum illis in omnibus operibus illorum.
Δ— they answered,
Mi:— Valete.
Δ— they answered, Valeas et tu Magnus O in Cœlis.
Δ— And so they went away.
Mi:— Orate. Δ. We prayed.
Filij Filiorum. Mi:— Et misit filios filiorum, edocentis Israel.
Mi:— Dixit Dominus, venite ad vocem meam.
Adsumus Δ. said ye little Children. wch came in like Boyes covered all with purple, with hanging sleeves like Priests or Scholers gownsleeves: their heads attired all (after the former maner) wth purple silk.
Their attire.
Mi:— Quid factum est inter filios hominum?
Malè viviunt (said they) nec habemus socium cum illis tanta est illorum Iniustitia. vel & mundo scandalis. vel scandalizantibus. vel illis quibus Nos non sumus.
Δ— These had Tablets (on their breasts) three cornered & seemed to be very greene, & in them Letters.
The first had two Letters in one: three of E, L.
E.
The first —— Es — Δ He said, — Nec noctè meo timet Mundus.
The second —— An — Nullus videbit faciem meam.
The third —— Aue — Non est virgo super terram cui dicam, [Δ and pointed to his Tablet wherein that word Aue was written]
The fourth —— Liba — Tanta est infirmitas sanctitudinis Dei. Benefacientes decepserunt abillo.

Hi

Rocle. 45

Hagonel vide de Roc Hagonel. lib. A°.

The fifth —— Rocle — Opera manuu illoru sunt vana [Nemo autem videbit me.
The sixth shewed his Tablet, & said Ecce —— Hagonel — Qui adhuc Sancti sunt, cum illis vivo.
The 7th had on his Tablet —— Ilemese — Hÿ imitaverunt doctrinam meam, In me Oĩs sita est Doctrina.
4
Δ— I thought my Skrier had misheard this word Imitaverunt, for Imitati sunt. And Michael smiled & seemed to laugh & said, Non curat numerum Lupus. and farder he said, Ne minimam detrahet à virtute, virtutem.
Mi:— Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.
Δ— So they went, making reverence, & went up to Heaven.
Mi:— Dictum est hoc tempori.
Mi:— Note this in thy Tablis.
Dost thou understand it? Look if thou canst.
Δ— He said to Uriel, it is thy part to interpret these things. Urielis officium.
Vr:— Omnis Intelligentia est a Domino.
Mi:— Et eius Nomen est Hallelugah.
Compose a Table divided into 7 parts square.

S	A	A	I 21 ch	M	M	E ch.
B	T	Z	K	A	S	E 30
H	E	I	D	F	N	F
D	E	I	M	O	30	A
I 26	M	F	G	C	B	F
I	I	A	O	I 21 ch	V	N
I	H	R	L	L	A	21 ch

Δ Note this Table is made perfect in p: N4.

79.

Δ — Then they went their way suddainely disappearing.

Mi: — Note this in yᵉ next place but one. Δ. I did so.

Mi: — Goe to the next place. Stay,

Filiolæ Lucis. Mi: — Adeste Filiolæ Lucis.

Δ — They all came in againe, and answered, Adsumus,
O tu qui ante faciem DEI stas.

Michael one of them that are counted to stand before the face of God. Mi: — Ajs nris benefacite.

Δ — They answered, all, Factum ~~est~~ erit.
Valete.

Filij Lucis. Mi: — Et dixit Dominus, venite Filij Lucis.
Venite in Tabernaculo meo.
Venite (inquam) Nam Nomen meum exaltatum est.

Δ — Then came in 7 young men, all wth bright Countenance,
White apparaled; with white Silk upon their heads,
pendant behind as the women had.
One of them had a round purified piece or ball of Gold
in his hand.
One other had a Ball of Silver in his hand.
Metalls. The third a Ball of Copper.
The fourth a Ball, of Tynn in his hand,
The fifth had a Ball of Iron
The sixth had a round thing of Quicksilver, tossing it
betweene his two hands.
The last had a Ball of Lead.
They were all apparaled of one sort.

A phrase here wanteth non. Mi: — Quamvis in uno generantur tempore, tamen unum sunt.

Δ — He that had the gold Ball had a round Tablet on his
brest, & on it written a great I ——
Filij Lucis. Then he with the silver Ball came forth, with a golden
tablet on his Brest likewise, & on it written Ih ——
He wth the Copper Ball, had in his Tablet — Ilr ——
He wth the Tynn Ball had in his Tablet Dmal ——
He wth the Iron Ball had in his Tablet Heeoa ——
& so went aside.

He

~~40~~.

44

He wth the Mercury Ball had written Beigia ——
The young Man wth the Leaden Ball, had Stimcul ——

Mi: — Facite pro illis, cum tempus erit.

Δ — All answered, Volumus.

Mi: — Magna est Gloria Dei inter vos. Erit semper.
Halleluyah. Valete.

Δ — They made Cursey, & went their way, mounting
up to Heaven.

Mi: — Dixit Deus, Memor esto nois mei:
Vos autem immemores estis.
I speake to you. Δ Here upon we prayed.

Mi: — Venite venite, venite. Filiæ filiarum.
Filiæ Filiarum Lucis venite.
forte qui
Note these in descents Qui habebitis filias ~~venite~~ nunc et semper.
Dixit Deus, Creavi Angelos meos, qui destruent
Filias Terræ

Adsumus, Δ. sayd 7 little Wenches,
wch came in, They were covered with white silk Their Attyre.
robes, & with white about their head, & pendant
downe behind very long.

Mi: — Ubi fuistis vos? Δ. They answered;
In Terris cum sanctis, et in Cælis cum glorificatis.

Δ — These spake not so plaine, as the former did;
but as though they had an impediment in their Tongue.

Δ — They had every one sumwhat in their hands.
but my Skryer could not iudge what things they were.

Mi: — Non adhuc cognoscetur Mysterion hoc.

Δ — Each had foure square Tablets on their Bosomes,
as if they were of white Ivory.

Δ — The first shewed on her Tablet a great — S. Filiæ filiarum.

The

24. Van don graph mals don graph fam.
E.K. Now he seemeth to weepe, & knock his Breast. He poniteth with the Rod, up, againe, & said,
25 Vn gal graph mals gal
26 vn keph graph
27 Gal don van keph
28 Gisg vn don gal graph tal vn na
29 van vn
30 veh graph fam gisg fam
31 ged don vn mals vn gal He staied here a good while.
32 fam graph gal
33 van drux pa vn don
34 gal med tal gon med vrh
35 vn gal graph mals med vn gal
36 veh na graph van vn veh na.
37 Tal vn na
38 eded fam fam na graph
39 gal vn mals na
40 med drux gon keph gal vn don. This is a worde.
41 mals vn drux ged graph mals. na gon,
E.K. Now he walked up & downe before the Chaire, and came againe & pointed. The Letters now following seeme to be written with Clay.
42 ded gal vn tal na
43 ged graph tal graph gal fam vn vr: eight Letters.
100. 44 vn
45 gal don drux med keph vn
46 na med pal mals med don. Now he walketh againe & Looketh upwards.
Then he poniteth againe.
47 vn gal mals van drux
48 Gal vn don
49. ged vn don tal graph fam: he walked backwards the shewing of the tal and graph.
There are six Letters in that worde,

112.

Mei. — Say after me (shall I speake the Mystery of thy glory, o ch thou hast secreted, from the inhabitants upon the Earth: Yea Lord it is thy will, whose head is high, & seeth every where, ready to revenge the Blood of Innocents; & to call home the lost Sheepe.
Say after me Zuresk od adaph mal zez geno all sez: the Letters give ses
marlan oh muzpa agiod pan ga zez
pe z kapheno
gamphedax Kapeno go [le] od semela =
m phian
bugen donkna fian ga vankran vrepres
d azo z kezts
adeph arxo druxe Tardemah va tzests
vnba
grapad. zed vnba domiol adipoad
chienak mah eshe daph Onixdar *
z ghavmes
pangepi adamh gemedsol a dinoxa
hoxpor adpien dar garmes.

Veresk and Zuresh are all one.
A perchance Zuresch with ch, for K, and so the word shall be of 7 Letters.

Mei. — I teach. Let this Lesson instruct the to read all that shall be gathered out of this Booke hereafter.
* It is not to be spoken, but in the tyme of his owne tyme. It shall be sufficient to instruct the. Farewell.

A
* It is not to be spoken or interrupted but when the tyme appointed is come.

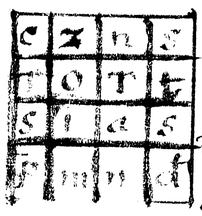
E.K. — Now he covereth the Booke with the Veale.
A — Praise & thanke be rendred to God, of us his sely ones, now & ever Amen.
A — Note, All the former Letters & Words in the Squares, were only in the first or upper row, begining at the right hand, & so going orderly to the left. And secondly Note, That this Lesson he read, pointing with his rod orderly upon the same forsaid first row.

Say

Right hand aboue as is aforesaid, and that on the
Right hand, underneath is the fourth, and last of the
lesser Angles, serveing to this Quarterly great
Angle. Every of the aforesaid four Angles, whose
names, are thus, gathered, ~~whose names and thus~~
~~gathered~~ out of every lesser Angle, of the greater
Quadrangle wherein they are contained, are great
and Benevolent Angells, & bear Rule & governe over
those Severall Angles, ~~Succesively~~ successively, under whom also are
Severall, Benevolent Angells, but far more Superi-
our in power, Yet of the same nature, as their Supp-
riours are; Under whome again are many Angells
and Spirits of Various & different natures both
good & Bade, whose offices ~~are~~ are manifold &
Various, gradually in their Orders, according as Divine
Authority hath decreed and appointed, both as to good
& vade effects & purposes. (as for example) those
Benevolent Angells whose offices are of physick,
as they by their temperaned & Benevolence cure
Diseases, and by their Lenitudinous and Celestiall Irr-
adiations, preserve the Elementall Vigour and
Radicall humidity of things, to the ~~procreation~~ prolongation of
life & health, according to the nature of their
parts, &c: Sod the Malevolent & Evill Spirits, whose
names are collected out of the same lesser Angle,
from whence the good Angells names are gath-
ered of the aforesaid office, are opposite in nature to
them, as to their Malignity and Envy to the pros-

perity of things; for Instead of curing Diseases, they
bring them in, and when permitted, by the Superiour pow-
ers, do there by Mortify, and Destroy things, and by their
more grosse, Evill, Terrestiall and poysonous rayes.
(being comparatively the same as the Aydriall Vapours
of the Earth) weaken, Infect, mortifie and Destroy
the Elementall Vigour & Radicall moysture of things:
Soe that if their Envious will were not bridled
and Restrained, nothing in this world, could be preser-
ved; but of this matter, more shall be said & Explain-
ed in its proper place. — — — — —

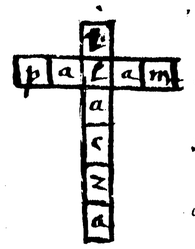
As for (Example) the names of Severall Benevolent
Angells, Subservient to those Superiour Angells, Sett
over and governing in Each lesser Angle in this East-
ward Quadrangle, they are to be Collected out of Each
lesser Angle, as followeth. — — — — —



In the first lesser Angle of this East-
Quadrangle, and underneat black trans-
verse line, and 4 lines of Red Letters, &
leaving out the black letters in the middle
upright line, going between them, Do stand in
the lesser Angle of the Quadrangle, as in the annexed
Example, is Represented, the first line whereof
hath,

greator Eastern Quadrangle; and as to the names of those 4 Angells, and governing in this lesser Angle, Serveing to the greator Quadrangle, or East Quarter of the table, and thus collected, and gathered togither; See and the names of the Other twelve Angells set as governors, and Superiours, over the 3 other lesser Angles, subservient to this Quadrangle.

As for Example, the Second lesser Succeeding Angle of this Eastern Quarter, is that on the Right hand above, next to this here above Explained, & hath in its upright, or perpendicular black line those Sixe letters (i.l.a.c.z.a.) making the name Ilacza, which is also a great name of God; the transvers black line whereof hath those letters (p.a.l.a.m) which being set togither, as they are in the Quadrangular table, Stand as in this Annexed Exemplyfycation is herevnto affixed. — — — — — — — — — —



the four Red letters, over the black transverse line, of this Second lesser Angle of this Eastern Quadrangle are, (l.p.a.) making the name

name Ulpa. which is the name, of the fifth of the aforesaid Sixteen Angells, and the first of the four Superiour Angells, Set over the Second lesser Angle, and governing therein, next under the Six Seniors. — — — — — — — — — —

Then as before, in the Example of the first lesser Angle, take away the first letter of those four, & make it the last of ye name, then it will be. Upau. which is the name. of the Sixth, of the Sixteen Angells aforesaid, and the Second of the great Benevolent Angells, governing in this Second lesser Angle — — — — — — — — —

Againe, take away the first letter of the Second name, and make it the last, then it will be, pault, which is the name of the Seaventh formentioned Angells, and of the third, Benevolent great Angells Set over this Second lesser Angle, — — — — — — — — —

Likewise, take away, the first letter, of this last name, and make it the last, then it will make the name Altep. which is the name of the Eight of the four Recited Sixteen Angells, and of the 4th governing Angell, Set over this Second lesser Angle. — — — —

The other Eight Angells names are to be collected after the Same manner, out of the other two lesser Angles, Serveing in the Eastern Quadrangle, That one the left hand, underneath, being the third lesser Angle, Successively next following to the Second, being that lesser Angle on the Right

the name Doigo, the which is one name of God, which is used to call forth the Subservient good Angells, who are Attendant next in Order, under those Sixteene Angells, next Succeeding the Six Seniors, according to their gradation.

The transverse line going athwart that Vpright line in this lesser Angle, being the Vppermost line, but one, is of five letters, & are these (And. za) making the name Ardza, wch is another name of God; now as ye Benevolent Angells Serveing in this said lesser Angle, Vnder the aforesaid Sixteene, are ruled by and called forth by this name, Doigo, so by the name Ardza they God what they are commanded; all wch shall be further Explained, in exemplifycation, herea fter following, in their proper places. - - -

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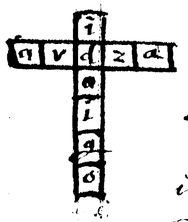

This annexed Example is the forme of the black letters, as they Stand crosswise, in the Vppermost lesser Angle, of the Quadrangle, over this lesser transverse, are

are 4 red letters, which are (r. z. l: a), Setting aside or leaving out the black letter (i) Standing in the middle between them, and it maketh the name Urzla, and this is the Substance of the first of those Sixteene Angells before Spoken of, bearing Rule, next under the Six Seniors, in the East Quadrangle. then take away ye first of those red letters, which is (r). and make it the last, & it maketh the name, Zlar, or Zdelar, (for z, Extended is to be pronounced zod) which maketh the name of the Second of the aforesaid Sixteene ~~Angells~~ Angells, Againe make the first letter of the Second name, wch is (z) the last of the third name, and the left will be Larz, and it makes up the name - **Larzdl** which is the name of the third of the Sixteene Angells aforesaid, then againe by making the first of those 4, letters of this last name, the last letter therof, then will ye letters be, (ar. z. l. which makes the name - Arzel, and is the fourth of the aforesaid Sixteene Angells, and the last are the four Superiour Angells, bearing Rule under the Six Seniors, in this first lesser Angle, Serveing to the ~~lesser~~ greater

Senior, composed of Six Letters. and if the Letter (A) that Standeth just next before the Letter (h) be added thereto, and set before the other Six Letters, then it maketh the name Ahadarpi, wch is the name of ye fourth Angelicall Senior, composed of Seven Letters

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Against take the said Letter (H.) the Seaventh Letter of the middle transverse line, and descend from thence Downwards, to the bottom or last Letter in the Second perpendicular line, and the Letters are (H. i. p. o. t. g. a.) making the word Hipotga, which is the name of the fifth Angelicall Senior. - -

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And then againe, take the (Letter) A) being the Sixth Letter in the middle transverse line, from the left to the Right, and from thence also Descend Downwards, to the Lowermost Letter in the first Upright line, which are those (A u To T a r) wch maketh the word AUTOTAR, wch is the name of the Sixth & last Angelicall Senior, ruling In the East Angle - - - - - - - -

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The name of this great Angelicall and Mighty Angell, or King of the East BATAIVA, upon whom all the Angells and Spirits of the four lesser Angles, in the Quadrangle of the East attend and give Obedience, calleth out the four recited Six Seniors, whose offices are to give Scientiam Rerum Humanarum et Judicium, according to the nature of their parts, as in the East after one manner, In the West after another, and Sod off of the rest, according to their Severall gubernations

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Now for the Sixteen Servient Angells, next in ord. under the Six Angelicall Seniors, in this Eastern Quadrangle, their names and to be collected, is Composed, out of Each lesser Angle, Attendant on the greater Angle, thus: in the Uppermost lesser Angle, on the left hand of this Quadrungular table, there is a small crosslike forme of black Letters, whose perpendicular or Upright line, reacheth from the top, of the said lesser Angle, to the mid= dle black transverse line, that goeth athwart y^t Quadrangle, and containeth Six Letters, from y^e top Downwards, wch are (i. d. o. i. g. o) making the

Centrally therein thus (AT / BA HA / V. J) And this is the true name of the mighty Angolicall King, ~~Malchuman~~ watchman, and Governor of the East Angle, or Quarter of the world. &c: moreover, Divide the middle crossd line, into 3 parts, from the left hand, to the Right, and Divide it into 3:4: or five letters and they will make up those 3 words, Oro, Ibah. Aozpi, which are the 3 great names of god, borne in the 3 Banners, or the armes of the Ensignes, belonging to the great & mighty Angell: BATAIVA. King & governor of ye East Angle — — — — — — — — — — — — —

The names of the Six Angolicall Seniors, ruling in the East. Angle, under this great prince, BATAIVA. wch, and thus collected, the Sixth letter of the middle transvers or (rotis: line going athwart, & the two upright Black lines is (A) and the letters from the right hand to the left following it, as it word, backwards, and, (b: j. o r. o) which maketh the name of Abioro, & it is the name of the first Angolicall Senior, made up of Six letters, and if the letter (H) which followeth the letter (A) and is the Seaventh letter, of the said transversd line, be added to and set before the other Six letters, it maketh the name Habioro and is the

the name of the said first Angolicall Senior, compsd thonded of Seaven letters, — — — — — — — — —

Then take the aforesaid letter (A) againd, (being the Sixth letter. in the middle transverse black line as aforesaid) & ascend upward, from thence to the top or uppermost letter, of the first upright black line, and they are (A. a. o X. a. i. p: making the word Aaoxaip, which is the name of the Second Angolicall Senior

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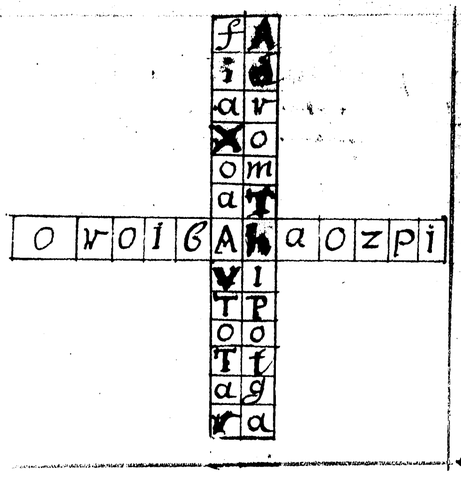
Then againe take the letter (H) which is the Seaventh letter. in the said middle transverse black line, from the left to the right, and Ascend from thence, to the uppmost letter in the Second perpendicular line, and the letters are R, t, m. o r. (A) which maketh the word Hctmorda. and is the name of the third Angolicall Senior: — — — — — — — —

Then againe take the letter (H) the Seaventh in ye middle. transverse line, from the left to the Right, and the letters following it forwards, and they are (H. a. o z. p. i) which maketh the word Haozpi: & is the name of the fourth Angolicall Senior

that calloth forth, & Constraineth those Angels & Spirits, both good & bad, that are to be gathered, out of that particular lesser Angle belonging & serving to that Quarterly Angle, or table. The particular Exemplyfication of all is as followeth, vizt. as in the last Quadrangle, or Quarterly table, which is the first Quadrangle, on the top towards the left hand, the two middle Vpp:ward or perpendicular black lines, the first of them from the top Downwards to the bottome, hath these thirteen letters: vizt. f. i. a. [illegible]. o. a. A. v. r. o. T. a. r: the second, wch is the next, upright, or perpendicular black line to it, from the top down, to the bottome, hath these thirteen Letters A. d. r. o. i. n. T. h. i. P. o. t. g. a, the middle black line standing crosswise, athwart those two Vpright or perpendicular black lines, hath these 12 letters. o. r. o. i. b. A. h. a. o. z. pi being all added togethor, & set crosswise in order as they stand in the Quadrangular table, stand thus, as in the anndexed forme, is Represented, & so make the similitude of a Crosse,



In the Centre of this crosse-like example, is containded, the name of the great and mighty Angelicall King, Set as a governor, overseer, or Watchman over the East Angle, & is thus collected..

There is (B) the fifth letter in the middle black line Athwart, and (h) the sixt letter, in the perpendicular line, accounting from the top downwards, and (T) the sixth letter, in the second perpendicular, from the top downwards, and (a) the fifth letter, from the right hand to the left, in the said middle, overthwart line, and (i) the sixth letter, ascending from the Lowermost part, of the second perpendicular line upwards, and (V) the sixth Letter, ascending from the lowermost part of the first Vpright line, standing thus (A T / B A / V. J) unto which six letters, being added togethor, put the Letter (a) or (h) which two × Letters are concontrated with the affore said six letters, either of them serveth, and then seaven or eight Letters make up the name BATAIVA. or BATAIVH or BATAIVAH, which Letters set togethor, as × × × × they stand in the table, & they stand Hebtromaeis or Contrally

Angolicall, princes, is borne 3 Bannors, wherein is Displayed 3 great names of god, Comprehending 3: 4 fives, which in all are twelve, & those Twelve great names of God governe all Creatures upon Earth, both Visible & Invisible, — — — — — — — — — — —

Each one of those 4 great Angolicall princes, hath 5 Prsidentiall Angells, or guardian princes, Attending him; Vnder whome are Six Angells, called Seniors, ch. S^t. Iohn. remembreth, (who as there offices are &c.) to Iudge the government of there mighty, Angolicall King, & fullfill the will of God, as it is Written &c: —

Vnder which Seniours are 9 prsidentiall good Angels, who are Dispositors of the Commands of those that are the Superiour governours, of the four principall Angles or Quarters, East, west, north & South, over the which they are Severally, & Respectively Constituted, & set over &c; — — — — — — — — — — — — —

Vnder whome againe are many & numberless of Ayerial, ministring Subservient Spirits, of Severall offices, both good and bad; all which shall be further Explained in the opening & Exemplifying the following Tables, &c: wch

Which is as followeth, Heerein are have 4 tables, or Quadrangles, which are but one generall table, only Divided into 4 parts, East, west, North, & South, In the Centre, betweene those 4 Quadrangles, is another little table joyned Cornerly to them all, & Serveth to Unite, Severall parts of them together, according as they are to be Diversly referred, as shall be shewed hereafter, &c: — — —

Each Single Quadrangle table containeth, 12 Squares, athwart, and 13 Downwards, the two middle lines Downwards, that are of Black letters, Enclosed also within Black ruled lines, and the middle line goeth athwart that againe, composed also of Black letters, Enclosed, betweene two Black Ruled Lines, and Standing crosswise, in the middle of the two perpendicular or upright Lines, make up the name of the mighty Angolicall King, & the 3 names of God, Displayed in the regall Banner, borne before him, being the Armes of the Ensigne, and the names of six Angolicall Seniors, governing in that Angle, or Quarter of the Compass, which they are set over. In Every letter Angle of Every Quadrangular Table, Standeth also blacke letters, Enclosed within Black ruled Lines crosswise, in forme of a Crucifix thus ✝ out of which are collected, the names of God

for him before; Adam being thus cast out, & the Earth cursed for his transgression, thereby bringing all misery, and Wretchednesse into the world, which also befell all posterity and shall even so continued to the end of time, for then Did god suffer & permit the spirit of malice to Enter into & have power in the world, and Ever Since, is perfect love taken away, from amongst men, who are always at Variance, Strevving to wound & Destroy one another, & So it must be, and will be to the End. And in the Same Instant that Adam was Expelled, and the Earth accursed for his Sake, yet the Infinite mercyes of God, were Such, y^t he Also put a restraint to the wicked Spirit, that by there Envy & malice, they Should not quite Extinguish & Destroy, the Honorable works of his creation, Neither by there Subtil temptations, and Illusions, for tho then Said the Lord of Hosts, let the world have its time, and let there be Seasons, watchmen & princes, placed over her, for yeares, months, and Dayes &c: — — — — — — — — — —

From hence it plainly appeareth, that the world was not Committed to there charge with there creation, but afterwards in Severall times & offices, both to god & man — — —

Now we are to Understand, that there are 4 Angells as Overseers there of, whome the Eternall god in his providence hath placed

placed against ye Cursing Blasphemy, misuse & Stealth of the wicked, and great Enemy or tempter of man ye Devill; to the end he being put out into the Earth, & permitted to tempt, and ensnare the Sons of men, to all manner of Wickedness and Disobedience to almighty god, there Creator & protector, yet this way as a Restriction, that his Envious will might be bridled, the Determinations of god fulfilled and his Creatures Kept & preserved within Compass, and measure of Order; What the Evill Spirit Doth, the good Angells permit, and what they Winke at, the Evill spirit Wasteth; and mostly when they thinke themselves Abused, then they feel the Bitt. thus Doth god & the good Angells, put a Snaffle to the wicked. Each one of these 4 Angells is a mighty prince, a mighty Angell of the Lord, and and by him according to his Divine Order, and Decree, as Chiefe watchmen and Overseers, Set over Severall & Respective parts of the world, Viz^t East, west, North & South, (as under the Almighty) there governor protector & Defender, and the Seales & Authorityes of whom, are Confirmed in the Begining of the worke, & to Every of them belong 4 Characters, being tokens of the presence of the Son of god, by whome all things were made in Creation & are the naturall markes of holyness, Unto which belong 4 Angells Severally & before Each one, of these great

Angel:

Du: Bartas. in his Divine workes, wch shall Sayne. more
thereof. Now if adam after his fall, had continued in the garden
of Eden, his wickednes would have altered ye Innocency of
the place; therefore is paradice distinguished from the Earth,
in respect of her purity, because the Earth is said, & knowne
to be Corrupted, in Respect of mans Sinne. Yet although the
Earth was accursed, for adams Sake, by reason of his fall, the
Garden of Eden, was not therefore accursed, too, for that rd:
mainth Still, wherein it was first Erected, & ordained by the
Mighty Creator, in the Vale of Jehosaphat, wherein Liveth
Eli, Enoch, and John; who shall never Dye, &c: - -

Adam, for his transgression, being Cast out of paradise, &
driven a great Distance from thence, into that Depraved
World, being therein as Dumbe, & not able to Speake, (for during
the time of his being in paradice,) he Spake the Angelicall &
Celesticall Language, of which he also Lost ye benefit, & was
Deprived of in his fall, and was never Since heard of, or known
to any, but Some Such particular persons, whome God hath
been pleased to permitt the same to be Revealed, by the Con-
verse, Society, and of times familiar Community, betweene
them. and the Celesticall Angels, he began of necessity to Speake
the Language, which we call Hebrew, yet not the Same
Hebrew

Hebrew which is amongst us now, In which Language he
Declared & Delivered, to his posterity, the neerest knowledge
he had of God, his Creatures, & other his manifold & bountifull
mercyes, and justice; and from his own Selfe Devided his
Speech, into three parts, Viz: twelve, three, & Seaven, the
number whereof remaineth, but the true formes & pronoun-
ciations are wanting, and therefore is not of that force &
goodnesse, that it was originally in its own dignity, much
Lesse to be Compared, with that Angelicall, & Celesticall
Language, which Adam verily Speake, during his Innocency;
& wherein (by Divine permission,) great Secrets & Mysteryes
have been Revealed, to Severall holy pious, reserved &
Studious men of old, but we in this latter age, (being in a
manner) Quite deprived, of So great, & inestimable a Bene-
fitt, and blessing as to converse with Celesticall Angells, as not
being worthy So to God, and lost also as Depraved, in our judgm^ts
and reasons, Viz: thus when Adam offended, he received a
punishment therefore, that he was turned out into the Earth,
for if he had been turned out into a blessed place, then it could
not be Said that he was turned out, for he that is turned out,
goeth to Dishonour, (for god Knowing he would beyond, Knew also
how to Dishonour him,) So from Innocency, through his
fall, he was turned out to Corruption, into a prison, prepared
for;

A Briefe Introduction, vnfolding and Explaining, ye Vse of the foregoing Table or Tables of the Earth; as it Standeth diuided, into four parts East, west, North, & South.

Man in his creation being made an Inocent, was also Authorized and made partaker of the power, presence, & Spirit of god, and a Speculator of his Mysteryes, and ye Society of his Holy Angels, whereby he knew all things, vnder his creation, naming them as they were: So that in his Inocency, he became holy in the Sight of God, vntill that Almighty Devill Cheruzon, (for so is his true name,) Envying his felicity, & perceiving yt his Substance of his lesser part was fraile & Imperfect, in Respect of his pure Essence, began to assaile him. & so prevailed.

Then man, thus offending, became accursed in the Sight of god, and so lost the garden of felicity [the true Iudgment of his Vnderstanding,] but not vtterly ye favor of God, and was driven forth into ye Earth, wch being accursed also, for his Sake, was Covered with briars & brambles, and such like things being little profitable to him for food. Vnlesse he daily Scratched & tore his Skin of his back, to thrust through the thickets for a few plums &c: or hazarding his life among the Devouring Tygers & other wild beasts of prey, being a measuring cast, which of the two (in a probable Sense,) should Devour the other.

But this Subject being learnedly handeled by Du: Bartas,

103.g

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1 2 3 4 5 CENTIMETRES

the same barely nakedly and openly visible to ye sight of our Eyes and then to be discharged, and see from thence to be dismissed and to depart unto their Orders wth-out dareing or presumeing to returne thereto again, or seemingly to alter, change or convert the same into any vile or base matter contrary to ye forme of its natural Specie or otherwise what it truely was when it was first buried hidden or layd up, whereby to deceive defraud or deprive us thereof; now therefore O most Royall and mighty Kings Bataiva King of the East, Raagios King of the West, Iczodhehca King of the South & Edelpernaa King of the North, Wee Invocate earnestly request and undeniably move you to Compell and to force the Six Seniors of the East the Six Seniors of the West, the Six Seniors of the South and the Six Seniors of the North, with all other Servient and Subservient & benevolent Angells under them, to move & visibly appear and faithfully to answer to our Calls they being composed according to the Instruction of ye Angell AVE, all belonging to their respective Angles and places, and by the three ------ mighty names of God Oro Ibah Aozpi in ye East Empeh Arsel Gaiol over the West Emor Dial Hectega over the South and Oip Teaa Pedoce over the North, Wee doe humbly beseeth, by the power of all aforesaid and for the Love thou bearest to mankind, cause & compell all orders ~~whatsoever whither Celestiall Elementall or Infernall or~~ of what order or office soever they appertain or belong to answer to our Calls & Invocations and faithfully to performe serve and accomplish to the true obtaining all within mentioned and whatsoever else wee shall earnestly request and command, wee being according to the expresse Image of thy selfe. — — — — — — —

And whereas it is very well known and by true and certain experiments found that many Treasures and Treasuries preordained and appointed through divine grace by the power and efficacy of Celestiall and Superiour Influences, acting or operating properly as Agents on all Terrestriall objects, thereby generating and producing those many sorts of first formes & Ideas now growing in the bowells of the Earth, as are by Nature and time perfected & brought forth, answerable to Celestiall Influence and operation for the use and benefit of Mankind but only as aforesaid, and as hereof it is properly meant & so accordingly to be understood of all such of those Treasures or Treasuries of Gold & Silver whether in Coyn, Plate Jewells, Bullion or otherwise, that hath been manufactured heretofore and in common use amongst the Sons of Men then living on Earth, and as aforesaid buried in the Earth, or otherwise hidden in some very secret places and at this day continuing in Sundry and Severall places of the Earth, wholly unknown to posterity or the Sons of men at this time living since the beginning of which time that the Sons of men hath begun to bury in the Earth or otherwise to hide or lay up in secret places their Treasure and Treasuries of Gold and Silver and other goods or chattells of considerable value from the Knowledge benefit and comfort of Mankind or Successive generations in after ages, for whose benefit use & comfort the same was of the most high God primitively ordained & through his divine grace and goodness given accordingly for use by hand of nature and so from time to time untill this day, It hath been accustomary and common for many people of most Countreys in the World for Severall reasons inducing them so to do, either indirectly through Covetousness or envy or other wicked machinations which is pursued and avenged by divine Justice. Or directly through conceit or fatal necessity constraining thereunto in hopes of a future preservation, which people then dying or departing this life without revealing or discovering such Treasures or Treasuries by them so buried or otherwayes hidden, to any person then living, then do the Spirits of darkness called Evill or Infernall powers as the ministers of divine Justice take into possession and keep all such Treasures as hath been both indirectly gotten and enviously hidden untill such divine judgments are appeased. And the Servants of God the Sons of men, shall as by right of inheritance or by art and industry seek after and discover & obtain the same, and so likewise of all such Treasures or Treasuries that hath been directly gotten and of necessity hidden, and by the default of its proper owners left undiscovered & so at length length become wholly unknown; Then doth either Sons Ayreall or Terrestriall or otherwise Elementall Spirits by nature as well of Light as darkness and more benevolent then the former, and also more willing to serve and assist the Sons of men Servants of God according to their Severall and respective orders and offices being moved thereunto. Then I will say, doth some one or other or more of these kind of Spirits as they exhold Range and visit all parts and places of the Earth, take possession and keep such Treasures or Treasuries from the knowledge use and benefit of mankind, and from their

easy

Easy discovering and obtaining of the same untill by Art or Industry they are commanded or constrained to reveal, yield up, and deliver the same unto whomsoever shall by the power of Art or other divine dignification accordingly move and compell them so to do; and likewise for all other such Treasures or Treasuries of Gold and Silver which in any wise lyeth buried or secretly hidden in any place of the Earth; And that are possessed and kept of Spirits either by chance or purpose or appointment, and so to be discovered & obtained by Art and Industry as aforesaid: All which was certainly known and verily believed to be rational and truth, not only by many credible reports and informations given thereof, but by the absolute experiments had in ye common use and practise now beyond in all reports attustomary amongst the people from time of old untill this day; ——

Now then so it is, that we hereby confidently and humbly beseech you, That some Spirit or Spirits may be assigned and given to us, to appear visibly unto us in fair & decent forms, either in a Glass Roteptale as being one usuall forms and manner of appearance in discovering or inclosing of Spirits or otherwise before us out of the same, accordingly as ye best convenient and benefit of our operations shall necessarily require, whensoever and whereseever we shall move and call them forth to visible appearance; And that by the force & power of our Invocations and Constringations, such or those Spirit or Spirits of what name nature, order office or degree soever assigned or given to us, may as familiar Spirits & obedient Servants, readily willingly and faithfully serve us and assist us accordingly therein; And also to reveal, discover and make known, and shew forth unto us the very truth and certainty of all such places or any particular place by name respectively or positively as that of the aforesaid James Knubles Richard Brisbendon &c. where any Treasure or Treasuries of Gold and Silver, whether in Coyn, plate, Jewells or Bullion or other goods or Chattells doth lye buried in the Earth or otherwise hidden in any secret place in any Country of the Earth that hath been heretofore manufactured & in use amongst men, And more especially and in particular in this Realm Kingdom or Country of England so called, and what Spirit or Spirits by name order & office doth possess or keep such Treasures or Treasuries of Gold and Silver either by chance, purpose or appointment, from the knowledge necessary benefit and use of mankind; That so either by the help and assistance of such familiar Spirit or Spirits Servant or Servants assigned given or bound unto us, and to attend our motions & Calls, or by ye forte virtue & efficacy of our Invocations and Constringations, any Spirit or Spirits of what order degree or nature or for what cause soever that shall possess or keep any Treasure or Treasuries of Gold and Silver buried hidden or layd up in any ground, house, vault, cellar, or any other place or places in any County, City, Town, Castle or old ruined places or in what other place or place soever within this Realm or Kingdom of England so called, may bring or cause to be brought away, all or any of the aforesaid Treasure or Treasuries possessed and kept by any order what soever, Directly and Immediatly unto this or any other appointed place, then and there and at that very instant or moment of time to leave

the

Whereas we are certainly and credibly informed that James Knuckles being prisoner, in the County of Midd.x about four yeares agoe, betweene the houres of Twelve and One of the clock in the night, there appeared a Phantasme unto him by his bedside he being then awake and called him by his name Knuckles, Knuckles, Knuckles three times distinctly, his face being towards the wall and the said Apparicon at his back, who hearing himself called by his name turned about towards the said Apparicon, and there beheld one in black as in a Priests garment, at which the said m.r Knuckles being sore affrighted issued out these words, (Viz.t) In the name of the ffather, Son, and holy Ghost, what art thou, I am sure thou art no mortall creature, the answer by the said Apparicon replyed was as followeth; No more I am not, but I have brought you good news, with that the said m.r Knuckles made answer, what news; then the said Apparicon answered, Goe you to a place called Edmunton, and hard by the Churchyard in an Orchard under an Ashen Tree do you dig seven foot deepe, & there are Twelve Leaden pots every Pot being a foot Square, whereof eleaven of the said pots are full of Gold and the Twelfth pot is either then all the rest, with that the said party James Knuckles replyed who is this Gold for, — with which he answered it is for your selfe, and none elce. before you goe, with that he vanished away.

About three months afterwards the said party went to dig under an Ashen Tree as before directed by the Spirit with other company, and they digged two foot, and found the ground never before opened, at the which they left of digging there, and went to another Ashen Tree in the said Orchard, and they had not laboured above half an hour, but the — said Apparicon, (as he Supposed) appeared unto all the Company on the other side of the hedge and Spake as followeth to some of the company who were Quakers, what is the matter with these Quakers, that I cannot take my rest, you dig for Treasure, and there is none belongs to you, therefore I wish you to begone, at the which one of the Quakers — Spake to the said m.r Knuckles and called him by his name; James I See that thou Speakest truth, for here is the said Apparicon thou toldst us of which thou Saidst, — should meet us here, (for it seemes the said James Knuckles did believe such a thing before) but no sooner were the words Spoken but the Apparicon vanished, and then happened such a Tempest or Hurricane, that the Man of the house came to them and desired them to begone, for he said that they had raised the Devill, and wished them to begone, otherwise he would raise the whole Town upon them, at the which they desisted for that time, and the 3.d party James Knuckles was going homewards, was blown of a Mayre into a certain Ditch up to his Waste, and the rest of the Company dispersed, where he know nothing of them, untill such time as he came to Nowmg-ton, about three or four miles distant, where they met together.

Whereas likewise we have Credible Information by Richard Brickendon, that at a certain place in Berkshire called Inkpon, at the parsonage yard there lyes hidden the Sume of One Thousand pounds of Barbary Gold in an Iron pot, covered with a Tyle, we would know the certainty & truth thereof, that we may enjoy the same and convert it to our necessary uses.

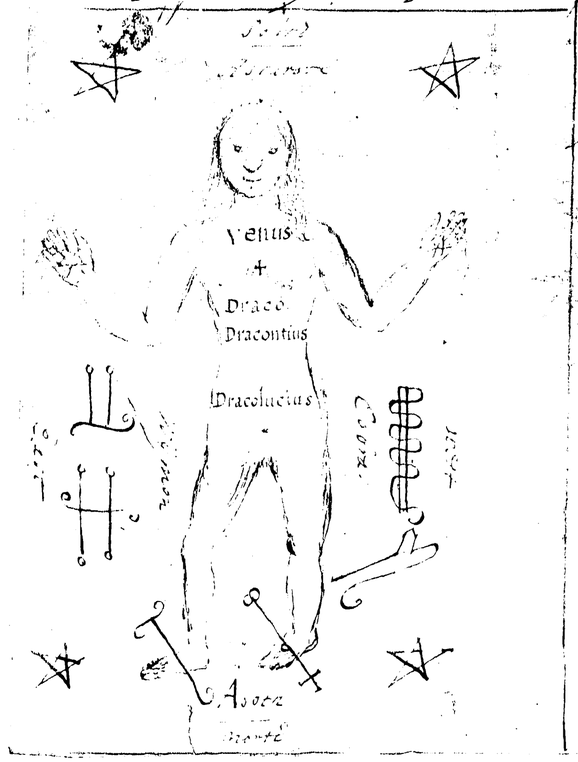
whereas

mind, body, health, soule or spirit nor in any action, or motion whatsoever but that the said
N. be at all times and in all places continually troubled, and disquieted in soule, spirit and in minde
and that not the said N. be at rest nor quiet, neither in sleeping, waking, lying down, rising up,
early or late, day nor night, eating nor drinking, writing nor reading, sitting nor standing, talking
nor walking, at home nor abroad, on the land, nor on the water, in country, court, citty, towne, village,
church nor chappel, field, wood, forest, house, barne, nor stable, nor any other place whatsoever
whether at worke nor at play, neither going nor ridding, hunting nor fowling, revelling nor danceing
nor any other sort, sports, pastime, recreation or diversion whatsoever, but that the said N.
may be afflicted and continually for evermore in all his bodys, health, soule, and minde be
greately troubled, discontented, disquieted, unsettled, unsatisfied, distempered, incumbered and even
distracted in the whole frame and composure of body, minde and constitution, untill the said N.
have fully given and freely yeelded up his or her entire love, ~~[illegible]~~ and sincere affection and onely
respects unto N nor untill he and N have his or her will, desire, pleasure and enjoyment
fully obtained, accomplished and fulfilled, in all respects, and to all intents and purposes as may
or can be whatsoever of a satisfactory promise, contract, marriage or any other perfect concern
thing or matter, wherein true love, faithfull friendship, mutuall society, & constant keeping
of leagues or covenant is required and accomplished, all matters conduceing as well towards relation
kindred, friends and acquaintance are also dependent, as well as that of marriage, to all the said
injunctions in me hereby declared, uttered, rehearsed, repeated and before spoken of I doe strongly
and powerfully conjure, command, constraine, bind and compell you o you spirit Hymon by all
aforesaid forthwith and immediately, to doe, act, per~~fect~~ to bring to passe, both wayes to
perform and fully to effect to all intents and purposes without any fraude, delay, hinderance
tarrying or delay, or any other fraudulent contrivance, harme done, wilfull obstinacy, frivolent
~~[illegible]~~ disappointment or wilfull obstruction whatsoever
~~[illegible]~~ the aforesaid spirit be [illegible] and continued three fridayes one after another
successively, except the matter be done before at any time ~~[illegible]~~
which may be continued longer at discretion, as occasion shall accordingly require; in case of
non performance or wilfull and any refractory perversenesse or wilfull obstinacy of the spirits
or dissatisfaction of the operator etc. and when all things be done and accomplished and fully
perfected, licence the spirits to depart to their orders, degrees, and places by this below, turning
the face to that point of the compasse respectively according as they were called upon, as foresaid.

The licence

For as much as thou o thou spirit Hymon hath descended from your orders, mansion and
residence, said ~~that~~ to be what is desired in the earth and hath well accomplished and
effectually brought to passe these my requests, and hath done all my commandements and
served me according to the injunctions & true contents in the bond, and bound by
the dependence, conjuned and constrained you to doe [illegible] most sacred power, force and
fortitude in excellent assistance & [illegible] and at this time [illegible]
[illegible] in this my present operation and affaires, and I doe give
release you from any your further attendance [illegible] consent and commission in the behalf the power
you have liberty and license [illegible] and by the said and in
all [illegible] your seale or caracter formes
the [illegible] of your prince who is said to be [illegible]
binding, constraining, enforcing and exploiting [illegible] the subordinate efficacy and vertue of all
to depart and return againe from hence in peace, into your orders and places of residence appointed
or you without any the least violence, hurt, dammage or disturbance unto me or others which
place, or doing the least harme to any person or beast whatsoever or wheresoever, either by sea or
land, and the peace of heaven and earth be and continue between us and you, and know ye
O you spirit Hymon that I doe also further conjure, command compell and constraine you [illegible]
and, by the efficacious vertue and power of all aforesaid, and by me be ready at all times [illegible]
[illegible] when soever

when soever and wheresoever and upon what occasion soever that properly appertaining or belonging
to your office, that you doe readily forthwith and immediately give obedience, and attendance, with
humble submission to my calls, conjurations and commands, and that you presently at my utterance
& rehearsall thereof you instantly remove and depart thereat, giving submitt thereto and



peaceably attend thereon, without violence or other
hurt or prejudice to be done either to me or to any
other person or place whatsoever as aforesaid, and so
now that at this time by virtue of this my licence
given unto you as aforesaid, depart into your orders
and there to rest and remaine in peace, being always
ready at my calls, to become obedient and peaceably
submitt thereto, and willingly to serve and obey
my commands at all times therein as aforesaid.

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on this Tile, and Name thereon affixed particularly provided, and it properly referred unto, may be strongly inclined, mentally persuaded, firmly [illegible] resolutely enforced, compelled and constrained by an irrevocable affection and positive [illegible] and dearly to love and affect N. with a true love and continuall affection during life and that only N may enjoy the true love of N. as aforesaid, and no other person living on Earth any cause or matter hindering or causing hindrance or obstruction to the contrary in any wise notwithstanding, and I also further most humbly request and earnestly entreat your angelicall assistance and help, that by the conjunction and strength of your Celestiall Power and virtue firmly united and conjoined with this my present operation and with me N. the person of the operator, being dignified by divine gifts and fortitudes that those four principall Spirits (which is said to be of the 4 Tarots, and whose abode or places of residence are said to be in the four [illegible] or angles of the aire, that is to say by name Wymon in the East, Cobras in the West, [illegible] in the North and [illegible] in the South) together with all their Colleagiants, Subjects and Servants may by your angelicall Power and supremacy be enforced, compelled, and constrained to give audience, attendance and obedience unto my invocations, conjurations and calls, and [illegible] forthwith to yield submission thereunto and effectually to bring to passe, fulfill and performe whatsoever I shall request, conjure and command them therein at all times, and in all places whatsoever without any fraud or delay, and more especially and particularly in this present operation and that by due application of [illegible] herein performed they may by the Efficacy, Power, force and virtue of their offices attract, contract, [illegible] unite and strongly enforce the true love and real affection of N. only unto N. and no other person and to continue the same [illegible] during life.

All which aforesaid being duly performed then upon a Friday an houre before the rising of the Sun make a good fire of Charcoales so that it may burn clear before sun rise, then just at sunrising place the Tile with the Image ingraven thereon as aforesaid before the fire, so as it may receive a pretty good heat therefrom that is to say about such a [illegible], or equidistant therefrom as discretion as the fire it is bignesse [illegible] then towards the East call upon the Spirit Wymon, and then turning to the West call upon the Spirit Cobras then turning to the North call upon the Spirit [illegible] then turning to the South call upon the Spirit [illegible] in manner and forme as hereunder followeth which is the Labour and Exercise of the first houre of the day, being [illegible] [illegible] (according as [illegible] before is attached and [illegible] forth at large) then let the said Tile still continue before the fire without removing it, keeping alwaies a good fire burning before it, [illegible] then on the Eighth houre of the day which is the second houre appointed to the Planet Venus which happeneth about one of the clock in the afternoon call againe upon these four Spirits in manner and forme as aforesaid, and so likewise again on the third [illegible] houre assigned [illegible], and as also the day to the Planet Venus and then the Labour and Exercise of this day is finished but the fire must be yet attended and kept burning untill 12 of the clock in the night in manner as aforesaid and then it may [illegible].

The Conjuration to be used particularly to these four principall Spirits of Tarost, Wymon in the East, Cobras in the West, [illegible] in the North and [illegible] in the South which by changing the names of the Spirits and of the angles or four quarters or points of the compass East, West, North and South and by turning the face and directing the call, invocation or conjuration thereunto, serving accordingly.

I conjure, command, constrain and powerfully enjoin thee O thou Spirit which art called by name Wymon, who art said to be a principall Spirit of Tarost, Earthy, residence and bearing rule in the East, and who art said by your office and order to have the Power and Command of the love of men and women, and over all affaires concerning whatsoever as in any wise doth appertain thereto

thereto or is concurrent therewith or dependant thereon, I conjure, command, constrain and powerfully enjoin thee O you Spirit Wymon with all your Colleagiants, Subjects, Servants and Subservients whomsoever, whatsoever and howsoever they are differenced or distinguished in your said residences of Tarost, either by office, order or degree, and through these great, powerfull and mighty names [illegible] [illegible] and [illegible] and by the seale and in the name of your Prince who is said to be Lucifer, and by this your seale or Character, most secretly binding and by the most Efficacious virtues and Powers of them all as aforesaid, imperially and firmly commanding and constraining: hearken then O ye Spirit Wymon and together with all other your Colleagiants, Servants and Subservients give audience and attendance unto my calls and conjurations and give also due submission and obedience thereunto and effectually performe, fulfill and bring to passe the true perfection of this my present worke according to the formall [illegible] [illegible], and the [illegible] of this present worke [illegible] fervently, powerfully, and [illegible] [illegible], [illegible], [illegible], N the [illegible] and [illegible] by the virtue, power and efficacy of this [illegible] operation [illegible] N the person of the Invocant, who being dignified, fortified and impowered by divine strength, grace, goodnesse and assisted through faith in the holy Trinity, by the [illegible] Power and permission, potently and confidently through the Power of Celestiall Supremacy and [illegible] confirmed upon me, [illegible] command, constrain call forth and strictly enjoin by all that I have aforesaid, conjure you O you Spirit Wymon with all your Colleagiants and Servants or some one or more of them forthwith and immediately at this my invocation now rehearsed, and [illegible] to move and descend from your order, mansion or place of residence, and come [illegible] at this my call, unto this place, either visible or invisible [illegible] [illegible] through to [illegible] [illegible] and effectually performe the [illegible] and [illegible] and [illegible] Power, Efficacy and virtue unto this Tile [illegible] or [illegible] the materiall fire, and the name or [illegible] thereon made or ingraven being the representative and similitude of N. whose name is made or ingraven in the foresaid thereof and whereon is also your name [illegible] with your seale [illegible] [illegible] and [illegible] [illegible] your order or place of residence, and forthwith and immediately to goe [illegible] with sufficient authority unto the place wheresoever the said N. is, both now and at all other times whensoever or wheresoever, and that by your Power in office firmly united and conjoined unto this Tile, to [illegible] the signature and similitude ingraven thereon, and also to this materiall fire, so as that by the operation thereof through its materiall heat entering into and [illegible] upon this said Tile by the virtue & power whereof mystically conjoined to the offices spiritually conveyed and [illegible] giving full power efficacy and virtue thereunto, either immediately by itself or otherwise by your personall attendance on the body and motion of the said N. which being so effectually conjoined thereunto [illegible] most absolutely into a [illegible] strong and assured perfection, performance, confirmation, conclusion and continuance, in fine, I doe againe boldly through the Power of Celestiall supremacy & authority, by divine dignification, grace and permission made appeare in me this day, conjure command, constrain and powerfully enjoin you O ye Spirit Wymon with all or any one or more of your Colleagiants or Servants, forthwith and immediately at this my call, to move and descend thereupon and to give all humble obedience and attendance readily, willingly, submissively, faithfully, peaceably, friendly and sincerely unto these my earnest requests, injunctions and commandments, and by virtue of all that hath been by me [illegible] rehearsed and before spoken by some one particular or otherwise [illegible] words, meanes or contrivances whatsoever not herein expressed written [illegible] forth, declared, conceived or spoken of by me to enforce, compell, and constrain with all the Power and Efficacy [illegible] may or can the said N. truly, fervently, zealously, heartily, absolutely and sincerely, [illegible] to love and truly to affect, with all integrity, continuance and constancy N. and only N. and no other Person living on Earth, and that the said N. rest not in peace nor quietnesse of mind

East	West	North	South
Setchiel	Turiel	Peniel	Porna
Chedustaniel	Coniel	Penael	Sachiel
Corat	Babiel	Penat	Chermiel
Tamael	Kadie	Raphael	Samael or Sarael
Tenaciel	Maltiel	Raniel or Ramiel	Santanael
	Huphaltiel	Doremiel	Famiel

Names of the angels governing the Spring season for the day and hour of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Talvi, Caracasa, Core, Amatiel, Commissoros, Spugliguel, Amadai, Agusita, Sarabotes Rex, Amabiel, Aba, Abalidoth, Flaef.

Names of the angels governing the Summer season for the day and hour of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Gasmaran, Gargatel, Tariel, Gaviel, Tubiel, Festativi, Athemay, Armatus, Sarabotes Rex, Amabiel, Aba, Abalidoth, Flaef.

Names of the angels governing the Autumnall season for the day and hour of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Ardarael, Tarquam, Guabarel, Torquaret, Rabianara, Abragini, Matasignais, Sarabotes Rex, Amabiel, Aba, Abalidoth, Flaef.

Names of the angels governing the Winter season for the day and hour of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Farlas, Amabael, Ctarari, Altarib, Geremiah, Commutaf, Affaterim, Sarabotes Rex, Amabiel, Aba, Abalidoth, Flaef.

And after the aforesaid angels are called upon by name according to the day, hour, season or quarter of the year, wherein they are severally and respectively ruling [illegible] this [illegible] as followeth.

O ye benevolent angels [illegible] and [illegible] ye [illegible] by the [illegible] of [illegible] [illegible] and names of the most high and incomprehensible [illegible] God [illegible] [illegible] Tetragrammaton [illegible] [illegible] and assist me in this my present work [illegible] [illegible] as ministering assistants, helpers and coadjutors in the effectuall [illegible] [illegible] effecting, and [illegible] [illegible] perfecting this [illegible] [illegible] and [illegible] and [illegible] and according to all those my forementioned [illegible] Petitions and Requests [illegible] by me, and [illegible] unto this Planet Venus in forming, making or engraving of this Image or figure and all [illegible] [illegible] and properly appertaining thereunto, and [illegible] your Power firmly conjoined, consubstantiated [illegible] [illegible] therewith that by [illegible] of [illegible] [illegible] [illegible] exercise and observance of this my present work [illegible] [illegible] the Image, figure, similitude and [illegible] of N. may be infused and compelled [illegible] [illegible] and [illegible] [illegible] to [illegible] favour and affect N. and no other Person living on the Earth with the greatest of [illegible] constancy, integrity, fidelity and continuance that possible can or may be, during the naturall life of them both the said N. and N.

Then [illegible] the invocation that must [illegible] in order be [illegible] to the [illegible] of Venus, [illegible] [illegible] assigned and [illegible] to the day and hour as followeth.

I conjure and bind it by your power O ye great and [illegible] Celestiall Angels of Light in and through this [illegible] mighty and powerfull Name of the most High, incomprehensible [illegible] Eternall [illegible], omnipotent, [illegible], Lord God of Hosts, [illegible] [illegible] and by this [illegible] [illegible] and by the mysticall and sacred Efficacy, virtue and power thereof, originally [illegible] and [illegible] [illegible] [illegible] and only Creator of Heaven and Earth [illegible] [illegible] I also conjure, confirme, and bind it by your Power O all ye holy Celestiall Angels [illegible] [illegible] [illegible] God.

Amen

3 Friday, who created fourfooted beasts, creeping things and other living creatures, and also Man in the sixth day and gave power to Adam over all Terrestriall Creatures of the Creation (which are [illegible] of the Name of the Creator in this Place) I also conjure, confirme and bind it by your power O all ye blessed, Celestiall Angels of Light, serving in the third sphear before [illegible] [illegible] the great, renowned, powerfull and mighty Angel of the most high God in the order & hierarchy of Angels called the order of Principallities, and that by your Celestiall and sacred Influence and virtue, equall power and efficacy, by due conveyance and divine permission may descend and be conjoined, consubstantiated & united herewith and so affixed, incorporated therewith, that it may prove [illegible] and [illegible] so effectuall and efficacious, powerfull, that no opposition, frustration, prohibition or any obstruction or other hinderance whatsoever proceeding from what cause soever may in any wise oppose or destroy the virtue, power and efficacy thereof, but that by your celestiall influence and holy assistance firmly therewith conjoyned and that my [illegible] being dignified and [illegible] of divine strength and illumination, may by this exercise and your Angelicall assistance make this my operation fully and compleatly ~~[illegible]~~ effectuall for the true obtaining and [illegible] enjoyment of the love & affection of M unto N. and no other Person in the world, and that in order thereunto, and for the better effecting and bringing to passe thereof, those four principall spirits which are said to be of the [illegible], and whose abode or places of residence are said to be in four [illegible] or angles of the aire, that is to say [illegible] in the East, [illegible] in the West, [illegible] in the North, and [illegible] in the South, may by your angelicall power together with all their colleagues, subjects and [illegible] be enforced, compelled and constrained to give audience, attendance and [illegible] supremacy, [illegible] submission and obedience unto my invocations, conjurations and calls, readily forthwith to yeeld [illegible] [illegible] whatsoever I shall require thereunto, and effectually to bring to passe [illegible] and perform [illegible] without [illegible] [illegible] ~~[illegible]~~ especially and [illegible] in this present operation any fraude or delay, and [illegible] that on due observation of exercise herein performed, they may by the Efficacy, Power, force and virtue of their offices, attract, contract, firmly unite and strongly enforce the true love & [illegible] affection of N. onely unto N. and no other Person, and to continue the same [illegible] during life. O thou Anael, Celestiall and glorious Angel of divine [illegible] [illegible], and being [illegible] who art said to be the blessed Intelligence of the Planet Venus, and [illegible] [illegible] before the honoured and mighty Angel [illegible], in the third heaven, orb, sphear, order, office or hierarchy of Angels called Principallities, and who art by the originall decree of the Almighty constituted and appointed governour of this day, being the sixth day of the week, I humbly beseech you and earnestly entreat you and urgently request you with incessant petitions and continuall supplications in and through this great, mighty and powerfull Name of the [illegible] high and immortall God of hosts, Jehovah Zebaoth, and by this great [illegible] and sacred Name [illegible] [illegible] and also by this [illegible] mighty and sacred Name [illegible] who created all fourfooted beasts, creeping things and other creatures in the 6th day of the [illegible] and by the Star which is called the Planet Venus by all aforesaid I doe againe and againe humbly beseech and earnestly entreat you, with incessant petitions and continuall supplications, to assist and be present in this my present affaire, exercise and operation, and that by your Angelicall supremacy by divine conveyance and permission, power, efficacy, virtue and confirmation may be added, conjoyned, affixed, consubstantiated, perfectly united and inseparably incorporated with this Image or figure engraven or made on this [illegible] with those [illegible] words, names, seals, characters and other matters or things properly thereunto pertaining and belonging, and that by virtue of your power, conjoined with my exercise and operation herein, N. who [illegible] this Image or figure here made or engraven in this

all amazed & astonished, for by the side of an Alder neare a Well, wch some of my company in searching & digging for Treasure, chanced to finde in former tymes, wch at this tyme is a very faire spring: There a fire off, before any of 46 came neare this place, was brought & layd over glass Ball wch stood in the midst of our Glasses, upon the Table this night before with all the matter of appearance in it, & there left standing upon the Table, when we left this Room and from Action, & ye booke of this Action, wch are all knowne to be ours; but coming home we proved it to be ours. For entring this Room wch was locked, we found our middle Glass wanting, & was gone, but this Pedastall wherein it stood left behinde, for our great wonder and astonishment. This Wood was a full mile from our house of Election.

Wednesday this 22. of Septembr 1646.

At ii. a clock at night we began Election, against wch after some tyme we perceived at least iii. Mercuries come upon the Table wth great force, & needs such nothing & fly very about ye Room, y^t we were all astonished, for no short some of our company did not know whether to stand or run, for after them descended a great stone into the holy water, wch made the water flash all over the Concave.

all amazed & astonished, for by the side of an Alder neare a Well, wch some of my company in searching & digging for Treasure, chanced to finde in former tyme, wch at this tyme is a very fine spring: There a far off, before any of us came neare the place, was brought & layd our glass Ball wch stood in the middle of our Glasses, upon the Table the night before with all the matter of appearance in it, & there left standing upon the Table, when we left the Roome from Action. At ye roote of this Alder, wch we all knew to be ours, but coming home we proved it to be ours. For entring the Roome wch was locked, we found our middle Glass wanting. It was gon, but the Pedastall whereon it stood left behinde, for our great wonder and astonishment. This Wood was a full mile from our house of Action.

Wednesday the 22. of Sept: 1586.

At 11 a clock at night we began Action, againe & after some tyme we perceived at least 11 Acornes come upon the Table wth great force, & made such ratling & flying about ye Roome, yt we were all astonished, for in short, some of our company did not know whether to stand or run, for after them descended a great stone into the holy water, wch made the water flash all our Concernes.

Take a New Tile as it comes from the kiln, and lett one side thereof be very smooth and upon the day and hour of ♀ the Moon increasing ingrave the forme or figure in the name of the partie inquired after and according to their Sex with a point of Steele or ingraver, that it must make a good impression therein, with the head thereof bending a little forward and first over its head inscribe the name of the parties Mother (if it can be knowne), and upon its forehead both the Christian and Surname of the Partie; and then all the other names and Characters on the severall other Parts & places of the Image or figure as it is more plainely shewed forth here after.

It is to be remembred that in the making forming or ingraving of this Image or figure the artist ought to turne his face towards the South, or more properly thus. if this work begin in the first hour of ♀ in her day at the rising of the Sun then must the artist turn his face toward the East, but if ♀ be orientall and riseth before the Sun then must the face be turned a little more ~~East~~ Southward; but if she be Occidentall and riseth after the Sun then must the face be turned a little more Northward, or East by North, and as the Star mooveth so lett the artist moove his face so that it may be still [illegible] towards the Planet ♀. and if this operation continue [illegible] so that it is begun in the second Planetary hour of this day then lett the operator turn his face exactly [illegible] towards that point of the Compass where the Planet ♀ should be at the beginning of the work, and so as the Star mooveth a little more westward, to wit the continuance a little therewith, [illegible] to keep it directly towards its significator, observing if ♀ be orientall then it goeth before the Sun wch showeth that the face must be turned then more westward or Southward, and if it be Occidentall then it followeth the Sun wch intimateth the face to be turned at the beginning more South or South East. Then if the work is begun or to be finished at the third planetary houre appropriated to this day, (for it is to be observed that if this figure cannot be finished in the same hour it is begun, then it must be laid aside untill the next planetary hour thereof) [illegible] Northeast, and if ♀ be orientall then appoint more to the west, and if Occidentall then appoint more to the North, and in making forming or ingraving this Image, or figure (observing what is to be observed as aforesaid) call upon the aide and assistance of the Planet ♀ in manner as followeth.

O ye Celestiall, glorious, bright and shining Star wch is called the Planet ♀ I doe conjure you by this great name of the most high god Jehovah Zebaoth and his divine attribute Netza and by the holy Hierarchy of angels in the order of Principalities, and by the great and sacred Intelligences Anael and [illegible] principall angels [illegible] of the most high god, as supreme head of this said Hierarchy, serving before the great high and Omnipotent god, to assist me in this my present operation, and affaire, and to help me by the aide and angel, by power of your sweet Influence, conjoined & consubstantiate fully and firmely herewith, that by the vertue and power of my doings, Exercises and conveyances of this my present work of the Image figure, similitude & representation of N. may be [illegible] enforced, and compelled wholy, clearely and intirely, soly and onely to love favour and affect N. and no other person living on the Earth, with the greatest of Zeale, Earnestness, Integrity, fidelity, and continuance that possibly can or may be during the naturall life of them both the said N & N.

Which all is done and finished on the Tile, and this same [illegible] fitt for operation you shall first humbly invite all the angels that governe the day, hour and season thereof wch are as followeth

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Friday Sept: 19. 1606.

At ij at night we begun Action againe, & before we were well Seated in the Circle, undoubtedly they were with vs, for from the Fuming pan wch stood vpon the Table, there came forth all great Flashes of Fire one after another, & a pretty long space betwixt each Flash, & betwixt every flash a Blaze as blew as Steele, & such a strong & damnable stinck of Brimston yssued from thence as was ready to choake vs all. whereupon calling vpon high action, immediately appeard a great a Flint Stone, wch came upon the Floore wth such a force, that the Floore shaked; and immediately after proceeding further and constraining higher, there descended a Sibble downe, wch broake our Bottle of red Inke, all ni pieces standing vpon the Table before vs all; and after a little space longer, there appeard two Accorno's upon the Table, wch with the Sibble layd visibly before vs during the whole Action. After this there appeard in the Stone wch stood in the midle, a thing like vnto a Crocadile, turning & twisting vp his Tayle about the Glass, wch before Action was done, tourned to the shape of a Priest Man, & so vanished. But being resolute & resolved, before there to be visible appeares, nothing should enter the edge of the

Circle

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Circle then Sought to have done, had he to have been nipped out, for some part of my Booke hanging ouer the Circle had such a Blow, wch beat the Booke quite out of my hand, to the further part of the Roome, & almost brake me ouer, wch all the Company saw & beheld with great wonder. After wch pretty feate, there came to our hearing the sweetest harmony of Musick, that ever Eares heard, wch continued some hower, but ever Louder then the humming of a Thousand Bees, wch ever could not suppose to be any thing, but for Joy they had hindered our Proceedings by breaking the Booke out of my hands and spoyling the height of our Action for y hour. wch ni all likelyhood was so; for immediately after our Booke was gon, what ever before called for, quickly came, for there was — sundall glances all about the Roome, and especially at one end of the Roome appeared something of a whitish colour, but did not continue long; but quickly after this, there came a great black Beare Bowle wch swiftly run quite round the Circle, & so vanished, and so we gaue ouer for that hower.

But take notice that the next Morning after this Action, & Mr Carey Company, walking toward a Wood, where we supposed this Treasure to be layd & hidden; we there were

all

could not till, but be what it would, as it came soe it went, for we could not finde any thing.

Thursday 17: Sept: 1696.

At 11 at night we began Action again; & having Invocated severall Invocations and Constraints, there appeard 3 Sparke of fire, wch broke & was quickly gone, next appeard a vale or Curtaine in the Aire, of a very bright Colour, wch continued a great while, & so vanished, & after that appeard severall black Clouds, filling the glass with darke dismall shew, but immediately proceeding and invocating higher, we had more remarkable matters; for there was throwne a great piece of Fyle, with such a force upon the Floore, that if it had hit upon the head of any of the Company, it would have split their Scull & and there it lay visibly upon the Floore before us during the whole Action. Immediately after came another great blow upon the Floore visible to us all, wch made a very great noise & rattling, wch after Action, are perswd to be a great piece of Earth Fyle, wch did make the Company very much to admire how it should come there, it being very wett, as if it had newly come out of the Earth, but proceeding yet higher, & Invocating at large

large, there appeared a thing like unto a Fly, wch hovered & flew all over the Lamps Candles & Receptacles a great while, at last it flew downe upon the Table, & ran upon the Scale of the Spirit, & there visibly to us all, did not scale one Lyne nor Scrowle in the Scale unsearched, but run over it all, & there whirled round severall times together, & likewise run over every Lyne of the Board, & likewise run over every Section & thoroughly searched all our writings and viewed our concerns at large as they lay presently after appeard 6 large Flyes which hovered all about the other Flye & soe all vanished at once, & was never seen after, after that appeard severall shapes very black, glancing up & downe the Room, but quickly vanished. After this some thing fell against with a very great noise neere the Table, & there whirled upt downe for a great while together, & so vanished & was never since againe, nor never could I finde what it was. Fyne being spent & our Action almost over, we Licenced them to depart to their Orders, at wch Licence there was such a Noise, & such a rattling upon the top of the house, as if a fleet & Horse had run from one end of the house to the other and so we gave over for that Action.

Δ we were at dynner often so he ended.

good: I say, they, begin to repine, at that they have
. . . . . . Let those which are of time, yeld to tyme.

One everlasting comfort of grace, and perfect Love be amongst you: to the honor and glory of him that loveth you.

Beleive for the teacher his sake.

All thou demandest, is answered..

Of our selves (we say) we desire to be with you.

And what is of us the same be it unto you.

E. K. — They pluck the Curtaine afore the Stone, all over;
The Curtaine is like beaten gold: [The other Curteine did not cover all so wholy as this did.

Δ. Semper sit benedictus Trinus & Unus,
Æternus et omnipotens Deus nr
Amen

Liber sexti Mysteriorum (et sancti)
parallelus, Novalisq; sequitur.

I Copied this from Dr Dee's Originall with my owne hand, & finished it the 13th of Aug: 2H: 15'. p. M. 1674.

E Ashmole/

αLo76t7, 13 (Ӄ. 2H 15. p. M. 1674.

Wednesday Oct: 16: 1585.

At 11. a Clock at night, I & my Companions having begun Action, at the request & full consent of all the Company, we did fully agree, that we should not desist, till we had brought something to perfection, & having begun Action, & all things for the same purpose ready & fitted; there give a briefe & true account of what follows.

After the first Invocation, twice or thrice repeated, there appeared two Men, in the furthest Glass, visible to some part of the Company, & not to other some; but proceeding on, & Invocating highly, there came a very great blow upon the Floore, wch made a very great noise, & before it ceased, it did whistle about severall tymes, to the astonishment & admiration of all ye Company, & still proceeding on, & reading further, there came something, wch fell pat upon the Table, & from the Table upon the Ground, wch made a smaller Noise upon ye floore, then the other did & so vanisht, & soe much for yt night, only when Action was ended, we could finde nothing that was the cause of yt noise, for what it was, we

could

we ~~have~~ are his mouth . . . ar scholars, & without vs, you could not heare him: Ney . . . we heare him of our selves.
Consider the first, respect the second: Measure your selues, as the Third.
For what you were and shalbe, is already appointed.
And what he was, is, and shalbe, it is not of our determination
His purposes are without end; yet to an end; in yoke, to an end.
Note, we shalbe called upon. Therefore when you shalbe called upon, Do that which is comanded: But appoint no forme vnto god his building. Many windes are to come: but their fury is in vaine: It is said:

The Conquest shalbe yours.

Albertus Lasky. To the purpose . . . who puts vp this princes father with desire to visit these countries; or who hath so prevented him: even he that hath provided him a son, as an arme vnto his chosen.
Truly the hills shalbe covered with blood: the Valleys shall take vp the Cedar trees vnframed. He seeth these places, but knoweth not to what end: #
Prophetia de regno Alberti a Lasky. Sed ipse nobilit constanter se converterit ad Deum: et abhorruit deos, &c:
For behold, the Lord hath said: Thou shalt governe a people, a tyme there is. It is prefixed: and it is the course of the Sun. Then shall it be said vnto him, O King:
Fornication When you seemed to be carried vnto Mountaines, you touched his . . . Behold (saith He) fornication shall not prevaile . . . the very stones shalbe taken away: and the Tables shalbe covered with blood: and their daily Banket shalbe WO, WO
Just facienda. Whatsoever thou takest in hand, First Looke vp: See if it be Just: If it be, put forth thy hand;
The dead man. # ~~He saith~~ is dead, in respect of his absence: But honor him whome God hath sanctified.

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For, it is granted.
It is said, I haue given thee power, and thy persuasion shalbe like Fire: And for my names sake, thou shalt triumph against the mightiest. But beware of Pride.
Alb: Lasky. Many Witches and Enchanters, yea many Diuells haue rosen vp against this Stranger, and they haue said; We will prevaile against him: for why? There is one that aspireth; and he it is, that seeketh his confusion: But I will grant him his desire. He shall doe good with many: your names are in one Booke. Feare not therefore, Loue together: There shall arise saying, Let . . . . . talked with Strangers.
Alb: Lasky his name, in our Booke with our names. But I . . . . . I will driue . . . them from their owne . . . . . The Bones which are buried a far off . . . . . his bones . . . . . lie . . . . . to . . . . . They doe spit vengeance against . . . . . them in their owne filthiness . . . . . All men looke vpon the . . . . . ause it is glorified . . . .
Faces marked Happy are they whose faces are marked and in w . . . . . is a peircing fire of workmanship I will moue the Prince (saith the Lord) Be . . . shall shortly say, O giue me Counsaile: for th . . . . . counsailed me conspire against me:
* The Company for the Mynes Royall, wch had made A.S. Vnto a Leafe for Deuonshire Mynes &c: Behold, such as shewed the little friendship, are rather such . . . dede (as thou iustly hast confessed) as were forced to doe . . . . good

all covered with precious Stones: and in the middle thereof, a round thing, like a Carbuncle stone, bigger then ones fist.

Mi: — This
Vriel — That } [they said, pointing about the house.
Rap: — Wee.

E.K. — They bring in a Throwne like a Judges Seate or Throne, & set it vp, with the back of it to the Walls.

Mich: — Be it covered for a season. For ever & ever, and ever, is thy Justice, O GOD [all three said]

E.K. — And there . . . . came light fire flashing from the Throne:]

E.K. — There cometh a Beame from the Throne, and through Raphaell his head; and seemeth to come out of his mouth, The other two seeme to kneele downe; Michael on his right hand, and Vriel on his left.

Just. Raphael — I will speake (o Lord) because it is iust that thou hast commanded.

Peccatorum remissio — Your rashness (ô worldlings) is troden vnder foote: He saith (I say not) your sinns are forgiven

Δ — O Blessed God; ô praise we his mercies for ever: ô comfortable News.

Raph: — For, whome I will visit these doe I clense (saith the Lord) When other things decay by reason of their age and filthiness (quæ nunc sunt in summo gradu, and I will not suffer them to move one foote further saith the Lord) Then shall your branches begin to appeare: And I will make you flourish, for my glories sake. And my Testimonies are true, and the words of my Covenant iust: My paths are thorny, but my dwelling place, is comfortable. My hand is heavy, but my helpe is great. Be ye comforted in me; for from me, in my selfe I am your Comforter: and lift vp your hearts as from the strength of an other. But be you vnto me a new People: because I am to

Just. The thorny path sup. Martij 24.

you,

you no new God. Dwell with me to the end; because I haue ben with you from the begining. For, whosoever shall arise against you (Behold) I am with you.

Your Fathers lived in darknes and yet were revived,
Yea yor. Fathers were in Light, & yet they saw not Truth.
But I will be knowne; yea the Nations vpon earth shall say,
Lo this is he, whome we haue risen against I AM. therefore rejoyce.

He said — Wee perish (ô Lord) for our vnrighteousness sake.

[and therewithall, they fell downe] But in thee wee were created and in thee we rise againe: Husch Husch Husch garmal, Pelch Pelch Pelch pacáduasam.

Angeli iniusti, respectu Justiciæ Divinæ.

Gird your girdles together, and pluck vp your mindes: I say, open your Eyes: and if you haue eares, heare: for we tremble and quake. This mercy was never, no not in Israell.

Mercy.

Decedant mali, et pereant.
Depart o ye blasphemers & workers of Iniquitie:
For, Here is Glory, Justification, with Sanctification.

I answer the . .

Δ Note: he meaneth now to such matters; as I propounded first of my selfe, and this Polander Prince &c: to giue answer. The Prince had left with me these questions:

1. De vita Stephani Regis Poloniæ quid dici possit:
2. An Successor eius erit Albertus Laski, an ex domo Austriaca:
3. An Albertus Laski Palatinus Siradiensis habebit regnum Moldaviæ.

Behold you thanked God, and it is accepted.
I say, Although we require speede of thee and of you; yet . . . . . . o speede of vs: you haue a Master,

. . . . . . fe . . . . re quire none at Gods hands in this case.

wee

Vr: — He, that saith Do this, directeth thy Judgment.

E.K — Now is there a Veale drawne before all: and all things appeare far beautifuller then ever they did.

A — I rendered thanks to the highest, and became in minde very ioyfull, that the Lord had pardoned my offences: whose name be praised, extolled, and magnified world without end. Amen.

I praied after this the short Psalme Jubilate Deo quetquot in terra versamini &c:

E.K. immediately was to take Boate, & so to goe to London, there to buy a sadle, Bridle, & Boote hose: for he had (here) yesterday, bought a pretty Dun Mare, of goodman Stenliecast, for 3: ready money, in Angelo.

God be his Guide, Helper, and Defence.

Amen.

Thursday, May 23. Circa $10\frac{1}{2}$ mane.

A — E.K. being come yesterday againe, & having ..... the Earthe, of the eleaven places before specified: Were being desirous to ..... the further pleasure of the highest therein; and in other matters pertaining to our Actions in hand: I made praier to such entent, both in my Oratory, & at my Deske, rendring thanks for E.K. his safe returne; and for the benifit receiued of late of the Gouernour & Assistants for the

The Earthe

Mynes Royall (wch I perceiued was the extraordinary working of God for their inward persuasion, they being eft very vnwilling so to let the Lease, as Iobbeymed it.) and moving somewhat touching Albert Lasky, at length E.K. heard a Melody a far off, and the voyces of many singing, these words,

Pinzu[a] Lephe ganiirax Kelpadman paraph.

A — At the length the curtaine was taken away, and there appeared a cleare whitish flame, but not fyre.

After that, came the three, wch were wont to come in.

Michael — Gravida est terra, laborat iniquitatibus inimicorum lucis.

Maledicta igitur est, quia quod in vtero, perditionis et tenebrarum est.

Uriel — Sordida est, et odiosa nobis.

Michael — Proprijs sese flagellat tremulis.

E.K: — They looke about them, as though they looked for somewhat or at somewhat.

Raph: — Vel dicit, sed non est qui audiat.

Gementem vidimus, sed non est qui misereat.

Sanctificemur igitur, Sanctum eius, quia nos Sanctificamur in illo.

Milich: — Fiat.

E.K — He plucketh all the vncall hangings downe about the place, and now they take the Table away, and the Chaire: And where the chaire was, seemeth a Canopy or Cloth of State to hange.

Michael — Transeunt vetera, Incipiunt nova.

E.K. — Now seeme like Cloudes to come about the Canopy being very beautifull: and the bottome or floore of the place,

all

The Stone

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This [a] was sounded to the end of Pinzu as we vse in English no Ballado, as with this word downe a do sounded, hey downe down a down a &c:

NOVA

May 9. Holy Thursday in the Morning.

Δ — Being desirous (before E.K. his going down into the Country) to have some comfort & token of free forgiveness at Godes hands, I brought forth the Stones.
Then I went into my Oratorie first requesting the Almighty God to respect the hearty sorrowfull paines I had endured for my offences; to regard the power and intent of my better hereafter taking him: &c: and praied the 22 Psalme, in the conclusion of the Stones.

Δ forth E.K. Anael — One, all in white, appeareth in the Stone, who said,
— It is written: It is written: yea, it is written.
Even as the father his compassion is great over his younglings & children: So, is the abundance of thy mercy (Lord) great and unspeakeable, to the Long Offences & Sinns of thy servant. For it is written
The Light of thy eyes have beheld those that feare thee,
and those that trust in thy mercy, shall not be confounded.
Be it, what it was: And be you what you were.
For the Lord, is even the same, that he was before.
But be you warned.

Misericordia Dei.
Behold my armes are Longer then my body, and I have eyes round about me: I am that I am. GOD pronounceth upon you. Be it as I have said

Δ — Whereupon he disappeared, & immediably appeared Uriel, who said,

Uri: — Actum est.

Δ — Then the other two, and the Table & Chaires and the ancient furniture appeared, againe restored, & more beautifull, then in former time.

NOTE.

Uri: — Thus, saith the Lord: Even as the Tabernacle which

which Jrestore, is ten times brighter then it was, 169
So may your worthines deserve brightnes ten times
clerer then this. The rising of Sinners doth
greatly rejoyce us, [and] That he hath said,
Do good unto those that feare me: and defend
them, because they know my name. For in
Justice they shall finde me their God: and in
mercy, their great Comforter. Therefore we say,
In thy name (o thou most highest) Fiat.
Justifie not your selfe:
Be humble and diligent:
Continue to the end. For great is the
reward of them that feare the Lord stedfastly.

Δ — Whereas the ordering of the Books co'mitted to my Judgment, in my minde it seemeth requisit, that as all the writing & reading of that holy language is from the right hand to the left, so the biginning of the Books must be (as it were, in respect of our most usuall manner of Books, and all Languages of Latin, Greek, English &c:) at the end of the Book: and the end at the begining, as in the Hebrew Bibles. The Books.
Secondly the first Leafe cannot be written in such litle & equall Squares, as all the rest of the 47 Leaves are: because the first Leafe, except 9 lynes (of the second page) therof: is all of words: some containing many Letters, & some few, very diversly: Wherfore, I intend to make many Leaves serve to distinguish the 49 rowes of the first Leafe: and at the end of every word to draw a lyne of Partition up & downe betweene the two next parallell Lynes, &c: as shall come in my minde then. Note.

A — Nothing can hinder God his determined purposes.
Vr: — Man may hinder his owne Salvation.
Fulfill those things that are commanded.
The Forme of the Booke comitted to my discretion.
Forme & write the Booke after thyne owne Judgment.
God his determination is iust: therfore put to ye hand.
More then hath been said & more plainely cannot be uttered, his workes are true, for, & to the end.

A — Forasmuch as expedition is to be made for the Earthe fetching, & divers other things: and we have made no assay to get an horse: But we could get none as we would: And without some better provision of money, than we have; we cannot redresse this euil. Therefore if it might please God, that of the Ten places Noted, we might have but the possession of the smallest of them, deliuered here, into us, at this time, it might greatly pleasure us.

Vr: — Will these worldlings hold on their iniquities?
E.K. — They pull the Legge of the Table away, & seeme to carry all away in a Bundle like a Cloude, and so disappeared utterly.

A — Herupon I was exceeding sorrowfull; and betooke my selfe to a lamentable pang of prayer.

A — After longe prayer, appeared in the Stones, a thing like a Tongue, all on fire: hue hanging downeward and from it came this voyce.

Tongue — Thou hast deliuered thy selfe vnto the desires of thy heart, and hast done that wch is not conuenient. Thou hast spoken iniquities, and therefore doth the verities of Gods Doings by us, decay in yr wickednes.

A — I doubt of the Veritie of that Tongue.

Tongue — Man (o God) beliueth him selfe in his owne Imagination therfore wipe our Holynes from the face of the Earth,

And

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And iustifie our doings, where we Laude & praise thee.

A — I became now abashed of my former speech, and perceiued my Errour, asked forgiuenes bitterly at the Lordes hand, and at length it was said,

Tongue — Doe that, wch is comanded the Lord is Iuste.

A — O Lord, forgiue me my trespasses, & deale not wth me according to Justice; for then I, & all mankinde shall vtterly perish; Vnbrast thy mercy be our safeguard, destruction is our desert.

Tongue — It is forgiven! but it shall ~~not~~ be ~~pardoned~~ punished.

E.K. — The Tongue mounted vp toward heaven, and he saw it in the Ayre out and about the Stones about a hand bredth, mounting vpward.

A. Thy Name be praised in Eternity
O God. Amen.

A — Herupon I was in an exceeding great Rashines & sorrow of minde: And sundry times, bewailed my case to God: and promised a greater care hereforward, of Gouerning my Tongue: and consenting to any vnlawfull or vnconuenient desire of my heart: yea to forbeare to accompany with my owne wife, carnally: otherwise then by heauenly leaue and permission, or if vpon my protestation making in the hardnes of the Conflict, that vnlocast the Lord, order & redresse my Cause, I shall be ouercome: That, if I shall so deliberately call for helpe, and notwithstanding be entrayned: That then such offence trespass, shall not be imputed to me, as gladly, & greedely or willingly comitted of me, &c:

May

May 9. Wednesday after dinner hora circiter 4. (10

A — Being desirous to further all things on my part to be performed, and n... to lack the company of E.K. going for the Earths (before spoken of) & to be away 10 or 12 daies: and forasmuch as the Books was to be written in 40 daies before August next: and of uncertainty of those daies when they should begynn, and also for that I would doe all things (gladly) by warranty of Counsell of our Instructor, I was desirous to know whether the Books were to be written in paper or parchment: in what colour the lynes were to be ruled, greene or blew, &c: and of divers other doubts necessary to be dissolved, I was carefull to have had some advertisement. After long praiers of us both, Nothing was either seene in the ayre or heard. Then it came into my head to set forth the Stone.

The Earths

The Books.

Note the Stone.

E.K. said, that assoone as he looked into the Stone, he saw there the Table, chaires & theire, come into the Stone. Uriel sat downe in the chaire, the other two inclined their body to him reverently: and then stood by; one on the one side of the chaire, the other on the other side.

The sides of the Table cloth were turned up, and a thing like an young sheepe, bigger then a Lambe, appeared under the Table. Then they two did kneele before Uriel and said.

The Sheepe under the Table.

Verus et Sanctus et sempiternus.

A — Then they rose againe, and they seemed to have talke or conference together, & thereupon Uriel said,

Vr

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A Temptation permitted by God.

Vr: — Be it so, because power is given unto him.

E.K — The Table, chaires, and all the three doe disappeare: and thereupon immediatly, appeared in the Stone a faire Pallace: and out of the Palace came a tall swarfavoured man, very richly apparalled, with a braue hat and a feather on his head: and after him followed a great number, all like Courtiers. & this braue man said,

Han — How pitifull a thing it is, when the wise are deluded?

A — I smell the Smoake, proceed sir in your purpose.

Han — I come hither for the desire I have to doe the good,

A — Come you, or are you sent. Tell the veritie I charge thee, in the Name & by the power of the eternall Veritie.

A — Note: After I perceived evidently that it was a wicked Tempter, who had power permitted him at this instant, I began with some zeale & eagernesse to rebuke & to charge him. But he slyly & slouthly did contemne me a good while, mock me, and at length therein to destroy me, my wife & children &c: & thereupon made my earnest praiers to God & against this spirituall enimy: but in the middle of my praiers said thus.

Han — As truly as the Lord liveth, all that is done is lyes.

A — That thy Sentence will I record against thee, to be layd to thy charge, at the dreadfull day.

A — After this great Turmoyle past, was this Voyce (following) heard by E.K.

Voyce — Perrant tenebræ, cum Principe Tenebrarum.

A — All went suddainly out of sight, Prince & Pallace & all. And the chaire & Table & Uriel appeared againe.

Vr: — Arme your selves, for great shalbe the Temptation follow: You shalbe hindred in all that may be.

Temptations & hinderances.

A — Nothing

A — Do concerning the Chamber for practise, appointed by me; and the halfe pace, whereon the Table standeth, how is allowed of?

Vr: — The place cannot sanctifie the Action, but the Action the place. But I answer thus, after the manner of men, It is sufficient.

Hereby, may many other answers be considered.

A — The A hollow feete for comprehending the A lesser Scales, how great ought they to bee?

Vr: — According to the feete of the nearest proportion. And so ao the height of the Table, &c, ao it, now, &c.

E.K. — The seemeth now to sit ni the ayre, but I perceive not any chaire behind him.

A — Are all these things of this daies Action, to be Noted with your Name, as Uriel?

VRIEL. Vr: — I am ~~Uriel~~, VRIEL, wch always will answer, untill this Action be finished.

Preach. Be mercifull, Thankefull, & merry ni him, and for him, for whose name you shall sustaine much Bodily sadnes: More then my Message, I may not: And it is done.

Multa nobis patienda propter Deum nem omipotentem.

A — Do concerning the Vision wch yesterday was presented (unlooked for) to the sight of E.K. as he sat at Supper with me ni my hall, I meane the appearing of the verry Sea, & many Ships thereon, and the cutting off the head of a Woman, by a tall black man, What are we to imagine thereof?

Note the Queene of Scotts to be Beheaded.

Vr: — The One did signifie the provision of forraine powers against the Realme of this Land, wch they shall shortly put ni practise: the other the death of the Queene of Scotts. It is not long unto it.

So she was a° 1587. at Fodringham castle, And also the same yeare a great Navigation of ships against England by the King of Spaine the Pope & other Princes called Catholicks &c:

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The Majestie of his invisible power, wch overcometh all things be among you, upon you, & rest with you for ever.

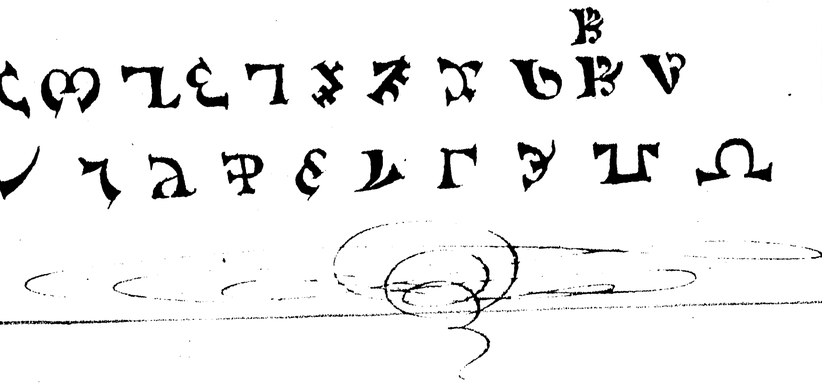
A. Amen.

E.K. — At his last worde he fling fire with his hands from him towardes us, & it spread it selfe ni the manner of a Cros.

A Gloria sit sempiterna Deo nro omnipotenti et eterno Amen.

May 6. Munday, I went to London: and E.K. remained attending the accomplishing of the promise, for the Tables ending, & for the perfect forme of the holy letters receivnig: wch two points (when I came home) I afterwards I found done. But it is to be noted, that when E.K. could not aptly imitate the formes of the Characters, or letters, as they were shewed: that then they appeared drawne on his paper with a light yellow colour; wch he drew the black upon, and so the yellow colour disappearing there remained only the shape of the letter ni black, after this manner, & vist of this quantity and proportion

Note.



first coming, and this is the third.

Vr: — It is so.

A — The Characters & Words annext to the Kings names in the utter Circumference of the great Circle or Globe: How are they to be used?

A The ^ Characters of the 7 Kings, as on ÿ former page is Babalel, Liba &c:

Vr: — They ^ are to be painted upon sweet wood: and so to be held in thy hand, as thou shalt have cause to use them

vide sup pagina praeced

A — For the bringing of the Earth hither from the x places of hidden Treasure, what is your order & direction?

Vr: — After you have eaten it shalbe told you.

A — We praied, & so went to supper:

1583.

The same Sonday May 5. [after Supper, hora 8 $\frac{1}{2}$.

A — After divers our ejaculations & pangs of praier and thanks unto God; this was sayed,

Vr: — Be it thus unto you [He praieth in his owne language]

expedition.

After this holy Booke is finished then is it necessary with expedition, that the foresaid Comandement, as concerning the fetching the Earth, be fulfilled and performed. And be it unto you as HE will.

And HE saith thus,

My Angel shalbe amongst you, & shall direct his Journey, and will bring his fete, even into the place and places, where that earthly filth & corruption lyeth,

~~lyeth,~~

Behold

Behold I will deale mercifully with him: For, Error shall not deceive him, Notwithstanding what I will have done with it, or how it shalbe bestowed, is yet to be enquired of.

How the Treasure is to be used.

Secret are the determinations, & unsearchable purposes, wherewithall the most mightiest dealeth with worldlings, and looketh unto the use & necessary application of worldly things. Many temptations shall assaile him in following this Comandement. But it is said, I will be with him. God will deale mercifully wth you. This is sufficient. Yet once more.

If thou have any doubt herein, it shalbe satisfied.

A — What if he goe first to Newbury, and with the Earth being taken thence, to procede to the other places noted in the Scrowle; and then with the Earth in those ten places, the rest of the Skroll, the Booke there with found, and the red congealed thing in the hollow stone, to come directly hither: and then the rest of this peculiar practise for enioying the premises, to be learned. Or how els will you have him order his Journey?

The Skroll
The Booke
The red Powder

Vr: — As thou wilt herein, so shall it be brought to pass.

A — As concerning the victorious Captaine, the Lord Albert Laski the Polacker, who so much desireth my acquaintance & conference, how shall I use my self, to God his best liking, my Countries honor, and my owne good Credit?

Albertus
Laski Palatinus
Siradiensis
venit ex Polonia
Londinum 1583.
May initio.

Vr: — Remember it is said, That Princes of the Earth shall not discredit, much less worke thy Confusion. He that dwelleth in thee is above worldes: and shall give thee sufficient discretion worldly, in worldly occasions. For where the blessings of God are, every thing is perfected.

My good Angel.

A As

Three kinds of knowledges in this Booke.

3 { 1 The Knowledge of God truly.
2 { 2 The number, & being of his Angels perfectly.
1. { 3 The bigining & ending of Nature, substantially

And this hath answered a great doubt.

A — What is the vse of the 7 Lamins (Tables like Arms) and from what ground are they framed or derived?

Vr:— They are the Ensignes of the Creation; wherewithall they were created by God: knowne only by their acquaintance, and the manner of their doings.

The 7 Ensignes of Creation.

A — Are they to be made in mettall?

Vr:— They are to be made in purified Tynn: And to be vsed at the tyme of their call.

At the tyme of their call.

A — Are the Letters there to be altered into the holy Alphabet Letters or Characters?

Letters to be altered.

Vr — Into their proper Characters.

A — May I not vse them as they are?

Vr —

A — How to be vsed; ranged, or layd?

Vr — To be Layd before the vpon the Table. Or thou maist place them (if thou wilt) continually at the 7 angles of the Holy Seale: 7 tynches from the other border of the holy Seale, all at once: Or else they may be painted on the Table.

The 7 Ensignes to be painted on the Table.

A — What is the foundation of the first 40 Letters, in the principall, or holy Seale Ameth: and what other vse have they, thereof hath bin spoken of: And what is the reason of such their consequence, or following each other, seeing in our practise we call them out by a peculiar Order?

Vr — Thou hast nothing there, but what hath bin sufficiently spoken of.

sup — A — If 42 Letters be 42 names, & 42 persons, how shall distinction be made betweene any two or three, of one name, & in one row?

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Vr:— How canst thou distinguish any thing with God?

A — Lord I know not.

Vr:— Yet, by this Booke it shalbe perfectly knowne: but by skyll about nature.

A — Have I rightly applied the dates to the Kings?

..... deuised their ..... go.

Vr:— The dates are rightly applied to the Kings.

A — How is this phrase The fifth of the seaventh, vnderstood, wch Befafes speakith of himselfe?

Befafes.

Vr:— He speakith so of himselfe, in respect that he shall be the fifth that shalbe vsed. In consideration of the Nature, he is the fifth, although not consequently in this Order of Operation.

A — It was promised that we should be instructed, what this Day (in this practise) is to be accounted to signifie.

Vr:— It is not to be inquired, wch is sufficiently taught, it is a thing most easy, & perfectly deliuered.

A — Adrian Gilbert how far, & in what points is he to be made priuy of our practise? seing it was said, *That none shall enter into the knowledge of these Mysteries with me, but only this worker.

A. G.

* sup

Truly the man is very comfortable to our Society.

Vr — He may be made priuy of some things: such as shalbe necessary for the necessities of the Necessities vnto wherevnto he shalbe driven.

A — The phrase of the last Tornario, which Baligon (otherwise called Sarmara, or Marmara) vsed, I vnderstand not.

The Last Tornario,

Vr:— He is the end of the three last corruptible times: whereof this is the last.

A — The one, at Noahs flood ended, the second at Christs

three tymes first

a	f	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	f	e	f	a	f	e	s
a	b	a	f	e	f	u	t	m	o	n	o
y	n	e	p	o	r	f	i	s	d	o	n
n	a	s	p	o	f	r	o	r	g	e	s
n	a	p	s	e	n	r	a	f	g	e	s
f	u	m	a	z	a	a	g	e	n	o	f

NOTE. A — Wherefore in the Table of Kings & Princes, sit down in soe divers manners? as One to have Bobogel, &

4 divers waies.

:1: Bornogo in the first row: another to have Baligon

:2: and Bagenol (his Princes) in the first row: and here

:3: thirdly Baligon and Bornogo: and in the Heptagonon

:4: Blumaza seemeth to be first discoursed of, this Princes and Ministers: but very secretly.

Vr: — Blumaza is the first, in respect (And so all the rest, are the first in respect) of their owne Ring.

That Secret is not to be delivered but by the distinction of the Books. Notwithstanding, thou hast truly & well considered of it already.

A Secret of preheminence due to the Kings &c: as in Astrology I use to make every Planet a base or ground in his oppsignification &c: & so every house of the 12. &c: in respect of his oppositall signification.

A — I required the perfect forme of the 21 Letters, that I might imitate the same in the Table of Practise, and in the holy Booke writing &c:

Vr: — They shalbe delivered too morrow.

A — Whether is the King his name Braspin, or Bnapsin?

Vr: — Bnapsin.

A — The Characters or Lamins for me was noted (Novij. A° 1582) that it should contayne some token of my name: and now, in this (accomplished the true Character of Signification) I perceive no peculiar marke, or Letters of my Name.

Vr: — The forme in every corner, considereth thy name.

A — You meane there to be a certaine shaddow of Delta.

Vr: —

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Vr: — Well.

A — Because many things doe seeme to be taken from under the Table, as out of a Showchaire, shall there be any shelfe framed under our square Table of Practise, or handsome stole, fit m^r^ apt place to lay things on?

Vr: — Those things that were delivered by shew, under an imagined Table, were the members of God his secret Providence, distributed unto his Angells as the Principalls of their Offices. But under the Table is nothing to be sit.

The members of God his secret Providence.

A — What more over are there of the great Circle or Globe wherein there are Capitall Letters under the Kings names and Characters: and also there are other Letters, with numbers: of wch we have received no instruction; and moreover of those Letters, some are averted, some averted, &c:

Vr: — The Letters turned back to back (being Capitall Letters) are equally to be divided, according to their numbers, with a Circle compassing the name and Character of the King under wch they are placed.

The other Letters, whose greatest number doth not exceed 7, are certaine By notes of wicked and evill powers; which cannot, any way, brick by the touchstone of truth be decyphered from the goods. Whereof Notice shalbe given at Large By the Books.

A perhaps somewhat like this?

He that standeth in the middest of the Globe signifieth Nature, whereupon in this first point, in the use & practise of this Work; that is to say, as concerning the first part. for it is said before.

~~He that~~ The man in the midst of the Globe or Circle.

The Booke contayneth three kinds of Knowledges.

Our Testimony of this prophesie, all the world over to be (by vs) published.

Neither are you to speake the words of this testimony in one place, or in one people, but, that the Nations of the whole world may know that there is a GOD which forgetteth not the truth of his promise, nor the safegarde of his Chosen, for the greatnes of his glory.

Our Bodies to be made strong.

Therfore (I say) prepare your Bodies, that they may be strong enough, for armore of great proofe. Of your selves you cannot: But desire & it shalbe given vnto you.

Antichrist is almost ready for his practises.

For NOW, is even that wicked Child growne vp vnto perfection: and the fier longe ready to open his Jawes.

WO therfore shalbe the Nations of the Earth: And WO, WO innumerable to those that say, We yelde.

Wickednes (O Lord) is crept vp, and hath filled the dores of thy holy Sanctuary: defyled the dwelling places of thy holy Angels: and poysoned the Earth as his owne seate.

40 daies more for the Tables writing in their owne Characters

In 40 daies more must this Booke be perfected in his owne marks, to the intent that you also may be perfected in the workemanship of him, which hath sealed it.

The fruite of this Booke.

Out of this shalbe restored the holy Bookes, which have perished even from the begining, and from the first that liued. And herein shalbe discyphered perfect truth from imperfect falshood. True religion from fals and damnable errors. With all Arts, which are proper to the vse of man, the first & sanctified perfection: which when it hath spread a while, THEN COMETH THE END.

The Backside of my Character.

The Character must have the names of the 7 Angelos (written in the middest of Sigillum Emeth) graben vpon the other side in a circle. In the midest whereof must the Stone be, wch was also brought. Wherein

The vse of the stone wch a good Angel brought to me the last yeare: Remember it is halfe an Inch thick.

thou shalt at all tymes behold (privately to thy selfe) the state of Gods people through the whole Earth.

The 4 hollow sides of the Table.

The foure sides of the Table must have foure hollow things of sweete wood, whereupon they may stand: within the hollownes whereof, thy Seales may be kept vnperished.

The vse of the Tables of practise, is only for one moneth.

One moneth is all, for the vse thereof.

*vide sup. N° 1582. May 4.

Thus saith the Lord, when I brought you vp in likenes of Birds, encreasing you, & suffring you to touch the Skies; I opened vnto you the end of your rejoycing: For, this Doctrine shall touch the Skies, and call the Starres to testimonie thereof: and your footesteps shall visit (almost) [all] the parties of the whole world.

Great long Journey to be gon of vs two.

The Silke must be of diuers colours the most changeable that can be gotten. For, who is able to behold the glory of the seat of God.

The colour of the silke for the Tables.

All these things must be vsed as that day.

All errors & doubts els may be amended by the rules of reason. But notwithstanding, Ask & thou shalt be answered.

..... the first of August next.

A — As concerning els als don Mals, what is the veritie to be placed in the midle of my practising Tables?

Vr — Write. o o e / l r l / r l u / o i t | rather thus | t i o / u l r / l r l / e o o | A

So they seeme to have been ment in ye figure of the Tables of practise before discribed.

A — From whence are these taken?

Vr — They ought to be gathered of those names, wch are first gathered by this, ~~by his~~ By order: (In the middest of them) the Kings and Princes being placed, as thou (of thy invention) didst gather them: Not putting their owne Princes next to the Kings: but as they follow in Tabula collecta by me, as thou

Princes have not put next to their Kings.

glory) And at my standing vp, I vnderstood that Vriel was out of sight to E. K. Yet I held on my purpose to thanke him, and to praise God for Vriel, that his so faithfull ministrie vnto his divine Majestie, exercised to our needefull comfort in so behement a temptation.

Deo nro Omnipotenti, sit eis Laus, honor & gratiarum actio, nunc & in perpetuu

Amen

15 Maij. May. 5.

Sonday, a meridie hor: 4. vel circiter.

Forasmuch as on Friday last, while my friend E. K. was about writing of the Tables, he was told that the same should be finished on Munday next: and that on Sonday before (it is to vnderstand this present Sonday) at afternoon all doubts should be answered: after, the afternoon had so far passed, as till somewhat past 4 of the Clock: Then we fell to prayer, & after a quarter of an houres invocation to God, and prayers made, E. K. said, Here is one, whome we looke to be Vriel, as he was indeede.

I had layd 20 questions, or articles of doubts, in writing vpon my desk open, ready for me to reade (vpon occasion) to our spirituall Instructor; who thus

began his speech, after I had vsed a few words beginning with this sentence, Beati pacifici, evangelizantia pacem &c:

Vriel — The very light & true Wisdome (which is the summe of my message, & will of him that sent me) make you perfect and establish those things, which he hath said and hath declared decreed: and likewise your minds, that you may be apt & able to receive so aboundant mercies. Amen.

A — Amen, per te Jesu Christe. Amen.

Vr. — This Booke & holy key, which vnlocketh the secrets of Gods determination, as concerning the beginning, present being, and end of this world, is so reverent & holy: that I wonder (I speake in your sence) why it is delivered to those that shall decay: So excellent & great are the mysteries therein conteined, above the capacity of Man: This Booke (I say) shall, too morrow, be finished: One thing excepted, which is the vse thereof. Vnto which the Lord hath appointed a day. But (because I will speake to you after the manner of men) See that all things be in a readines, against this first day of August next, Humble your selues nine daies before: Yea vnto (I say) the sankes of your inflected Soules; that you may be apt & meete to vnderstand the secrets that shalbe delivered. For why? The Lord hath sent his Angells already to visit the Earth, and to gather the sins thereof together, that they may be wayed before him in this Balance of Justice: and then is the tyme that the promise of God shalbe fulfilled. Dowt not, for we are good Angells.

The second of the greatest Prophisie is this (O ye mortall men) For the first was of himselfe, that he should come: And this, is from him in respect of that he will come.

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This Holy Booke.

This Booke to be finished too morrow.

The day appointed for the ope of this Booke. Aug: 1.

Our 9 daies contrition preparation.

Angells sent to visit the heape of sins in the world abounding &c:

Good Angels.

The second of the greatest Prophisie is this

Neither

requisite, and must ordinarily follow those, whome it pleaseth him to illuminate with the Beames of triumphant sanctification. If Temptations were not, how should the Sonne of man (saith the Lord) know me to be merciefull? But I am honoured in Hell, & worshiped with the Blasphemers: Pugna erit vobis autem victoria: yet, albeit (thus saith my Message) I will defend you from the cruelty of those Daies to come, & will make you perfect; that perfectly you may begin in the words of my perfection. But, what? dost thou (Sathan) think to Triumph? Behold (saith the God of Justice) I will banish thy Servants from this place & region, and will set stumbling Blocks before the feete of thy Ministers: Therefore be it unto thee as thou hast deserved: And be it to this people, & holy place (as it is the will of God) which I doe pronounce) Light without darkness, Truth without falshood, righteousnes without the worke of wickedness. I have pronounced it, & it is done.

A perfect begining.

Sententia contra istu Malignum Spum qui nobis imponere voluit.

* He spake to E.K.

But thou, o * yongling (but old sinner) why dost thou suffer thy blindness thus to encrease: or why dost thou not yeelde thy Lymmes to the service & fulfilling of our eternall writes? Pluck up thy heart; Let it not be hardned. Follow the way that leadeth to the knowledge of the end; the open sight of God his word writ, for his kingdomes sake.

You began in Tables, and that of small account: But be faithfull: for you shalbe written with in Tables of perfect and everlasting remembrance. Considering the truth which is the message of him, wch is the fountaine & life of the true, perfect & most glorious Life to come, & Follow Love, & diligently contemplate the Mysteries therein.

He that hath done this Evill, hath not only sinn'd against this, but against God; and against his truth. Judgment is not myne, & therefore I cannot pronounce it:

But

But what his Judgment is, he knoweth in himselfe. His name is BELMAGEL: and he is the Firebrand wch hath followed thy Soule from the Begining; yea & seeking his destruction, who can better counterfeit, than he, that m^ighty wickednes is chiefe Lord & Master of thy Spirits: or who hath been acquainted with the Secrets of mans fingers, so much as he [that] hath bin a director. All my sayings are not accusation, neither is it my purpose properties to be defiled with such profession. But I counsell you generally; and advertise you through the grace, and by the Spirit of unspeakable mercy, This night if your prayers had not been, yea, if they had not pierced into the Eares of him which sitteth above; Thou, yea (I say) thou hadst byn carried, & taken away this night into a Wilderness, so far distant he knows Northward, that thy distruction had followed.

A Idiotta an accusers apply.

E.K. had bin carried away in the wrath of God, if fervent praiers had not bin; so may I appeare in the begining of this nights Action.

Therefore Lay away thy workes of Youth: and fly from fleshly vanities, If not upon Joy & pleasure of this presence, yet for the glory of him that hath chosen you. I say be strong: Be humble with Obedience: For All this things, that have bin spoken of, shall come to pass: And there shall not a Letter of the Book of this Prophisie perish.

The Booke of this Prophisie shall continue.

Finally God hath blessed you, & will keepe you from A Temptation, and wilbe merciefull unto you: and perfect you, for the dignity of your profession sake: which world without end, for ever & ever, with us, & all Creatures, and in the light of his owne countinance, be honored.

Amen Amen Amen

A a malo Temptationis.

* Professio mea est Philosophia vera vide Libro primo.

A Hereupon I made most humble praier with hearty thanks to God, for his helpe, comfort and Judgment, against our enimie in this case (so greatly concerning his

glory

to doe any thinge well. To conclude, we found that with an incredible speede this Divelish figure was written downe by some wicked Spirit, to bring our perfect doinge in doubt with us; thereby either to provoke us to utter undue speeches of Gods good creatures, or to wavering minder of the worthynes and goodness of the same thinge receaved, and so either to leave off, or with fainthartednes wavering to proceede. But I by Gods grace, (contrary to such inconvenience) was armed with constancy, and confident good hope, that God would not suffer me (putting my trust in his goodnes & mercy to receive wisdome from him) to be so unjustly dealt withall, or unkindly or unfaithfully used at his handes &c; and intended after supper to make my earnest complaint to the divine Majesty against this wicked illusion & temptation of the illudinge Divill, & so we went to supper.

1583. Aprilis 29. Munday, after supper. hora 9ª.

A — I went into my Oratory, and made a fervent prayer against the Spirituall enimy: specially & meaning the wicked one who had so suddainely and subtilly and so finely counterfeited the hand & Letters of E. K. as is before declared, and by the same thinge it selfe may appeare him. Likewise E. K. on his knees (at the greene chaire standing before the chimney) did pray: after which prayers ended: yea, rather before they were ended, on my behalfe, E. K. espied a spirituall creature come to my Table. whome he tooke to be. I, and so alsoe said he is him. and thereupon came to my desire, to write as occasion should serve: And before I began to doe any

A prayed

E. K. prayed

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any thinge, I rehearsed part of my intent, uttered to God by prayer, and halfe burned my speech to God himselfe, as the cause did seeme to require. Whereupon that spirituall creature, who, as yet had said nothing, suddainely used these words —— I give place to my better.

E.K — Me seemeth to me Uriel to come, and I to be gon away.

A — Then began that new come creature to say thus,

Uriel { Most aboundant & plentifull are the great mercies of God unto them which truly & unfainedly feare, honor, and believe him. The Lord hath heard thy prayers, and I am Uriel, and I have brought the peace of God, which from henceforth visit you.

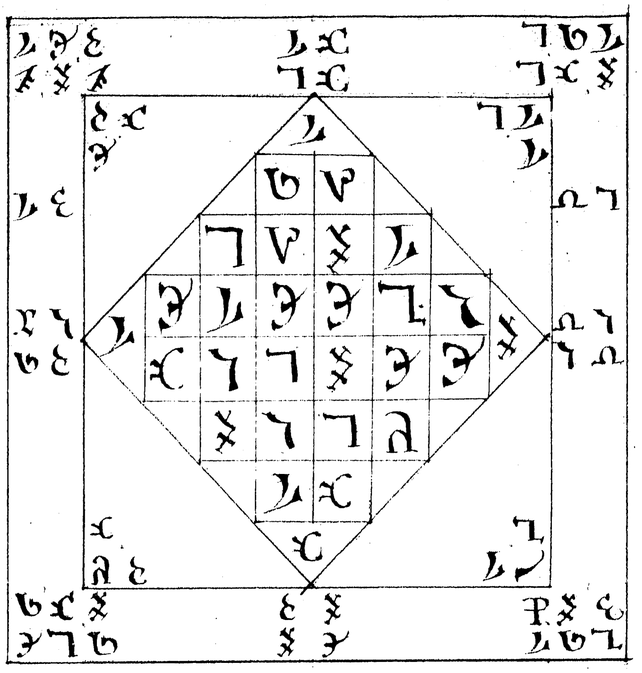
If I had not made this action perfect (saith the Lord) and wrought some perfection in you, to the end you might performe: yea, if I had not had mercies (saith the Lord) over the infinite number & multitude of Soules, which are yet to put on the vilenes and corruption of the flesh, Or if it were not hyme to looke downe, & behold the sorrow of my Temple, yet would I, for my promise sake, & the establishing of my kingdome, verifie my mercies upon the Soules of men: whereunto I have chosen three of you, as the matter & Instrumente of my determined purpose. Therefore (saith the Lord) Be of stoute & courageous minde in me, for me, and for my truth sake: And feare not the assaults of temptation, for I have said, I am with you. But as mercy is necessary for those that repent, and unfaithfully forget their offences, so is temptation

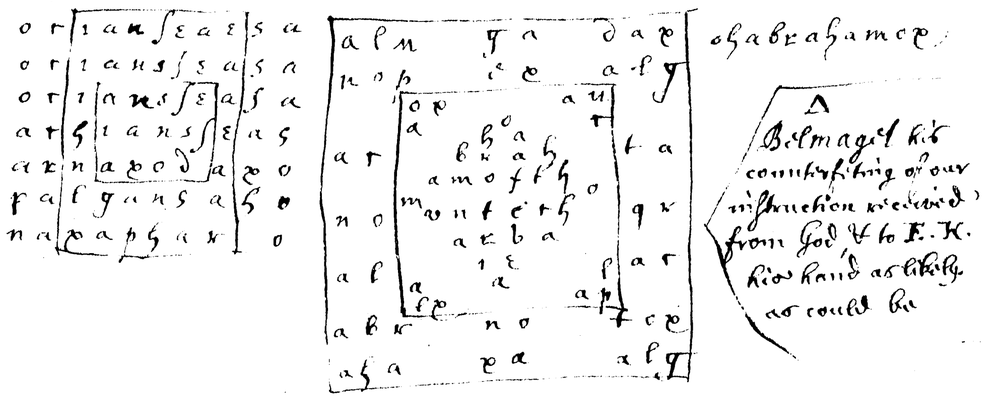
Note, Soules created before the bodies are begotten.

Three chosen,

Fortitudo in Deo et propter Deum.

Temptation necessary, requisite.



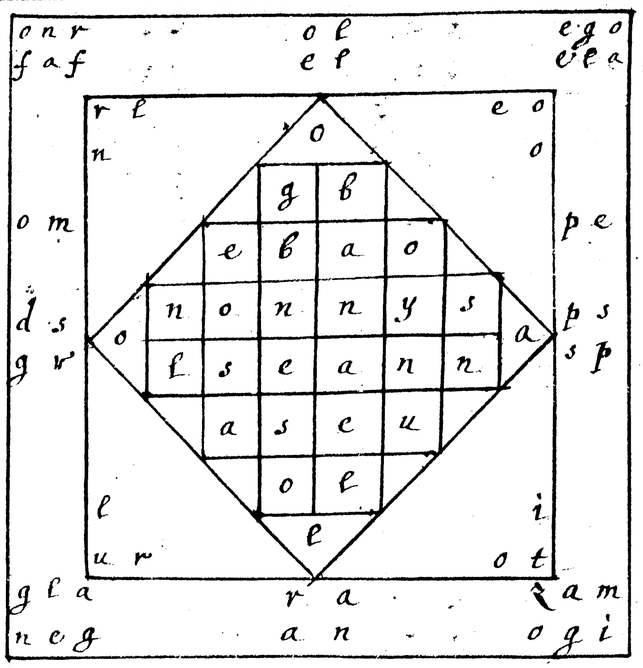


Belmaget his counterfeiting of our instruction received from God & to E. K. his hand as likely as could be

NOTE

After that these things were finished, E. K. rose up from the Table, and went to the west window, to read a Letter wch was then brought him, from his wife: wch being done he took a little Prayer Book (in english meter made by one William Hunnis which M^r. Adrian Gilbert had left here, & it lay on the Table by us all the while of this first action) and with this Book he went into his bedchamber, intending to pray on it a certaine Prayer wch he liked; and as he opened the Book, he espied strange writing in the spare white paper at the books end, and beholding it, judged it verily to be his owne Letters, and the thing of his owne doing: But being assured that he never saw the like of this Character [for Conciliation] and that other, notified by the Heart or Liver, Skyn and Flesh, before this present hower, he became astonished & in great wrath; and before said suddainly, One appeared to him and said, Lo, this is as good as the other; meaning that wch was received, & is here before set downe on the former page. With this newes came E. K. to me, and I was writing downe fayre this Action, and said, I have strange matter to impart to you. Then said I what is that? and at the first (being yet bested in his minde, with this great mistery of this subtile & supplanter of man, ambitiously intruding himselfe, to rob God of his glory) he said, you shall know. and at length shewed me this little paper, him, by, bring the one of the white Leaves in the end of the foresaid litle Booke. And I viewing it, found it to be meant to be the counterfeit of ours; but with all imperfect divers waies, after the order of our method; yea, though the words, out of wch it had sprung, had ben good and sufficient: and thereat laughed at, & derided the wicked enimy, for his envy, his ass headed foolish ambition, and indeede more blindnesse

* The fift of this Booke was Seaven Sobs of a sorrowfull Soule for sinne.



Fl: — Let downe the Kings, & their Princes, in a Table (as thou knowest them; with their Letters backward; excepting their Bees) from the right hand to the left. Let Boboges be first, and Bornogo, with his Princes.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	c	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	c	g	r	o	r	n	e	s	p	a	n
v	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

A

Note how the 3 diverse manners how the Letters are composed.

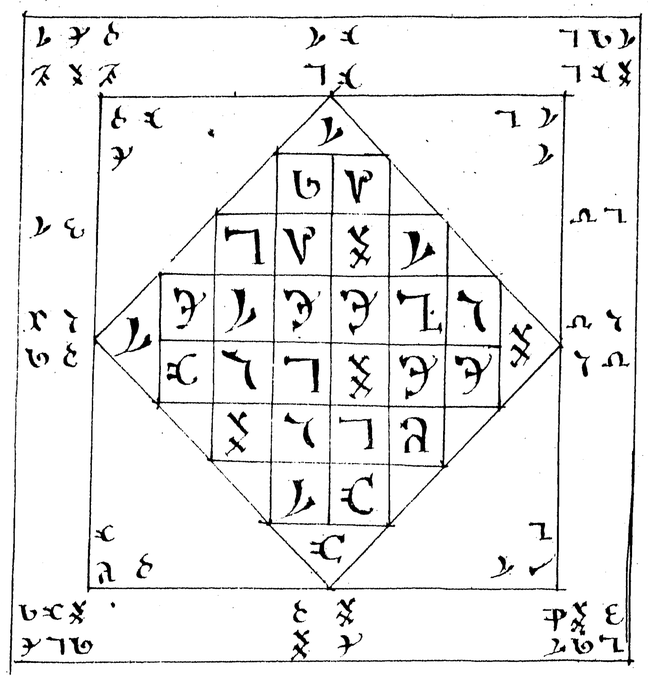
The midle is called the 1. heart or Center that about inclosing the heart, and 2. called the flesh. & two outside pillers (of two in a row) is called 3. the skyn.

Fl — Here is the Skyn turned into the Center; & the Center turned into 4 parts of the Body.

A — I see now also, how the flesh, is become the outsides: o g e l o r n o

Fl — I thank you till soon.

A — Deo nro Omnipotenti perennis laus sit et immensa gloria, Amen.



Note here of the 7 Tables of Creation, how they appertaine to the 7 Kings & Princes.

A — We understand not.

Jl — Hereby you may gather, not only, to what end, the blessed Character (wherewith thou shalt be dignified) is prepaired, but also the nature of all other Characters.

The Nature of all Characters.

To the second ——

A — Conciliation you meane.

Jl — The Table is an Instrument of Conciliation!

Instruments of Conciliation.

And so are the other 7 Characters! which you call by the Name of Tables, squared out into the forme of Planets: which are proper to every King & Prince, according to their order!

order. NOTE!

Now to the last:

A — Of concerning the end & determined Operation.

Jl — It only consisteth in the mercy of God & the Characters of these Books. For Behold, of there is nothing that cometh or springeth from God, but it is as God, and hath Secret Majesticall & inexplicable Operation in it: so every Letter here bringeth forth the Names of God: But (indeed) they are but One Name: But according to the Locall & former living, to comprehend the universall generation, corruptible and incorruptible of every thing. It followeth then, it must needes comprehend the end of all things.

The Tables of God.

Note of the Names of God.

generation (corrup: incorrup:

Thus much hitherto,

The Character is false and divillish.

The Character also was false tradition.

He that dwelleth in this, hath told thee, so long ago: The former Divill, did not only insinuate himselfe, but these things.

A — I do marvell that we had not warning hereof, ere now; and that I was oftentymes called on, to prepaire these things (Characters & Tables) and yet they were false.

Jl —

Jl — If it should have been gon about to be made, it should not have been suffered to pass under the formes of wickednes.

Note. 155

The Truth is to be gathered upon this first Demonstration (my Demonstration & yours are not all one: you will not be offended with me Sr:)

* Lapide, Mathematicae meae demonstrationis denotat.

I gave the a certaine principle, which in it selfe is a sufficient demonstration: I told thee, the placing of the Letter, the forme of it, with a lineamentall placing and ordering of that which thou lookest for.

* hic meaneth my proper Character truly made.

A — But truly I understand not.

Jl — I teach. Take clean paper,

It must be made 4 Inches square:

Pray. A — We praied.

Jl — These Letters, which I shall speake now, thou shalt, afterward, put them in their proper Characters.

Note, This to be put in proper Characters.

Write: Never since the begining of the World, was this Secret delivered, nor this holy Mystery set open, before the weddings of this world.

Write in the uppermost prick O,

and b on the right hand, & g on the left, &c:

The two extreame pricks; one on the right hand, a and the other on the left o &c:

There is the whole.

A — We praied (unbidden) in respect of the Mystery revealed. E. K. was scarce able to abide or endure the voyce of the spirituall creature, when he spake of these things now: the sound was so forcible to his head; that it made it ake exceedingly.

Aprilis 29. Munday, a meridie.

A — Do E.K. and I were talking of my Book Soyga, or Aldaraia: and I at length said (as far as I did remember) Zadzaczadlin, was Adam by the Alphabet thereof, suddainely appeared the spirituall creature, wch said yesterday that he would come again this day, uncalled: and at his first coming he said, Then, à primo.

ADAM

A — Qui primus est et novissimus, Alpha et Omega, &c misertatur nri.

Jl — Amen. Glory be to thee, wch art one, and comprehending all. Marvaylous in thy wisdome, in thee, of whome, thou wilt be comprehended.

A short Praier, but applicable to my purpose.

Every Praier with us is a Praier.

A — He taketh off his pyed coat, and threw it upon the corner of my Desk, and then he seemed clothed in a doctorly apparell: and on his head he had a wreath of white Silke of three braydes.

Apparell changed.

Jl — Well, I will give you my Lesson, & so bid you farewell. First, I am to perswade you to put away wavering mindes. Secondly, for yr instruction in these necessary ~~things~~ occasions, this is it.

An Enigmaticall Lesson

The Outsides or skin must be the Center.

There is one foundation.

The Flesh must be the Outside.

The Center it selfe must be dissevered into 4 equall parts.

This is your Lesson.

A — We

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A — Wee understand not this darke Lesson.

Jl — The Heart must be the fourth part of the body; and yet the body perfect and sound. The skin must occupie the place of the heart, & yet without deformity.

God is the begining of all things: The farthest part of all things, is in the hands of God.

The Lide shalbe found amongst the number of his One's most holy Names.

Note

The Earth is a foundation to every thing: and differeth but only in forme. In the forme of his owne application wherevnto it is applied.

God is the begining of all things, but not after one sort, nor to every one alike.

But it is three manner of workes, with his names

The One in respect of his Dignification:

The second in respect of Soncilation.

The third, in respect of an end & determined operation.

Three manner of workes with God his Names.

Now Sir, to what end, would you wraw yr Characters?

A — At our two first dealings together, it was answered, by a spirituall Creature (whome we took to be Uriel)

1 2 4 3

Sigillum hoc in auro sculpendum, ad defensionem corporis omni loco, tempore et occasione, et in pectus gestandum.

vide Inscriptionis suo loco an: 1582. Martij die 10.

Jl — But how doe I teach?

The Character is an Instrument, applicable only to Dignification.

But there is no Dignification (Syr) but that which doth proceed, & hath his perfect Composition, Centrally, in the square Numbers of 3 and 4.

The Center whereof shalbe equalls to the greatest.

A — We

After Supper, returning to our business, I first doubted of the Reade of the Letters in the Border, to be written, wch way they ought to be burned, to the Centerward of the Table, or from the Centerward.

Il — The Reade of the Letters must be right or towarde the Center of the Square Table or Figure,
Divide that within, by 12 and 7.

Note of the Square within.

A — I divided it.

Il — Grace, Mercy, & Peace be unto the lively branches of thie flourishing kingdomes: and strong art thou in thy glory, wch doest enknit the secret parts of thy lively workmanship: and that, before the weake understanding of man.
Herein is thy power & magnificence openede unto man.
And why? Because thy Divinity & secret power is here shut up in Numero Ternario et Quaternario: a quo principium et fundamentum omnis Rujus est rei sanctissimi operis.

Ternarius et Quaternarius.

For, if there (o God) be wonderfull & incomprehensible in thyne owne substances, it must needes follow, that thy workes are likewise incomprehensible: But, Lo, they shall now believe, because they see, wch heretofore could scarcely believe. Strong is the Sufficiencie of thy supernaturall power, & mighty is the force of thatarme, which overcometh all things: Let all power therefore rest in thee.
Amen.

A — The spirituall Creature seemed to cate fyre, like balls of fyre; having his face towards me, & his back towards E. K.

Il — Leave out the Ifs of the 7 names of the seven Kings, and 7 Princes; and place them in a Table divided by

12 and 7: the 7 spaces being uppermost; and therein write, in the upper line, the Letters of the 7 King, with the Letters of his Princes, following next after his name: and so of the six other, and their Princes: and reade them on the right hand from the upper part to the lowest, and thou shalt finde, this the composition of this Table. Herein are all 12 } 153
7 }
comprehended, saving certaine Letters, wch are not to be put in here: By reason that Kings & Princes do spring from God; and not God from the Kings & Princes. Which exception is comprehended, and is also manifest, in that Third & Fourth member. Round about the sides [of this Square] is every Letter of the 14 Names, of the 7 Kings & Princes.

Note of these Kings & Princes.

Hereafter shall you perceive that the glory of this Table surmounteth the glory of the Sun.

The dignity of the Table of Practise.

All things belonging unto it, are already prescribed by your former instruction.

I have no more to say, but God transpose yor minde, according to his owne will & pleasure.

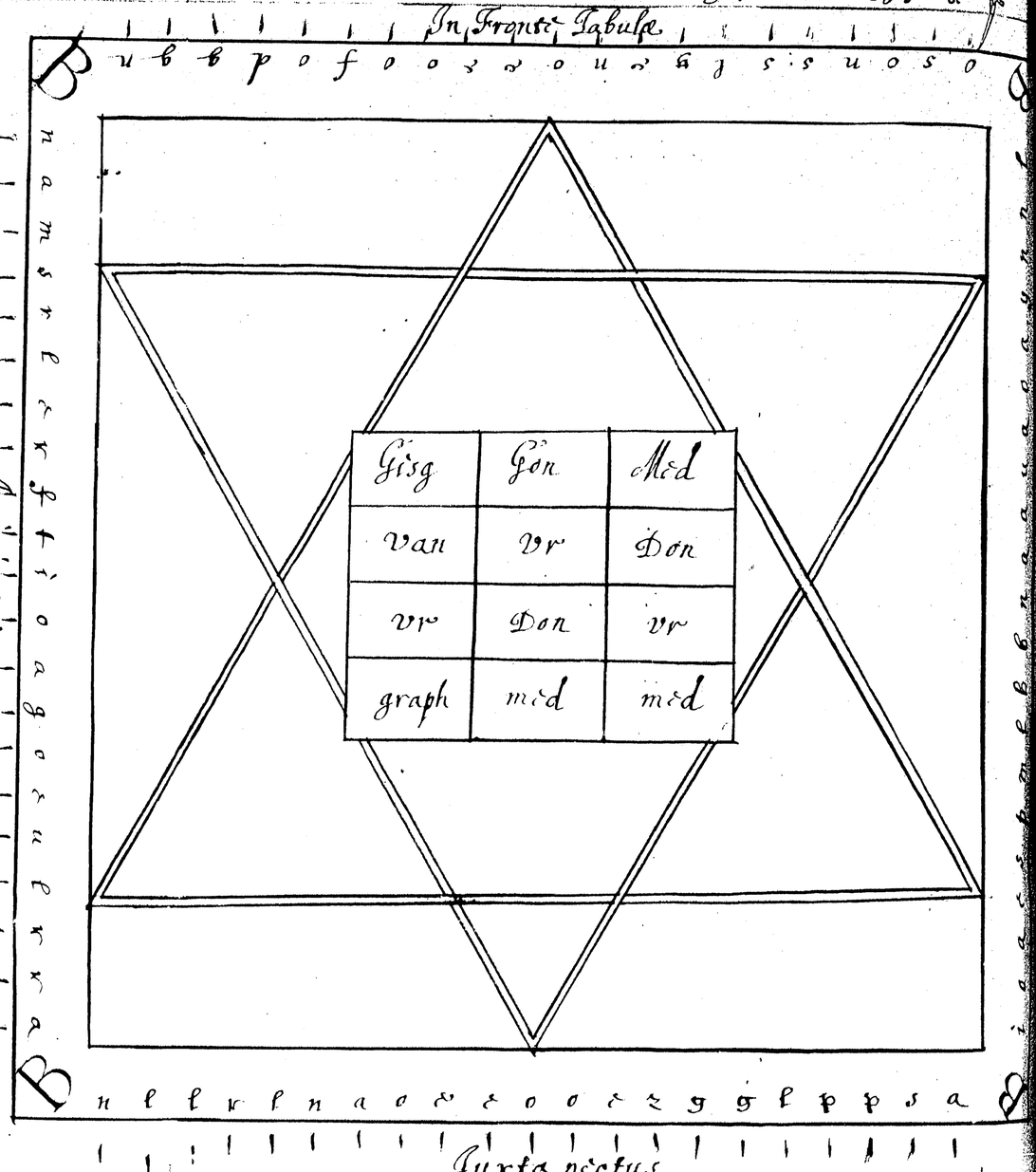
He alludeth to our talk had of Transposition of Letters.

You talked of Transposition
Too morrow I will be with you againe. But call not for me, lest you incurre the danger of the former curse.

Note danger of violating precepts of Doctrine.

l	o	n	c	g	a	n	o	g.	i	l	a
o	g	o	n	r	o	l	c	g	o	b	o
s	c	f	a	f	e	l	c	l	a	b	a
c	n	c	m	t	u	r	c	p	e	n	g
n	o	d	s	i	l	b	o	p	s	a	n
s	c	g	r	o	r	n	c	p s	f	a	n
s	c	g	t	a	r	a	z	a	m	u	l

forti
S. p.



Every one of those sides must have 24 Characters.
But, first, at every corner make a great B

Prayer is the Key of all good things.

A — After our praiers made, E.K. had sight (in the Stone) of innumerable Letters: and after a little while, they were brought into a lesser square and fewer Letters. first appeared in the border opposite to our standing place; (wch I have wished to call, in Fronte Tabulæ) these Letters following, beginning at the right hand, and proceeding toward the left.

1	2	3	4
Med	drux	drux	gon
fam	vn	vr	med
med	tal	vr	vn
drux	fam	don	graph
fam	don	vr	fam
fam	vr	drux	malo'
vr	graph	vn	tal
ged	don	med	vr
graph	or	graph	pa
drux	gisg	graph	pa
med	gon	med	drux
graph	med	med	vn
graph	vn	graph	vn
tal	ged	ceph	van
med	med	ged	vn.
or	graph	ged	med
med	van	vr	vn
gal	or	malo'	gon — wth a prick
ged,	don	malo'	drux
ged	don	fam	drux
drux	vn	vn	or

Il — What have you in the midle of your Table?
A — Nothing.
Il — Sigillum Emeth is to be set there. The rest after Supper.
A. Soli Deo Omnipotenti sit laus perennis.
Amen.

Sigillum Emeth.

After

that those Letters of our Adamicall Alphabet have a due peculiar unchangeable proportion of their formes, and likewise that their order is also Mysticall.

Jl — These Letters represent the Creation of Man: and therefore they must be in proportion. They represent the workmanship wherewithall the Soules of man was made like unto his Creator.

The Mysticall Alphabet.

But I understand you shall have a Scanner shortly.

A — I pray you what Scanner may best serve for this purpose? Can Master Lyne serve the turne with?

Jl — Dost thou think that God can be glorified in Hell, or can Sibilla dishonor him? Can wickednes of a Scanner deface the Mysteries of God?

The truth is, I am come to advertise you, least with a small Errour, you be led far aside.

Let me see the formes of your Tables.

The Table of practise.

A — I shewed him the Characters & Words wch were to be painted round about in the Border of the Table.

Jl — How do you like those Letters?

A — I know not well what I may say. For, perhaps that wch I should like, were not to be liked: & contrariwise that I should think well of, might be nothing worth.

Jl — Thou saist well.

Behold, great is the favour & mercy of God towards those, whome he favoureth. All things are perfect but only that: Neither was that shewed or delivered by any good & perfect Messager from God.

Alluding Spirits thrusting in themselves.

A wicked power did intrude himselfe, not only into your Society, but also into the workmanship of Gods Mysteries. Sathan dare presume to speake of the Almighty, those Characters are divilish: and a secret band of the Divill.

But

But, thus saith the Lord, I will raise them up, whome he hath overthrowne: and blot out their footesteppes, where they resist my glory. Neither will I suffer the faithfull to be led utterly astray: nor finally permit darkenes to enhumme them for ever. He saith, I AM, and they are most entrue. But behold, I have brought the the truth: that the Prince of reason, God of understanding, may be apparent in every part of his Celestiall manifestation.

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* I understand that the Characters are most entrue.

Therefore as thou saidst unto me once,
So say I now to thee; Serve god.

Make a square, of 6 inches every way.
The border thereof let it be (here) but Halfe an Inch: but on the Table it selfe, let it be an Inch broad.

△*

△* The Inner square of 6 inches.

In

Rome forward, when due hymne serveth for the same purpose.

Vr — Dye in thy folly: J haue said,

E.K. — Jt thundereth & lightneth about the Clouds, and now all is vanished away.

A — E.K. said, that at the beginning of his daies action, when he exercised the first voyce (this day) heard of him, his belly did seeme to him, to be full of fire: and that he thought verily, that his bowels did burne: and that he looked downeward toward his legges, to see if any thing appeared on fire: calling to his minde the late chance that befell the adulterous man & woman by St Bryde's Church in London. &c:
Also that when he had made an end, he thought his Belly to be wider, & enlarged, much more than it was before.

A — J said certaine praiers to the Almighty, our God and most mercifull father, on my knees, and E.K. on his knees likewise answered diuers times, Amen.
After this we made A.J. to understand these the mercies of the Highest, so E.K. was fully satisfied of his doubts. And A.J. and he, were reconciled of the great discord, which, yesterday, had been betweene them &c:

A.J.

Non nobis Domine, Non nobis,
sed nomini tuo Gloriam omnem laudem
et honorem damus, et dabimus
in perpetuum Amen

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Aprilis 26. Friday.

NOTE

A — By the providence of God, and M.r Gilbert his meanes, and pacifying of E.K. his discontent & passions and pangs, he came againe to my house. and my wife very willing, & quieted in minde, and very friendly to E.K. in word and countenance: and a new pacification on all parts confirmed: and all, upon the confidence of God his Service, to be faithfully and chiefly intended, and followed, in & by our actions, through the grace & mercy of the Highest.

1583. Aprilis 27. Sonday after Dinner: about 4 of the Clock.

A — So J & E.K. had diuers talkes & discourses of Transposition of Letters; and J had declared him my rules for to know certainely how many waies, any number of Letters (proponded) might be transposed or altered in place or order: Behold suddainely appeared the spirituall Creature, JL, and said,

JL — Here is a goodly disputation of transposition of Letters. Chuse whether you will dispute with me of Transposition, or J shall learne you.

A — J had rather learne than dispute. And first J thinke,

that

Garland. Beare with them (ô Lord) for thy
mercies sake. for, wouldst thou strike
A Here I mist the hearing of a word or more. A the midst of misery? Whome if thou
shouldst iudge according to thy Justice, How should
thy Name be glorified? so in thy selfe, to thy owne
determination, and writing, sealed before the creation
of the Worlde? The fire of thy Justice consumeth
thyne owne seate, and in these no power wanting,
when it pleaseth thee to cast downe, and gather them
together, as the Winde doth the snow, and inhemme
them with the mountaines, that they may not arise
to symes. But what thou art, thou art; and
what thou will, thou canst. Amen.

A — Amen.

Vr — I have measured tymes (saith the Lord) and it is
so: I have appointed to the Heavens their course, and
they shall not passe it.
The strength of man shall decay, in dispite of the
Enimy: But the fire of eternity shall never be
quenched, nor never faile.
More then is, can not, nor may not be said.
We cannot be Witnesses to him, which witnesseth of
himselfe. But (this) saith the Lord
Nota et fatue: Behold, if you trouble me once more, or touch
the wings of my Excellency, before I shall move my
selfe, I will raze you from the earth, as children of
perdition, and will endue those that are of quiet mindes,
with the strength of my power. You are not
faithfull, saith the Lord, whome you believe not.
One of vs is by the Lord confirmed in constant purpose: Notwithstanding I have hardened the heart of one of
you, yea I have hardened him as the Flint, and
burnt him together with the Cloathes of a Leper: to

this entent, he may be provided iust in my workes,
and great in the strength of my Glory. Neither shall his
minde consent, to the wickednes of Iniquity. For, from
Iniquity I have chosen him, to be a first earthly witnes
of my Dignity.
Election confirmed.
Your wordes are yet, not offensive vnto God: Therefore
will not we be offended at any thing that is spoken:
For it must be done, A and shall stand; yea, and in
the number wch I have already chosen.
A I think: A saith the Lord is forgotten here.
But, this saith the Lord, If you vse me like wordlings,
I will surely stretch out my armes vpon you, & that heavily.
Lastly, I say, { Be faithfull,
Honor God truly,
Believe him heavenly.

E.K. — He kneeleth downe, he seemeth to pray.
— Now he standeth vp.
Vr — So, as a number encreasing is always bigger: So in
this world decreasing, the Lord must be mightily glorified.
Note. Strive not with God: But receive as he imparteth.
The Mercy of my message, quencheth the obscurity and
dulness of your soules: Ignorance of the Infection, &
wherewithall they are poysoned.
Vengeance cried for. So, now the Earth cryeth vengeance. Come, for thy glory
sake, it is tyme. Amen.
A — Seeing it is said, that in 40 daies the Booke shall be
finished: and seeing it is said that our former &
Instructors shall not come, nor appeare to be till the
Booke be finished: and seeing heretofore, the Booke used
to appeare to E.K. that he might write, whensoever he
bent himselfe thereto: and seeing the same Booke, appeareth
not so now: and seeing we are desirous, to be found
diligent in this worke, and to omit no opportunity
wherein the writing thereof may be furthered: We would
gladly know, what token or warning shall be given vs &

hence forward

thim he said somewhat farder of the Letters, wch I wrote not,

Jl — Go to great M the second: for thio co it, that shall serve thio turne, If thio cannot serve thim, he shall have a Medicine, that a Horse cannot abide. Use thio, & I warrant you, your blindnes will be gone.

A remedy for the blindnes of E.K. at thio instant.

Δ — It is here greatly to be noted: that I turned in thio Booke of Marcus, 24 leaves furder: till I came to the 4to Quaternio of M the second, and there I found thio sentence notified (by my Lynes drawne, & a Note in the margent (for Contritum) sine corde contrito impossibile, est omnino liberari a malitia & vitijs. Contrivit autem cor tripartita temperantia somni dico, et cibi, et corporalis licentia: Catarrum horum excessus et abundantia voluptatem generat. Voluptas autem prauas cogitationes ingerit: repugnat vero precationi et conuenienti cogitationi.

Δ and so many daies yet wanted of the 40, if we account from the 6 day of April: But if from the tyme of the Begining to write thim, then there wanteth not so much by 9 or 10 daies.

Δ — Thio being considered by vs, we ceased and thio instant, and thanked God for hio mercies, that it would please him to make vs understand, some wist cause, why Cloudes now appeared instead of brightnes, &c.

Soli Deo eis honor Laus et gloria.

Amen.

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Aprilis 23. Tuesday, mane hor. 9.

Δ — After our prayer zoyntly, and my long prayer, at my Desk, requesting God to deale with vs, so, as might be most for hio glory, in hio mercies; not according to our desertes & frowardnes &c. At length appeared in the Skie a white Cloude, heaven cornered. And behinde the Cloude a Thunder seemed to ssound.

Voyce — When I gathered you, you were chosen of the middest of Iniquity, Whome I have clothed with garmento, made and fashioned with my owne hand — I, AM, therefore believe:

Nos

Δ — I praied and thanked the highest, that so mercifully regarded our Misery

Voyce — I, AM.

E.K — Now standeth Uriel upon the Cloude, & seemeth to looke downeward, & kneeled saying,

Ur: — Eternitie, Majesty, Dominion & all Power, in Heaven the Earth and in the secret parts below, io thyne, thyne, yea thyne; and to none ells due; but unto thee, whose mercies are infinite, ch respecteth the glory of thine owne name, above the frowardnes and ch perverseness of mans nature, ch swarmeth with sinne, & so covered with iniquity, and in the which there is found no place free from filthines and abhomination. Glory be to thee, O all Power: and magnified be thou, in the workmanship of thy owne hands from tyme to tyme, & without end of tyme, from generation to generation, and even amidst and in the member of those, for whome thou hast prepaired, the Flowers of thy eternall,

Garland

A Meridie — Afterward I began to speake of the troubles & miseries foreshewed to be neere at hand: and by that tyme I had entred a little into the consideration & talke of the matter, he appeared that said he was called, El, or Jl, & said,

— Now to the matter.

A — What matter?

El. Jl — I must have a Wallet, to carry yor wit & myne owne in.

A — Benedictus qui venit in nõie Dni.

Jl — Then I perceive that I shall have a Blessing.
Blessed is the Phisitian that hath care of his patient,
before the pangs of death doth visit him.

A — What thinke you of that cloudy Heptagonon?

Jl — Doest thou consider I goe about it?
I told thee, every thing I did, was an Instruction.
No: I cannot stand stedfastly upon this (it selfe One,
and one perfect) so cannot my mouth declare, &
much lesse speake: that you may comprehend it what
this is whereupon I goe.

E.K — He went on this Heptagonon, as one might goe on
the top of a burning wheele: (as some Horses use to
turne wheeles, as may appeare in Georgius Agricola
de re metalica)

Jl — I know what all your talke hath byn: But
such minde, such infection, such infection such
corruption: and must needes have a portion
applicable for the cure. But how will you doe?
I have forgotten all my druggs behinde me. But
since I know that some of you are well stored with
sufficient oyntments, I do intend to visit you only
with their helpes. You see all my boxes are empty:

E.K — He shewed a great bunch of emptie poticary boxes,

and

and they seemed to my hearing to rattle.

A — How commeth it, that thou pretendst to come from a favourable divine power to pleasure us, & your boxes are empty.

Jl — You said even now in yor talke, Jovis ora plena:
if my empty boxes be vertuous, how much more shall
any thing be, wch I bringe not empty:

A — Then I pray you to say somewhat of the vertue of your empty boxes, because we may have the better confidence of your fulness.

Jl — Will you have my Bill?

A — Shall we go to the Apothecaries, with your Bill?

Jl — I will shew it serve it where you list.

Judra galgol astel.

A — You know we understand it not: how can it be served.

Jl — You must needes have an expositor.
What booke of Phisick is that, that lyeth by you?

[A. There lay by me on my Deske Marcus Hermita
de Lege spirituali in Greeke & Latine, but the Latin trans-
lation lay open before, on the left side of which, the
sentence began, Non raro per negligentiam, quæ circa
alicuius rei operationem committitur, etiam cognitio
obscuratur. And on the other side, began Corpus sine
mente nihil pt perficere &c:]

Jl — Mary this is good Phisick indeede.
You found my name the other day. go to my name.

[A. So I turned to the second Booke & brought Sigillum
Emith. and there chose the word Jlemese. the thing
asked me, wch Letter of this name I liked best: and
I saide L.: because it contained the name signifying God. El. &c:

this

as yesterday he was, with one little Ned, dwelling at the black Raven in Westminster; who rayled at him for bearing witness of a bargaine made betweene the same Ned (or Edward) and one Lusk a Surgeon, who was now fallen in poverty, a very honest man &c. with a great deale of more matter, melancholick, and cross overthwartly to the good and patient ordering of our selves to the accomplishing of this action.

I replyed, & said, that we might finde our selfe answered on Thursday, as, That God would chuse, when it pleased him: and that we were not to appoint God a time to performe his mercies & mercies in, shorter then he hath spoken of: And that undoubtedly, the occasion of this black cloude, was some imperfection of ours, to be amended: and that then, all, would be to our farder comfort. And as concerning his doubting the goodness of the creatures (dealing with us) he was to blame, to say or doubt the tree to be ill, & that brought forth good fruit: for of these creatures, from the biginning of their dealing with us, unto the last houre, we never heard other then the praises of God, instructions & exhortations to humility, patience constancy, faith &c. & the things they promise be such, as God can performe, & is for his service & glory to performe: and such as have been imparted to man before: and therefore neither impossible for man to enioy againe, nor unmeete for us to hope for. and though his troubled minde did doubt yet my quiet minde, wch God hath made ioyfull through his mercies, and wch accuseth me not in this action of any ambition, hypocrisie, or disorderly longing, but is only bent & settled in awayting the Lord his helping hand to make me wise for his service according as long hyme my daily praier to him hath byn) and seeing I have & do ask wisdome at the Lord his hands, and put my trust in him, he will not suffer me to be so confounded: neither will he offer a Stone to his truly children, when in tyme of need they aske bread at his hands: besides that voluntatem timentium se faciet Deus: and (by his grace) I feare him so, and am so careful to do that should please him, that I make no account of all this world possessing, unless I might enjoy his favour, his mercies & graces.

And whereas he complained of want, I said my want is greater than his: for I was in debt almost 300 pownds, had a greater charge than he, and yet for all my 40 yeares course of study, many hundred pownds spending, many hundred myles travelling, many an incredible toyle & forcing of my wit in study ying to learne or bowlt out some good thing &c. yet for all this I would be very well pleased to be deferred yet longer (a yeare or more) and to go by & downe England clothed in a blanket, to beg my bread, so that I might at the end be assured to attaine to godly wisdome, whereby to doe God some service for his glory. And to be plaine, that I was resolved, either willingly to leave this world presently, that so, I might in Spirit, enioy the bottomlesse fountaine of all Wisdome, or else to passe forth my daies on earth with Gods favour and assurance of enioying time his mercifull mighty blessings, to understand his mysteries, make for the performing of some actions, such, as might set forth his glory, so as it might be evident & confessed, that such things were done, Dextera Domini. And many other discourses & answers I made unto his objections & doubts.

Afterward,

Sapientia.

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300 li debt

Quinti Libri Mysteriorum Appendix.

Aprilis 20 ——— Saterday.

A — This Saterday had ben great & eager pangs betweene E. K. & me; while he would vtterly discredite the whole processe of our actions; as to be done by euill ~~spirite~~, and illuding spirits: seeking his distruction. saying that he hath often hereto fore ben told him go how, but of illuding Deuills: and now, how can this be other, than a mockery, to haue a cornered darke cloud to be shewed him instead of the plaine writing, which hitherto he had written out of? and that when they should doe good indeede that then they shrunke from vs. and that he was not thus to loose his tyme: But that he is to study to learne some knowledge, whereby he may liue, and that he was a cumber to my house, and that he dwelled here as in a prison: that it were bitter for him to be nere Cotsall plaine; where he might walke abroad, without danger, or to be cumbred or vexed with such slanderous fellowes

it would doe you no hurt. Give me One: and I will make 40: and give you twenty, & take twenty to my selfe: and when you have it, I pray you let me have some little portion for my wife & children.

A — No concerning that Christ, I pray you how came the Macedonian, or Mr. Sanford to know of it, so particularly as he did?

H — Hussey told of it, openly, at the bord at Brainford in the hearing of divers. The Grecian will seeke him out.

The Greeke in Grecia perhaps can finde out Treasure, but not in Anglia. The Greeke hath a Treasure in his head, that will enrich him to be a Foole.

I was yesterday at London, I met with a Black Iyer: he had a cupple of Anigo's, that would give better Instructions.

A True it is, I had ridden thrise in a Cop-cafe, the record of my doings with Saule, & others &c:

Your Chimney here will speake against you anon; yet I am no Bricklayer. I must be gone.

A God, for his infinite mercies be alwaies praised, glorified, & extolled of all his Creatures Amen.

The Booke The Powder The rest of the Roll.

He advised E. K. to comunicate to me the Booke, and the Powder, and so, all the rest of the Roll, which was there found: saying, That Friends ought not to hide any thing each from other.

A — An old Proverbe it is Amicorum oia comunia.

Unde, Deo soli ois exhibeatur Laus
Honor et gloria Amen.

Note: There followeth Quinti Libri Mystiriorum Appendix.

Jl — Looke in yor Booke.

A — I tooke the common Lexicon: and he said, No, not that: then I asked if I should take Pauorinus his Lexicon, & he answered, not that: and I asked which then: and he said yor Booke covered with the white parchment, and I asked, that of Minsters of Latine, Greeke & Hebrew? and he said, yea, and there you shall finde that Maculosus hath only 1 y^t one word. you see it is so. Longing to it. I looked & so I found it. which satisfied me very much well.

A — I pray you what say you of Jariladrah; doe you know him? who long since did dealt with me?

Jariladrah. Jl — If he were lesser than I, I durst speake of him: But because he is greater than I, I am not to speake to him. All under, & nothing above me, I deale. Looke in yor Tables, and there you shall finde another name of his:

A — I remember not such thing.

Jl — Consider who hath set me here. If the Truth thou hast already, be of a greater then my selfe, then is it sufficient.

That was Verily. pag: precedenti. A — What day was that Name given me?

Jl — Immediately, Syr, after your worships last coming.

he pointed to E.K. A — That was Raphael: And I remember that Jariladrah, said that he must leave me, and his better (Raphael) should be my Instructor; and that then the same Raphael was in my head then, &c:

A — Sing a song to his praise who created us.

Jl — I will sing a short song.

Your doings are of GOD: your calling greate:

Goe downe & seeke the Treasor, & you shall obtaine it. Take no care: for this Booke shalbe done in 40 daies. Begin to practice in August. Serve God before. You shall know all things, ie tru oculi.

Thesaurus absconditus 40 daies August.

Knowledge to be mistic Jetu oculi.

And so, praise, glory, & eternall singing, with incessant humility, be vnto the Creator that hath framed, made & created all things, for ever and ever. Now say you (if you will) Amen. A. Amen Amen Amen

Jl — After the end of 40 daies, goe downe for the Treasure. When those 40 daies are done, then this Booke shalbe finished. The rest of the time vntill August, is for rest, Labour, & praier.

Thesaurus abs. 40. Note. till August.

A — What Labour?

Jl — In digging vp of those Treasures.

A — Must we needes digg for them?

Jl — otherwise if thou wilt.

A — How I pray you? For to digg without Licence of the Prince, is dangerous by reason of the Lawes: and to aske Licence, is halfe an odious suite.

Jl — If thou have a parcell or part out of every place of the Earth, in any small quantity, thou maist worke by the Creatures, whose power it is to worke in such causes: wch will bring it (never trust me) before you can tell twenty.

without digging.

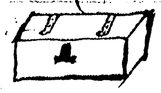
A — He meaneth. Never trust him, if it be no soe as he hath said.

Jl — No, never trust me, if it be not soe.

A — You meane those ten places, marked in the Tables, which last day I deciphered.

Ten places The Christ.

Jl — I marry, now you hit it. Yea Sir, & yor Christ also,



it

A — To whome did Adam vse it?

Il — To Cheevah.

A — Did hee posterity vse the same?

Il — Yea, vntill the Ayrie Tower was destroied.

A — Be there any Letters of that Language yet extant among vs mortall men?

Il — ... That there be.

A — Where are they?

Il — O Syr, I shall make you in Loue with yo Masterships Books.

A — Did Adam write any thing in that Language?

Il — That is no question.

A — Belike then, they were deliuered from one to another by tradition, or else Enoch his Booke or Prophisie, doth or may serue, to be written in the same Language: because mention is made of it in the New Testament, in Judes his Epistle where he saith Prophetauit & autem de his septimus ab Adam, Enoch, dicens & Ecce venit Dominus in sanctis suis facere iudicium contra omnes, et arguere ocs impios, de omnibus & operibus impietatis eorum, quibus impie egerunt; et de omnibus duris quæ locuti sunt contra Deum & & peccatores impij, &c.

Enoch

Il — I must distinguish with you. Before the Flood, the Spirit of God was not vtterly obscured in man. Their memories were greater, their vnderstandings more cleere, & their Traditions most, vnsearchable. Nothing remained of Enoch but (and if it please your & Masterships) might haue bin carried in a Cart. I cannot bring you the Brass, but I can shew you the Books. Giue me 20 daies & you shall finde them vnder your pillow when you doe rise.

Note, excellent memories for traditions continuing and preserving.

A Note 20 daies more, doe make iust the 40 daies before notified.

A — Do concerning Esdras Bookes, which are missing: what say you?

Il — The Prophets of the Jewes haue them.

A — But we can hardly trust any thing in the Jewis hands concerning the pure verity: They are a stiffnecked people, & dispersed all the world ouer.

Il — I will shew you a trick.

A — He lifted vp his foote, & shewed the sole of his shoe, and there appeared the picture of a man, who seemed to haue a scharf or double skin on his face: wch one tooke off: and then there appeared on his forehead these two figures 88

I will shew you more then that to: and will speake to a man shortly, that shall bring Water to wash every mans face.

A — What meane you by every man? shall all men be made cleane?

Il — There is a difference in washing of faces.

E.K. — This creature seemeth to be a Woman by his face: his apparell seemeth to be like a Vice in a Play.

Il — You are now a kinsman to Syngolla?

Il — I Syr, & so are you a kynsman to Syngalla.

A — A man may finde Corne in Chaff.

Il — So may you (perchance) find me an honest man in my ragged clothes.

A — This other day, when I was in doubt of the Grecian (the Macedonian) whether he had any good & profound Learning or no, he was represented spiritually, and about his hat in great Letters was written this Greeke word ΚΑΣΑΤΙΩ: I pray you what doth it signifie? I asked the Grecian & he said, Assbake

Il

Esdras Bookes.

A This might seeme to signify the calling home of the Jewis &c. spoke to come.

Note, E.K. seemed to be a woman.

Three are to be lightned.

One is not to be lightned, but all. And wch all? The two feathered Fowls, together with the Captaine.

40 daies.

Ask what thou wilt: for, untill the 40 daies be ended, shalt thou have no more shew of us.

A: J: Δ — Whether shall we give counsell, or consent to the Captaines, to go downe into his Country, as, presently he intendeth.

Vr: — No he lisseth. Δ. E. K. said that this was Uriel who now had appeared & answered all this.

Vr: — I will ask this one question, Have we any Voyce, or no?

Δ — I do think you have no Organs or Instruments apt for voyce; but are meere spirituall, & nothing corporeall. but that you have the power & property from God to insinuate your message or meaning to Ear or Eye, in such sort as mans Imagination shalbe, that both they heare & see you sensibly.

Vr: — We have no voyce, but a full noyse that filleth every place: which when you once cast off; distance shall make no seperation.

Vox angelica.

Uriell putteth one into his place.

Sit there one come that may better answer: not in respect of thy selfe, but one more neere to thy state, & thy duty.

Δ — He said this to one who came in, & departed himselfe.

Δ — This new come creature said, Would you have any thing with me Jl?

Δ Jl, or El.

Δ — Who art thou: Art thou one that feareth and honoureth our Creator?

Jl — Will you see my heart. — E. K. he openeth his body & sheweth his heart: and thereon appeared written EL.

El.

Jl

Δ — He seemed to be a very merry Creature, & skipped here and there, his apparell was like as of a Vice in a play: and

and so was his gesture & his scoffing, as the outward shew thereof was to be vulgarly deemed: but I did carefully ponder the pith of the words which he spake: and so forbare to write very much which he spake at the begining. by reason E. K. did so much mislike him, & in manner take him to be an Illuder. 142

Δ — No you are appointed to answer us by the Message of God, so answer us (who desire the pure & plaine verity) as may be correspondant to his credit that assigned you, and to the honor of God who created us.

Jl — My answer is threefold — I answer by gesture — by my apparell — and will answer this by my words. Note threefold answer

Δ — Doe you know where the Arabick Booke is that I had: wch was written in Tables & Numbers?

Jl — It is in Scotland, — A Minister hath it: it is nothing worth. The Booke containeth false and deluding Witchcrafts. All laude & honor & praise be to the One & everlasting God: for ever & ever. liber Arabicus. E. K. likneth unto.

Δ — The Lord Treasurer, hath he any Bookes belonging to Soyga?

Jl — He hath none; But certaine Introductions to all arte.

Δ — But it was reported to me by this Skryer that he had certaine peculiar Bookes relating to Soyga, otherwise named Ysoga, and Agyos, Liberi transpositi. Note,

Jl — Soyga signifieth not Agyos. Soyga alca miketh.

Δ — What signifie these words? The true measure of the will of God in judgment wch is by wisdome.

Δ — What Language is that I pray you?

Jl — A Language bought in Paradise. The Language bought in Paradise.

Δ — To whome?

Jl — By infusion to Adam.

1674 The Duke of Lauderdale hath a folio M.S which was Dr Dees with these words in the first page

Adaraia Sive Soyga vocor.

Δ — To

Thurſday. Aprilis 19. after Dinner.

Δ — Wee being deſirous to know the cauſe of this ou
stay making in the Tables of shewing as before was
accuſtomed; and now (24 leaves being written)
a darke Cloude to hang in the place of a glorious booke,
did greatly diſquiet our mindes, and brought vs in
feare of some offence lately comitted, by any one, or
both of vs, whereby the Indignation of the Lord might
be kindled againſt vs. Hereupon wee praied ou
severally; and at length (no alteration or better
comfort happning to vs) I prayed in the hearing of
E.K. (by my Deske on my knees) in great agony of
minde, and behold there appeared one standing vpon,
or rather somewhat behinde the Heptagonall Cloude,
who said

I am sent, to vnderstand the cauſe of yor griefe,
and to answer your doubts.

Δ — I then declared my minde breefely, according to the
effect of my praier, whereunto he answered at Large,
reproving of my appointing God a tyme, or to abridge
the tyme spoken of. and among his manifold grave
speeches, he had these words.

Prepaire all things. — Prepaire all things, For tyme is at hand
His Justice is great, and his arme strong.
How darest thou doubt or dreame, saying, Lo, God, this
may be done in shorter tyme &c: But such is fleſh.
Be Rocks in faith. It is not the manner of vs, good
Good Angels — Angels, to be troubled so oft.

At the tyme appointed, thou shalt practiſe: While
Sorrow shalbe measured, thou shalt binde vp thy Fardell.
Great is the light of Gods sincerity,
Appoint God no tyme. Fulfill that wch is commanded.
God maketh cleere when it pleaseth him. Be you
constant and avoyd Temptations: For true it is,
that is said: And laſtly I say, It shalbe performed.
What is it now thou wouldſt deſire to be made plainer?

Δ — Still he proceeded vpon my answers: and at length
he said

Neither is the tyme of mans Juſtification known
vntill he hath been tryed. — Tyme of Juſtifica=tion known when.

You are choſen by God his mercy to an end and purpose: — The end of our Election
which end shalbe made manifest by the first begining
in knowledge in these Myſteries.
God shall make cleere when it pleaseth him: & open
all the secrets of wiſdome when he vnlocketh.
Therefore seke not to know the Myſteries of this
Booke, tyll the very houre that he shall call thee. — Till the very houre.
For then shall his power be so full, amongst you,
that the Fleſh shall not be perceived, in respect of
his great glory.
But was there ever any, that taſted of Gods mercies — Want of due reverence vſing in our actions is reproved.
so aſſuredly, that wanted due reverence?
Can you bow to Nature, & will not honor the Workman?
Is it not said, that this place is holy? What are the
works of holines? I doe advertiſe you: for, God
wilbe honored. neither will he be wrasted, in any
thing he speaketh.
Thinke not, that you could speake, or talke wth me, — Angels abaſe themſelves, to pleasure man by their Inſtructions, when they take vpon them, or shew any sensible evidence of themselves or voyces &c;
vnleſs I did greatly abaſe my ſelfe, in taking vpon me
so vnlikely a thing in forme, as to my ſelfe. &c:
But he doth this, not for your cauſes, not for yor deſerts,
but for the glory of his owne Name.

One.

Aprilis 15. Monday.

A — Do E.K. was writing the eighteenth sheete, wch was of the Spirits of the Earth (in the afternoone about 4½ of the Clock) he read a parcell thereof, plainely Vnbeside to himselfe, and thereupon suddainely at his side appeared three or foure spirituall creatures like labouring men, having Spades in their hands, & their haires hanging about their Eares, and hastily asked E.K. what he would have, & wherefore he called them. He answered that he called them not, and they replyed & said, that he called them: Then I began to say, they lyed: for his intent was not to call them, but only to read & repeat that wch he had written, and that every man who readeth a Prayer to gracelesse the sence thereof, prayeth not. No more did he call them. and I bad them be packing out of the place, & thereupon removed from my Desk (where I was ruling of Paper for his writing) to the greene Chaire, wch was by my Chimney: and presently he cried out & said, they had nipped him, & broken his left arme by the wriste: and he shewed the bare arme, & there appeared both on the upper side & lower side imprinted signes in, two circles as broad as Groats thicke very red: And I seeing that, sought for a stick, and in the meane while, they assaulted him, & he rose & cryed to me (saying) they come flying on me, they come; and he put the Stole wch he sat on, betweene him & them; but still they came & gaping, or gyrming at him. Then I asked him where they were, and he pointed to the place. and then I tooke the Stick & came to the place, and in the name of Jesus comanded those Baggagie to avoyd, & smote a cross stroke at them, and presently they avoyded.

All thanks be to the only one Almighty Everliving God, whose name be praised now and ever. Amen.

140

Aprilis 16. Thursday morning. hor. 8. circiter.

A — Do E.K. came to write out the Tables, according as he was wont: and to have the Letters appearing in the ayre hard by him, he saw nothing but a black Cloude — seaven cornered. and after I had put the Stone againe into the Frame, and thereupon did make long and oft request, for answer having, there appeared nothing, neither was any thing seene in the Stone. Then I fell to Prayer againe, and at length there appeared written upon, or issuing out of the Cloude this Sentence

He promised, be not carefull:

E.K. — The Letters seemed to stand at Fingers ends (being 21) and to every Finger had a Letter on it: and the Fingers as seemed to be placed in the Corners of the Heptagonall Cloude: and as soone as the Sentence was ~~endeavored~~ read, the Fingers wch seemed to issue out of the Heptagonon, did shrink in againe & disappeare.

A — All laude Honor & thanksgiving, be to the highest, our most loving, mercifull & almighty God, now, and ever

Amen

The Stone out of the Frame.

Thursday

Δ Note, Now 30 Tables being written since Good Friday, & daies only 21 passed since Good Friday.

Δ Note, How are with 21 Letters.

Δ Do who should say αυτος εφα, ipse dixit: Ley Deus.

[illegible]

Aprilis. 11. Thursday.

A — After my coming home from the Court about 4 of the clock afternoone, and after my being in my study a while, it came into my head to assay to decipher the Cipher wch before is spoken of, and was brought me by E. K. as he was willed to doe.

And at the first I was halfe out of all hope; but yet in making many assaies, and getting at it (at the length) to be labine, I found this to be the true Alphabet, God giving me the perseverance.

A
They were found at Hurlo' Cross as the spirituall creature affirmed when he led them to the finding of this Monument, and a Booke of Magick and Alchimie. Perhaps that is the Cross called Hulios Cross being the fourth of them below.

A
9

139

A b c d e f g h i k l m n o
q d y cl z ſ z v e ſt v 9 o q

p q r s t v x y z w.
v y v q ɛ v ſt

And the first longer writing was thus.

Tabula locorum rerum et Thesaurorum absconditorum Menahani, mri Gordanili, militis, et Danaoru Principis, expulsi, multorumq; aliorum (clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hic familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decrevi: qua quidem intellecta, facile possunt ad lucem abscondita efferre.

Note. J. Dee. This last being of this Danes hand, was about the year 1040.

And the Notes of the Ten places here by, affixed, are thus to be read orderly.

1. Gilds cros hic o . . . . . mer id 10 onali . ot on

2 blankis Suters croces

3 Marsars got cros

4 Hutios cros

5 Fleds grenul

6 Mons olive

7 Mountegles armd

8 Sansapant

9 Corts nelds

10 Mnrr Merse

ſt of this K I doubt yet

April: 10: hor: 9.

A — As we were talking of the Macedonian (the grecian) who yesterday came with Mr. Sandford his Letters, there appeared in the corner of my Study a black shaddow: and I did charge that Shaddow to declare who he was: There came a Voyce & said, that it was the Macedonian: and about his hat was written in great Letters, this word, ΚΑΤΑΣΤΙΧΤΟ, which E.K. wrote out: and it signifieth maculosus, or condemnatus &c: and the voyce said, that word was sufficient.

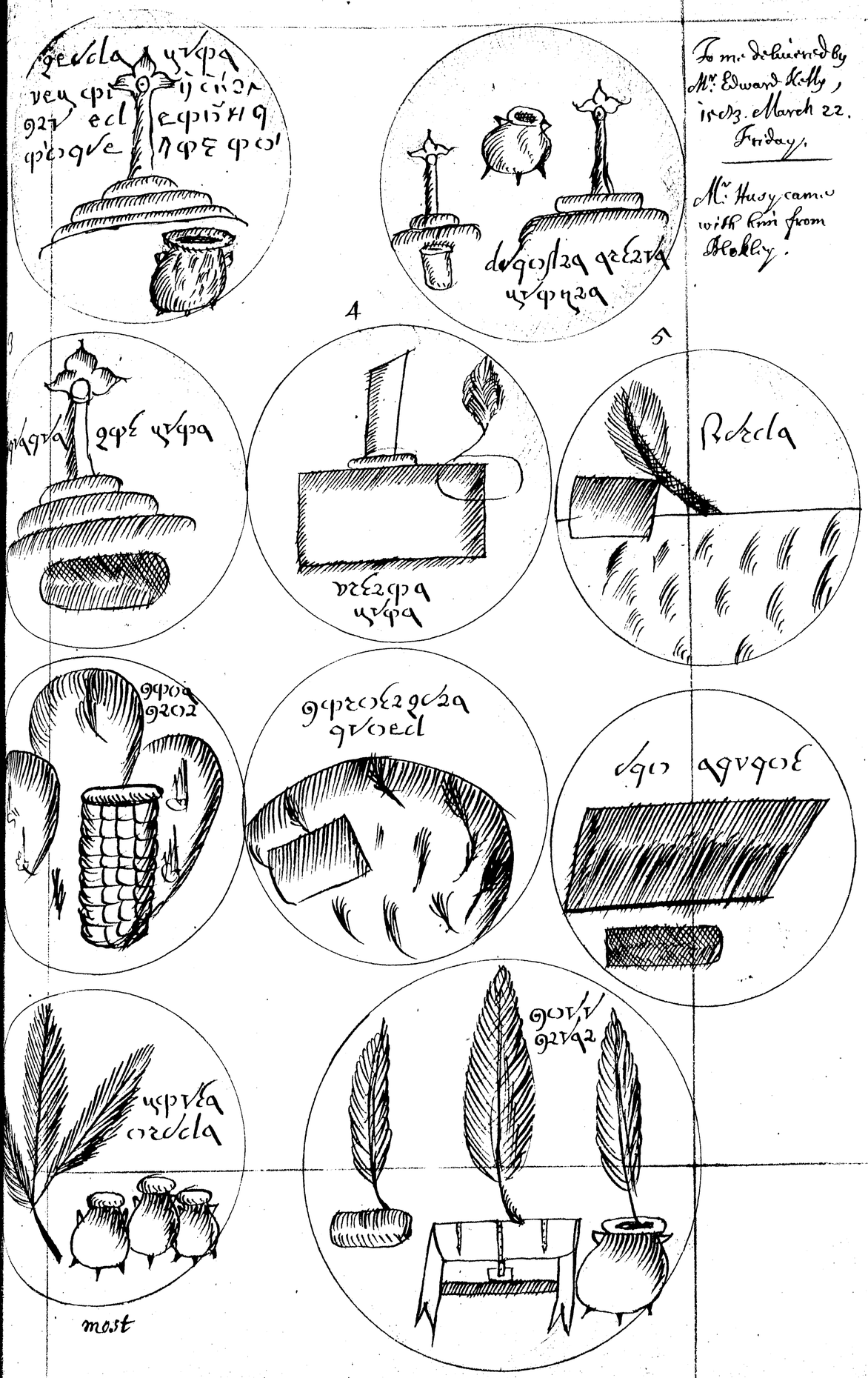
adding E. sh,

A — God be thanked and praised.

~~Iohn~~.

To me delivered by Mr. Edward Kelly, in Mortlake March 22. Friday.

Mr. Hussy came with him from Bohemia.



a palmah aldoh voh náblebah gemnápam
os malsa or naoh zar bu lagém pah &
nró ka brah

---

39 Tal gep ar sep nak doh, vors alsa doh 40
necoh am ar geth na ges alpran odox &
malsápnah, gohor ahoh gadmah ol &
dáneph aludar dónzagab ol sa gah &
nebthuh or sapnar balgorph nep gemloh,
ax amna duth achar las pá, vohá, náxvolh
gas vergel ak pratnom gea nostúamph

the Coppy had ounna I could not conjecture

---

40 Van sa pal sah gón so gon gé la bu rá doh 41
tato lang ge mé fe ran ón da pans &
gé lá brah: or pa gé mal on san fen gen
ole ma cha lan von se gor a prí cas
nor vá gel om brá cau cohadal.

---

a	d	r	o	s,	a,	c	l	o	d,	f	a	c,	d	o	g	é	p	n	a	h,	l	a	p	c	a	h,	m	o	c	d	á	c	o	d	é,	f	a	m	ó	n,	t	u	a	l	é,	d	o	m
v	r	á	s	n	a	g	é	p	h,	a	m	p	h	i	d	o	n,	g	á	n	s	e	l,	v	a	x,	ó	r	é	h	a	m	a	h,	v	ó	x	s	a	f	a	n	s	a,	u	c	a	s
d	a	m	í	f	a	g	a,	n	a,	b	u	l	a	x,	o	r	s	a	g	é	h,	n	a	ḿ	v	a	h,	o	c	a	r,	l	u	n	s	a	n	ǵ	e	l,	c	a	r	p	a	c	o	a
l	u	n	s	e	m	n	é	p	h,	o	d	á	r	n	a	c	h	o	h,	z	e	m	b	l	o	h,	o	b	l	í	c	a	n	d	o	n,	g	a	l	s	o	r	x	v	l	á	z	a.
f	ó	m	n	a	p	h,	a	p	á	n	s	a	g	é	h,	l	o	n	s	ú	g	a	l	a	n,	g	r	a	s	t,	v	b	l	á	n	s	o,	á	r	n	o	x,	v	o	n	s	á	o
t	a	l	t	é	m	a	p	h	e	c	h,	ó	r	m	a	e	h	a	d	á	g	e	n	o	x,	v	r	s	t	á	m	v	a	h,	n	a	d	v	a	r	e	h,	e	n	s	a	r	g
z	u	c	á	n	z	u,	n	a	p	l	i	o	r	a	h,	n	o	r	g	é;	h	a	k	a	n	a	h	a,	v	s	p	l	a	h,	g	r	a	d	ú	n	d	a	h,	n	a	d	í	o
a	r	s	a	h,	v	ó	n	r	o	g	e	n,	d	a	h	v	a	l	a	h,	o	r	z	a	p,	c	l	v,	c	a	r	s	t	d,	a,	p	o	r	s	a	l,	q	á	s	t	a	v	a,
g	a	n	f	ú	m	a	r	a	b	ó	m	o	n	a	h,	g	á	s	t	a	g	e	s,	c	r	d	o	l	p	k,	n	a	q	a	s;	o	r	g	e	m	v	a	h,	n	o	x	a	d.

And

Δ — And this is the later end of the second page, of the first leafe of this excellent Booke. The other Leaves are written a part, in another Booke, as may appeare: But with these 9 rowes, and the former 41. doth arise the some of 50: wch is one more then 49: Therefore I am not only of this but of divers other imperfections yet remaining in this page, to aske the solution & reformation.

Δ — When I had tolde this my doubt to E.K. he answered me that the first row of these last 50. before set downe, was the last of the first page of this first leafe: and true it is, that in the first page were first set downe 48. rowes, of wch eight & fortith now beginneth with this word Angedpha &c. And therefore the next row following (begining with Arney vah nol gadeth &c:) is the nyne & fortith row of the first page, & so the last row of that page: And thereby also the second page of the first leafe hath these 49 rowes here noted: And so is one doubt taken away: The other is of the number of wordes in some of these 49 rowes of this second page.

partat, nor vilso ádchu apri sed amplè,
nox arua getol. vor sambla gèth, arsè pax
vor sah gelh aho gethmah or gemfa nah
prax chilad ascham na prah oxáh var
setgua Lxoh vor sámblèh zubrah.

[32]

Sax or setquáh vah lox rímah Nol sadma vort, famfa le gem nah or sepah vartif a geh Oha lon gaza Onsa ges adrux: vombalzah ah vaxtal. noh sedo lam, vom tántas oxárzah Mechól va zebu gèth adna vax, ormacha Lorui adrah, Gens arnah vor, Arsad odicoh alidah nepho-

[33]

Hastan bah ges loh ru mal; vrabro din varsah, Mah rox idah ru gebna dimphè, ors amvi ar, Genbá, óxad va ges lath vriop: nal pas vi mèróto ádnavah grd ansè lah verbrod vn gèlpa, Lux árd do ah vast vor Gè ma fá noh

[34]

Amles ondan ondanpha noxt vradah gèl núbrod Arb á cha lo pè go há pa ra zèm chè pár ma la Nra bu rá doh gem la pa or zín fax nol ad mìrapar

vó

vó si pi cá la ton andrah vox ardno, gèt na ca ploh gálzun 136

Ór gè mah luza cá poh nox trah vioxah nebo hu gè o milah cox chá dah or na húda vol sa pah: Nobra ch, ál pa chídomph náb la grux la vx ar gá fam gèl nè do gá lah vo sa pah 36

Gu la gé dop áx ix óx a max lun fá gèm pah orsa dèvlmah Gè pa cha vor sí ma coh alduth gèmpfa: Nóx gal max ar hú gef gli nó rob va gèn lá car du zum ox ám pli zam zu latmah gè gé ma ohahah. 37

Ga lá pa drux vax ma gèb lá gèb or chè plon gan zèd ah vox ár vox gèlèt ar gahad, gan pa gan pol sa gal nèx nah guth ardèth on zupra cró cro gah var sa mánal 38

Ar sa bá choas noh al gèh oh, ax ár pa gal olza dèh or za zúmax exoh èh, or cha pal donzahá onza zèthas: nor sapè pah 39

onzap

anzazed onz anfal nom vamrch volts ✕
vrnacapácapah noshan yalt gelfay nor ✕
sentqbt onbanzar luntaf val sentepax

---

26 ornisa nor Lampals anz alpah nox naxa 24
gendah von gamne dah vors ad na ✕
Lepnazu acheldaph var honza gune alsaph
nal vomsan vns alpd a domph ar zemnip
ans vrnach vancef ban yanzem oh aha
vons nabrah vh asmo drat vormez al ✕
pasquav no gems nah zem Lasgyith apsantah

---

27 vol zans alphi ne gansad ol pam ro dah 28
vor vngef a deoh nad vnsemel apodmacah
vnsap val vndar ban cefna dux hansel
yax nolpah volts gyaqntah gam vemney oh
asg al panst ans vntah hunsansa Apnad
ratq a sanst nef odogamanázar ✕
olzah guh oh nah varsa vpangah neoh ako

---

28 Notgah ox vr auonsad vl dath nox lat 29
ges orn val sedcoh Leth arney vas avs ✕
galep odámpha nol axar vox apracas
nolph admi adpálsah noh vrh gednach

vax

vax varsablox vrdam pagel admax lor 135
vamtage oxandah lamfó nor vorsah
axpáa, ols nugaphar adras vxar ✕ ✕
nostrilgan ampacoh vortis Lesgual exoh.

Ses vah nómre gal sables orzah, get tis 30
part, ox ar se de colmachu avdih lox
gempha lar vamra goh naxa vors admah
gebah semfugel admá geod akeh orzam
vánchet, oxam prah geh orzad val nexo,
vam seleph oxa, noha par gúmsah askeph
nox adroh Lestof ad moxa nonsurrach

---

vomchál as pugán san var, sem guah lah 31
set gedoh argli oranza vor zina sedcatah
zurhoh admich, ars arsah varsab, okiba
vortis Lúnsanfah, adnah vor semquax,
vorsan lap varsah gebdah voxlar ✕
geoh, gemfel ad guns. aldah gor vanlah,
gekudan vor sableth, gedvel ax ors,
manch var sembloh.

401.

Ar damfa gedo hah Luxh arcan ✕ 32
Mans Lichrah vor semblas adna gor

partat,

drux capgol ass l̃tnar vom
Sausah or gampr̃da ornat vol asmd onza
duh gt̃ hansa gorh hubra galsaropah nɔguax
dap gɔmno ab pnidah noxd lumbam.

---

al gthroz ax arvan oh zempal guh arvax
no dɔmnat ar pambals nap nonsal gɛh axor
pam vartop ab vbrah cardax lon songɛs au
dumax ar nɔphar lu gɔmnɔ om Asda vorts
vmrod val mangh noh sam, naga vrbrast
Survandax vpplod dam zurtax loa an
avarn nar gɔmplicabnadah oxa

---

nooa Babna ampha dum nonsap vrs
daluah marsasgual orma nabath
Sabaothal nɔtma vol sɔmpia isch Lau
ondɛh noh sɔmblax or mansa macapal
vngɛnɛl vorsɛpax vrsabada noxanguah
vndalph asmoh vxa na Gaspar vmpaxal
Sapproh Jadd nomval vp sɛtguam nol
astma vors vrdɔm gnasplat bɛf
affafɛfafɛd noxtah volls Laydam ovs
nar

---

cɛdah or manvɛh gɛh axax nolsp damva
dor dɔmgoh aporan subliganaxnarod
orchal vamnad vɛz gɔmlihox ar drulalpa
ax vr samfah oladmax vr sappoh Suah
vr pabmax luro lam faxno dɔm vombrɛs
adufx or sɔmbal on vamnɔ oh lɔmnɔ
val sɛquap vn nap nastosm dah voz
mazax lumato gamɛs on nɛda

---

voh gɔmsɔ ax pah losguan nof afma
dol vamna vn samsɛs oh sɛt, guamsa
ol danfa dot santa on anma ol subracah
Babalad vnsag olso pas gonvɛd vorn
chɛchust axaroh vugho arn nadom val
sɛquot nɔ tɛxpa vors vrs al pam vans
na tomvamal ansipamals notems
arxɔ al

---

pangɛf offd nɔ pamfah alibon a
nostafagɛs almɛsɛd vrmast gɛus
vrmax au sɔmblox satg guayntah
luzɛz arnɔ noh pamna sams bantis
orn volsax vors vmɛsapa monsɛl
dah nox ah pah vomrɛb doth dansɛgox

anzazɛd

14. Lat gans sa par sat lastéah lor adah noxax
ardéphis nonson andoh gvinzi vor sab liboh
ad ni sa pa loth gaho lar va noxa oho lan
sempah noxa vriah sephah lúsaz odgálsax
nottaph ax vrnoc árpos arta zem zubah
lothor gas lubah vom za da phi cá no

15. Assótaphe ondah vor ban sanphar pa loth
agno iam nésroh am algórs vrrábah geusch
alde ox nah vors púrblox ámphicab
nóstrohh admá^d^g or napsú asmo lon
gamphi arbel nof ámphi on saubloth aschi
nur laffax las doxa pra gem a sestrox
amphi nax var sembbh beth

16. Angésel oxcapácad onz adq ochádah ókah
vor náh orpogógraphel al sa gem ua ca pícoh
vl da pa pór sah naxór vonsa vons vrbanf
lab dún zaph algadef loh gem vortáoh amph
akoha za vaxorza leph fe oxor neoh ak va
dunaca pi ca lodox ard nah

17. Gahod vox ar pi cah lót tar pi ges
nol zim na plah ge ó gra plih ne gó ab
va lu gán zed am phí la doh zan veh al

nex

nex oh al pha ze goth gedóth axor van zebá
al cá pa luma ges ard de oh ak

133

here seems to be 50.

Onchas lagod van sebageh oxangam pah ~~19~~
gos dah manzeh ocendah vardol sebagh ol
madan N.A ohal sebaget, otoxen narvah
lubatan ansem nofet au naba notoh ax arsah
mans vstgam pahod pah mal sednah gestons
amphes al manso gapalebâton arra nax
vamfes amah dot agen nalphat ar zamne
oh sages

nax lerua nath Zembloh axpadabamah ~~20~~
sanzápas gunzanguah ona var demneh
gah lod vmnah doxa val targuat mans
ol gem nageph au zanbat vx anzach al
pambóha naxtath ol nada vam nonsal aua nal
gedot vorx alge lah despa gu prominabâmigah
elpaz ord gamnat lem paz cath normadah
on demq

of the n & u of this word I doubt.

Laffah ie ogg dalseph abrimanadg oldomph ~~21~~
ledothnar ymnachar onze vam sepno
voxauaret ol zantqur amph nas sages om
nartal vor miscam bemcax lappad gesso

drux

7.

Arnah notah lax vart luhoh désmaphi ol
capraminacah oxandanvah gémeloriphitongpha
accamplahnostapha ormaxadahahar
orzemblizadmah panchéflogédoh
áschah ólmah lédóh vaxma

8

Gans na cap lan séda ax nor vorza vo
laspral onsa gém gémah noph gázona
von santfa nostradg ansél vnsa pah
vort vélsa or alda viax nor adroh
semneh ols vandésqual olzah nolpax
pahah lothor ax ru vansar glímnaph
gath ardot ardri axa noh gaga léth
ardé maxa.

9

Sorsal mabah noplich alps arsod vord
vanfax oriox nabat gémnépoh lapét
Fóda nat vombal nams ar géth alloah
néphirt lauda noxa voxtaf ardno
androch labmagéth ofsu állmaglo ardot
nalbar vansé darto vorts parsan vr
vnrah vor gádéth léth orzé nax vomréh
agélpha, légar or mombla ar vah su.

Sat

Tanchcumáchasceph, olzaminóah
valséburah nodaligánax orsáprago
darságnapha nobsiblith armipyth
arscpólonitantons Jémbulsamar lébóg
axpar ornáza oldaxardacoah

hére are 4

Sémno ah alchidoachada Selpaginodah
adahubámicanoh dam phagli ás cha nor
oxompaminapho lémp, na, góu sa pha
nécoálpha aspagémocal natúrage

50 words

Sén gál sé quar rus fa glan sux taft
ormaca ox i no dál gé brah nop tar ná gél
vom na chés pál ma cax, arsép as dón sadg
asc lan fán chés dah nor vi car máx coh
zum bla zámpha ad géh de ca ba ha

Ar gém na ca pál fax, or nido hab cas pigan
alpuh gágah loth ral sá bra dan go sa pax
vólsan gués tan ondapha opicab or zy lápa
achrapamáles ad má car pah oxalps
on dápa, gém na dé vór gusé

Sat

sandquat ox ardánh onzâbel ormach *
douquin astmax arpagels ontipodah omrah
nesch als mantquts armad notgals *
Vantantquab +

I doubt whether <u>ar</u> <u>mad</u> be two words or one.

2

ondroh als vrh * panchah orn sandvah ~~3~~
loh andah nol pan, sedmah zugeh als *
almicadampâget ordomph, axah gethol
vav axel anthath gorsan vax parsah *
vert lang ándamsah getheol, vrchan *
navádah óxembles armax lothar, vos
antath, orsé vax alnoth, other mals
olnah gethom várdamach, alls *, Orgeth

3

Or pasquah omzádah vorts, angénodah ~~4~~
varsáua onch aldúmph, ánget ónsaual.
gálta oth aneth ax pa gesné ouád ax
ornch aldumbáges voscómph alze ax,
orzad andah gost astoh nadah vortes,
astmah notesma geth nathad omza, geth
altéth ox, degáth onda voxa gemnaché
adna dansa als alst

arsah

4

arsah * Orthath ols gast ardoh max ~~5~~ 131
vármah doth novámq lath, adnab gothan,
ardrínoh astómagel arpáget asteth ard-
obzá, ols (NA) gemnapálabámida orsat
nahah odmázen ándulphel, ox ambrássah
oxah géth nor vamfah genoh dagneth
als astna, oh tatóh, alsah goth necor
andeoh neo alda nah.

here seeme to be 50 names & soe one too many.

5

Vanlah oha demagens on sunfah, paphah ~~6~~
olemna ózadcha lax ornah vor adme ox
vastmah gu labazna, gamnácho asthmah
ochádo landrídah vons sah, lúgho iahat
nabscham nohads vandispa ressomed *
andrech alphoh, zúmbloh ásnah gonfageph
aldel lo dah vax orh ásmo, gad au dansequa
deo, dath vax nograh vor segbat ollon.

6

. Arni olbah galpa lohánaha gáupumagénsah ollo ~~7~~
var se darsah goho álbumiclámácapáloth
icho nad veslak vors ardno inmony asquam
rath als vásmah génda loggahah astmu.

here are but 38.

A — I pray you to giue vs advice what we are to doe in our affaires.

Vr: — It is said,

A — He said to E.K. Tell him I have told him, & seemed to smile.

A — Of Mistris Howard (Gentlewoman of his Ma:ties privy Chamber) I would faine know, wherefore we were not warned of her coming? she hath caused vs now, for an howre or two, to intermit our exercise: Is it the will of God; that for her great charity vsed towards many (as in procuring the Queenes Ma:ties Almes to many needy persons) the Lord intendeth to be mercifull vnto her? I meane at the pitch of these great miseries ensuing, now (by you) told of. And that by her, I may doe good service concerning the Queenes Ma:ties comfort.

Mistres Frances Howard elected to taste of God his mercy for his charitable heart &c:

Vr: — Who is he that openeth thy mouth, or hath told thee of things to come? What thou hast said, is said. Marke the end. It is a sufficient answer.

Vr: — Looke vp — A he said to E.K. who looking vp, saw the Booke, the Chaire & the Globe a part, abroad, out of the Stone, & then, none remaining in the Stone to be seene, and it came neere & neere to him, & it burned, as before.

Vr: — So, set downe what thou seest. What thou seest deliuer vnto him, (As it is his will, so be it vnto thee) Doe thy duty, whereunto thou art moued, and it shalbe sufficient. Farewell for a time.

A The Booke & writing was made very plaine to him.

E.K — Now is all couered with a white Cloude, such a one as I saw not yet.

A — We put vp the Stones: and the former Booke & other Furniture, appeared vpon the Table hard by E.K. and he was to write out as he saw: which he began to doe, both in Characters & Words: but it was too cumbersome to him: and therefore he wrote only the words in Latin Letters.

130

A — After he had written 20 Lines there in that page Booke, the first word being Arnex, and the last being nah suddainely all was taken away out of his sight: and so likewise his vnderstanding of that he had written was quite gon. For, continually as he wrote, he vnderstood the Language & sence thereof: as if it had been English.

A — After he had finished that second page of this first Leafe, I then did coppy it out as followeth.

A forte, Asnex

49

Arnex vah nol gadeth adnex ox vals nath
gemsch ah orza val gemah, oh gedva on
zembah nokhad vomfah oldin ampha nols
admacha nonsah vamfas ornad, alphol andar
orzadah vos ansch hanzah veh adma ioha
notma goth vamsed adges onsiphe endemax
orzan, vnfa onmah vndabra gonsah gols
nahad NA.

Oxar varmol pan sampas es al pans ornex
andsu alsaph oucha cosdam onzageles
natinatalp max, olnah von ganse pacath
olnoh vor nasquah loth adnay nonsak
oransah vals nodax vonqueth lan

1.

24

sandquat

A voyce — Veniet[a] vox ejus, vt dicat filijs hoim quæ venturæ sunt.

E.K — Here is a man in white come in, like Vriel, who is came first into the Stone.

Δ — Benedictus qui venit in nom̃e Domini. Vr: Amen

Vr: — I teach: E.K. said, that he turned toward me.

Vr: — What wilt thou I shall answer thee, as concerning this Worke?

E.K. — He hath a Ball of Fire in his left hand, and in his right hand a Triangle of Fire.

Δ — What is most needefull for vs to learne heerin, that is my chiefe desire.

Vriel — Foure ~~things~~ moneths, are yet to come: The fifth is the begining of great misery, to the heavens to the earth, & to all living creatures. Therefore must thou needes attend upon the will of God: Things must then be put in practise. A thing that knitteth up all, must of force contein many celestiall vertues. Therefore; in these doings, must things be finished speedily, & wth reverence.

Prophesy very dreadfull now at hand.

speedily, reverently.

This is the Light wherewith thou shalt be kindled, This & is it, that shall renew thee, yea againe & againe. and, seaventy seaven tymes againe. Then shall thy Eyes be cleered from the dymnes. Thou shalt perceive these things, wch have not ben seene. No, not amongst the Sons of men.

Vriel hold up now the Triangle of Fire: —

Vriel now holding up the Ball of fire in his left hand, said as is there written.

This other have I brought, whereof I will now, bestow the seaventh part of the first part of seaventy seaven. The residue shalbe fulfilled; in, & with these; In, (I say) and togethey, with this.

Behold (saith the Lord) I will breath upon men, and they shall have the Spirit of vnderstanding.

In 40 daies must the Bookes of the Secrets, & Keys of this world, be written: even as it is manifest to the one of you in

Liber 40

Δ If from the first day of writing we account, than from Good Friday the reckoning doth begin, and so ende[d] this

in sight, & to the other in faith. Therefore have I brought it to the window of thy senses, & doores of thy Imagination: to the end he may see & performe the hymne of God his Abridgment. That shalt thou write downe in his proper & sanctified distinctions. 129

The Abridgment of hymnes, speaking to Δ

This other (pointing to E.K.) shalt have it alwaies before him, and shalt daily performe the office to him committed, which if he doe not, the Lord shall raze his name from the number of his Elected, & those that are annoynted in his blood.

The danger that shall ensue, if E.K. doe not his duty.

For behold what man can speake, or talke with this spirit of God? No Flesh is able to stand, when this voyce of his Thunder shall present the part of this next leafe vnto sight.

Note, a terrible thing.

You have wauering mindes, and are drawne away with the World: But brittle is the state thereof: Small therefore are the vanities of his Illusion.

Be of sound faith. Believe. Great is the reward of those that are faithfull.

God will not be dishonored, neither will suffer them to receive dishonor, that honor him in holyness.

Behold, Behold; Mark, ô and Behold: Each line hath stretched himselfe, even to his end: and the midest is glorious to the good, & dishonor to the wicked. Heaven & Earth must decay: so shall not the words of his Testimony.

The end of all.

Δ — Ecce servus ~~est~~ et miserus homuncio Dei nri fiat mihi iuxta beneplacitum voluntatis suæ. &c.

Δ — Vriell took a little of the Fire in his left hand, and flung it at E.K. and it went in at his mouth.

Note, by the place here before what measure or sparrow of power & vnderstand his was in respect of the whole Ball of fire.

Vr: — My Message is done.

Δ — May I note Vr: (meaning Vriel) for yor name, who now deale with vs,

Vr: — I am so.

J

47

zudneph arni ioh pan zedco lamga nakad
Lébale nochas arni cans lósmo iana olna
dax zémblocha zedman púsatha vámo
mah oxex párzu drána ánza pasel
lúmah cóxech ádamax gónboh alze dah
Lésache asneph gedma nexdrúma &
vamcaphnapham ástichel rátrugem abnath
lonfas masgueth tauinar tadna gekodód
gaphrámsana asclor drusáxpa.

Δ pronounce as che in chery

Δ ratrugeem is one of the 7 wordes on the side of the Table first prescribed.

I will begin a new

49

Δ The 49th row followeth after leaves Arney vah nol &c:

Amgédpha lazad ampha ladmaáchel &
galdamichaël vnza dedma Luz zachéph &
pílathob ganó vamah zúnasch zemblagen
ónman zuth catas max ordru iadse lamad
caphícka aschal Luz ✝ ampna zodmínada
excáphanog salgémphane om vrza lat &
quartphe lasque deth ürad oxmaná gamges.

Δ — Now the Booke was covered with blew silk sindall, & vpon that blew covering appeared Letters of gold, & conteyning these wordes

Blew
Note this covering to be made for the Booke.

Amzes naghézes Hardeh — Note this to be pronounced roundly together

E.K. — It signifieth — The vniversall name of him that created vniversally be praised & extolled for ever:

Δ Amen.

A

A Cloude covered the Booke.

voyce — Mighty is thy name (ô Lord) for ever.

E.K. — It lightneth.

voyce — The place is holy; stir not [said the three Heads.

Δ — Now appeared to E.K. some imperfection passed in the eleventh row. And that we were taught how to amend it. and so we did.

Δ — Then the fiery light went from E.K. into the Stone againe: ~~[illegible]~~ and his inspired perceyvrance and vnderstanding was gone: as often before, it used to be.

Inspiration

Δ Gloriam Laudemque nri Creatoris, oes Creaturæ indesinenter resonent: Amen.
Hallelujah, Halleluiah, Halleluiah.
Amen.

Aprilis 6. Saterday afternoone

Δ — The Table, Chaire, Booke & Fire appeared.
And while I went into my Oratory to pray, fire came thrice out of the Stone vpon E.K. as he was at praier, at my Table in my Study.

E.K. heard a voyce out of the Fire saying } Why doe the Children of men prolong the tyme of their perfect felicitie, or why are they dedicated to vanity? Many things are yet to come: Notwithstanding the tyme must be shortned. I AM THAT I AM.

A voyce.

Aprilis 6. Saterday afore noone hor 10 1/4.

Δ — The Fire shot into E.K. as before was used: wherewith he startled. All was uncovered, as the manner was. But E. K. had such a whirling & beating riverdy in his head, that he could not yse any iudgment to discerne what appeared, for halfe a quarter of an houre almost.

A voyce — SVM
and again a voyce — Iehoachma [= sum quod sum, E. K. expounded it.

43

Asmar gebótha gabsèph achándas vnáscor
sátquama latquataf hun gánses Luximagélo
ásquapa Lochath (locat) anses dosam váthne
gálsador ansech gódamah vonsepalóscoh
ádmacah lu zámpha oh adma zimblodárma
varmíga zuna thotob amphichanósa
gemichanadábah vademado vaselapagédo.

44

Amascabalonocha anódah aduradámah
gonadephagéno vnachapésmacho
geminadochapamica vuamsapálage
vocórthmoth achèpasmácapha emcanidobah
gedóah.

* it was in the begining

nostah
Xostoah geuámna da oscha lus palpal
medna gorumbalogèph acapnapádapha
volséma gonogédocha ambusabaloh
gemúsacha vamilicpha zumnegadaphágepha
iuevhoh — This last word was hid a pretty while. with a vym like a thinn bladder afore it: and when it was perfectly seen, then there appeared a bloody cros over it. It is a word signifying what Christ did in that.

45 127

†

Zémnoda amni fa chebseth vsángrada
bosadóma zumacch aphinàbácha
buzádbazu amachapadomicha
zumanepassó NA vuamanábadoth
zumblegampha zumblecaphámacha

46

A — here seemes to lack words

E.K — All is covered with darkness.
Terrible flashes of fire appeared, and they seemed to wreath and wrap one about another.
In the Fire over the Church appeared three heads, which appeared before.

voyce — Laua zuraah. = vse humblity in praiere to God, that is, fervently pray. it signifieth stray unto God.

A — After our praiere was a very heavenly voyce heard.

zudneph

zamgýssel chéuacha laguet lozódma ieirinth
onaph uzad máspela gyman orphammagah
iumesbalégo archánphame ✦ zameeth zoach.
zoah

Á'mchama zeuoth luthamba ganeph iainda
ox oho iephad made noxa voscaph bámgephes
noschol apeth iale lod ga NA zuma datgues
vorzad nu moch apheth nudach caseth iotha
lax avseth armiplicatav bám a co zamgeph
vrnod arispa iex ban setha ✦ oh lagnaph
dothoth brazed vamchack odoámaäh zemblis
gunza naspolge gathme orsoth zurath ✠
vámeth ansich ✦

---

zalpe iedmacha ámphas nethoth alphax durah
gethos aschéph nethoth iubad laxmah ionsa
max dan donasdoga matastos Lateth vnchas
amse Jacaph zembloágauch adphamagel ✠
Ludchadámsa amphicatol arnópan ✠ ✠
adapagémoh nodásma machestipholon

Lumber remásch onzed gamphidárah ✦ 41 126
gomáschapa zeba zun amph naho zucath
uomplinanokáhal machal lozma dauan=
=geth búches lauax orxod maches ✠
donchaph luzath marpheth oz Lanva don
gáuah oschol Lúmasa phedeph omsa nax
domágere angenophácha phachadóna.

Óschala zamge orphá gémes phaches ✠ 42
nolpha daxeth machésmachoh vastnálpoh
gémas nach leschéph daphmech neth ✠
chales zunech maschol Lu gasnaph
mades gethcaph madena cäh gémsah pa
luseth iorbástamax elcaph rusam phanes
domsath gel pachadóra amáxchano ✠
Lumagéno armachaphámelon adre micho
natath iamesebáchola donádocha ✦

A — The Fire went from E. K. hió eyes to the stone again.
Then E. K. hió understanding was gon also.

A Deo soli sit ois laus honor et gloria
per infinita saculos saculá,
Amen.

Lum

A
here seems to want
5 or 6 names

39

nu moch is two
words
one word.

this two words are
in one square.

40

one word of 4 syllables:
4 in the first part, &
3 in the last.

* this furious & spiritual fire melted for the punishment of
them that are banished from glory.

* from one

✝

Aprilis 5. Friday a meridie circa $5\frac{1}{4}$.

Δ — The Vele was taken away without any speech used by me or E.K. The Booke & all the furniture appeared very bright.

Δ — I made a praier to God, begining — Expectans expectavi Dominu &c:

E.K — I heare the sound of men playing very melodiously on Instruments & singing ∴

A voyce — Serve God, & take heede of Nettello.

Take heede of Nettello. Δ — This was spoken to E.K. in respect of a great anger he was in yesterday night, by reason that one had done him iniury in speech at my Table. [Charles Sled]

E.K — There appeare a great many a far off, as though they appeared beyond the top of a House: and so seemed far off behind the Stone: and they seeme to have no heads.

A voyce — A peculiar people, and shalbe restored.

Perhaps the Iewes shalbe restored. Δ — After the said Voyce the said headles people disapeared Then all appeared fire, & a cloud covered all: and in the top of the fire in the Chaire, appeared three Faces, and seemed to shut and close in one. The Faces seemed each to turne round, & so to ioyne in one afterwards.

A voyce — Praise him in his Glory, & worship him in his truth.

Δ — The Fire entred into E.K.

A voyce — Orate. Δ. We praied.

Δ — Then thus appeared.

|36|

gedothar argo fa adophanah gamsech olnck
✕ begotten
varasah iusmach

Interpret not yet.

A voyce — Interpret not, till your understanding be furnished.

Vschna

vschna phaol doa vah oho lazed lazured
amma donax valesto acaph lamphages
ronox ganma iudreth loth adagma ✕
gonsaph godalga pharph iadsma zema loa
zunah
agnaphagon zunaha al me ionaphacas zeda ox
arm.

---

agzilia
Adgzilga olms vanaph osma vages otholl ~~dox~~
ia
dox an gahad latqui donaphe zu gar ✕ ✕ |37| one word.
fama ✕ I will give
phamah nordeph gasmat gasque gasla gas NA
gasmaphes gasmagel gasnunabe vamsech ✕
absechel gulapha axnecho demsa pambochaph
ichusa gadaamah nosad iures chy almse ✕
orsa vax marde zun effa mochoeffa zurcheffa
asga lubeth bethlemcha maxiche ichuscoth
iaphan ornada vamne od ghim noh

✕ I desire thee o God
ned
Arphe lamse gaphnedg argaph zonze zumcoth |38|
leg
Omdopadaphaab nulech gaartha ancaphama
soldemcah casdra vges lapha ludasphando
✕ the slimy things made of dust
galubanoh apachana iedeph zembloh ✕

This was put in & out a good while before E.K. could have a perfect view toward it.

zamgyssel

dax marpha lothe sool separ margis
bosqui laxa cosneth gonse dadg voxma
vmage vnx gascheth lood admah loo
ga zem chá na phe ám na la ia pacheth
noxda a mah

~~zudath~~ kad ~~chádgama~~ ~~omage~~ ~~hor~~ gadsa
~~gézes ORPHAMZAMNAHE~~ na

Gedox al SEM GA NA DA BAH ongagágida
phachel loódath haxna guna pagepha
al se géda oh oödo géhoph pachad enol
adax loges famgah laxgui hasche, vadol
vomsana gax ma dèph na zad gél panca
vam segquin oxal génoph voödal umadabah.

Asge lun zumia paxchádma enohol
duran ORCHLÓDMAPHAG mages oschan
lod bunda cap Luzan lorpha leuándah
orxzed famzad genósodah phasélma
gesda chom gas naph géth nag goth ládmano

vmvar

vmvar gézen vax gulzad margas luxt lapeh 124
iudath zomze van goth dah vorx guna ia ada-
vox hamana.

Arze galsam vnza vcha pasel noxda 34
NOBRÓSCHOM gunadiphogas dúnseph
mancaxmalcasmah ied hah mél car na
zemphe vncah Lethop both ned ga phi cas mel
ioth hath chasad mane ded magon zuna gothel
paschéph nodax vam phath mato.

A Here are but 4 of words, I doubt there lacketh one.

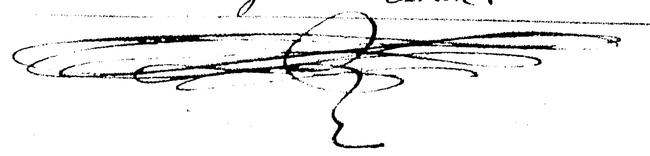
---

voyce — Orate — A We praise.

Aphath zunca voxmor can zadcheth napha 35
VORDOMPHÁNCHES gauesgosadel gurah
leth agsnah orza max pace ieth cas lad fam
pahógaina zonchasphama zumbles chaphax
vargatmagaster nehogat magan vn ga phax ma la
gégath laxgu goga lab naches.

Here seems to be too many by 3 or 4.

A — Hereupon the Veile was drawen, & the Fire came from
EK his Eyes against into the Stone.
A Deo opt. max. eis honor
Laus et gloria. Amen.



24 words hither

27

Atra cas carmax pabámsed gero adol ✕
macom vaxt $\overset{ie}{\text{gestes}}$ laduch carse $\overset{ies}{\text{amages}}$
dascal panselogen dursca zureóch pamcasah
vsca kuädrongúnda malue ior ✕ gascama
af orthox VAN CORHG aspe zubra ✕
vaacaäh gandeuá arinmaphel vax oh ✕
saoh abra ichudech gamphe vndáxa ✕
casmat lafet vncas laphet vanascor ✕
torx glust hahaha ensede gumah galseds.

28

This name comprehendeth the number of all the Fayries, who are Divels next to the estate & condition of man &c:

Pacádpha palzé zuma carphah uzad
capaden $\overset{ie}{\text{vlsage}}$ EXCOL PHAG MARTBH
iasmadel vóscon sem abnérda tohcoth
iamphala páhath órcheth iesmog pasque
Labaäk agas lada vng lasco ied amphá.
Leda pageh gemze axax ózed chaphzed
campha voxal luthed $\overset{ie}{\text{gedan}}$ $\overset{ek}{\text{famech}}$ ✕
ártsnad gathad zuresch pascha lo $\overset{iu}{\text{guma}}$
halpe dax vaneron patel zurad.

29

Canda lahad Bóbagen afna vorzed ✕
phadel NOBTDAMBTH gáscala oxad
$\overset{ies}{\text{vanges}}$ vedoth mured $\overset{ak}{\text{achna}}$ adcel ✕

damat

123

damath zesvamcul pacadáah zimles
zoraston gek gake mazad pathel cusma
iaphes kuráscah órphade Loscad $\overset{ies}{\text{mages}}$
mat lúmfange $\overset{kel}{\text{detchel}}$ orze cámalah ✕
vndan $\overset{pag}{\text{padgze}}$ páthmataph zumad lepháda
ohäax $\overset{kan}{\text{vlschan}}$ zembloh agne phamgah
iudad capex Luzad vemech arse.

✕ Justitia a numine divino sine labe.

30

onda gams Luzgaph vxan $\overset{ien}{\text{genzed}}$ pádex
$\overset{filgh}{\text{CÓNGAMPHLGH}}$ ascath gadpham zurdah
zamge gloghcha sapax tastel vnsada ✕
phatheth zúncapha oxamáchad semteph ✕
ascle zuncas magzed dulm pamfra húsage
axad exóradad casmet amphigel adcath ✕
Luza pathem néeotheth $\overset{iesk}{\text{gesch}}$ labba doh ✕
dóxa vascheth hoxan lamésde lampha ✕
iodoch gonzak $\overset{ies}{\text{hamges}}$ glutha $\overset{iel}{\text{óxmogel}}$ ✕
démapha vzed ascraph:

✕ Fire that reviveth mans brest. The holy ghost.

31

zudath $\overset{kad}{\text{chádgama}}$ $\overset{ie}{\text{ómsage}}$ hor gadsa gézes
$\overset{na}{\text{ORPHÁMZAMNAHE}}$ gedod asphed voxa
gémgah lath gáphes zembloth chasca olphe

dax

prẽso tamisel vnsnapha ia dron goscam lapẽ
voxa chimlah aucaux losgẽ auioxan largemah.

25

zureth axad lomah ied gura vancrásma ied
sech lapod vonsẽ avó avé lamsagẽ zinah +
zemah zúmacah vormex artman voz zozcha
tolcas zapnẽ zarvex zorguem allahah +
ghi gibúrod Ampátraton zimẽgauna zonzẽ +
zamca aschma vlspa tapa van vorxvam +
drusad caph castarago grúmna cáncaphes
absacáncaphes zúmbala teuort granx +
zumcot lu graf saxma capẽ.

26
Bobagélzod

Col agẽ lam gemfam tepham vra ap du ca +
sampat vóxham lúnzapha axguem Bobagélzod
gaphémsẽ lúnsẽ agni cam setquo teth gaphad
oxámarah gimnephad voxcanah vra dagẽ
papkrod zámbuges zámbẽ ach oka zambúges
gasca lunpél zadphe zómephol zun zadchal
üresch varún pachádah guuels ix amna
pa grama ok vz.

A — I think it wilbe darke by & by, and our company will expect our comming downe to supper. Therfore if, without offence we might now leave off, it might seeme good so to doe. 122

Avoyce — gemeganza N your will be done.

A — As I was discoursing with E: K: after we had done, and he seemed yet skilfull & able to say much of the understanding of the premisses, I began to declare somewhat, how they did all appertaine to Good Angels; Suddainely, there came the Fire from his Eyes into the stone againe, And then he could not say no more; nor remember any thing of that he had heard, seene or understood, lesse then halfe a quarter of an houre before.

A. Deo nro vivo vero et omnipotenti
sit eis laus et gratia actio, nunc et
semper, Amen.

Aprilis 4. Thursday † mane hor: s ½

A — I made a Prayer

A — A Voyce — Quia ipse Deus Deus Deus nr
cujus misericordia infinita.

A — The Fire imediately, shot out of the Stone into E: K: as before. His tongue did thereupon quake, in his mouth. Note

E: K. — The Veale hangeth yet before.

A — Then all being discovered there he read.

A

Atra

If you vse dubble repétition in the thinge that followe, you shall both write & worke, & all at once: wch mano nature cannot performe.

The troubles were so great that might ensue thereof, that your strength were nothing to prevaile against them.

When it is written, read it no more with voyce, till it be in practise.

All wants shalbe opened vnto you.

Where I found you (with him, & there) I have you.

Comfortable Instruction is a necessary Medicine.

Farewell.

E.K. — The Booke & the Chaire & the rest were all out of sight while Raphael spake, & he lay downe prostrate.

E.K. saw a great multitude in the farder side of the Stone, they all came into the Stone, & asked

What now?

How now?

Vors mabberan ✠ ✠ how now: what hast thou to doe with vs?

Δ — as I began thus to say (The God of power, of wisdome) they all interrupted my intended prayer to God for his ayde &c: and said We go, we go.

Δ — and so they went away.

Then the Booke & the rest came in againe.

Angel — One Note more I have to teach thee.

Aske him not what he saith, But write as thou hearest: for it is true.

Δ — Then O Lord make my hearing sharp & strong, to perceive sufficiently as the case requireth.

Raph: — Be it vnto thee.

Δ — Then E.K. read as followeth.

22

ors lah gemphe nahoh amanatorph des garhal vansceph iuma lat gedos lubah aha last gesto ✠

vats macom des curad vals mers gaph gemsted pa campha zednu abfada mases lofgono ✠ ✠

Luruandah

Luruandah lesog iamlo padel arphe nades ✠ gulsad maf gescon Lampharsad surem paphe ✠ arbasa arzuesen agode ghehol max vrdra paf gals macrom fadadad tini stab gelsaphan astn vrnah.

Angel — Whatsoever thou settest downe shalbe true.

Δ — I thank God most heartily: The case also requireth it so to be.

Asch val iamles arcasa arcasan arcusma ✠ iabse gliden paha pacadura iab gadne af au arua las genast ✠ casme palsi iran vad gadeth axam pambo casmala samnefa gardomas arxad pamses gemuleh gapes lof ✠ lachef astma vates garnsnas cruc gad garmah sarquel rusan gages drusala phimacar aldeh oscom lat garset panoston ✠

23

how are no points, neither in the Last before. They be — parcells of Instructions, very pleasant to good Angels. Before was, as it were a perface of the Creation & distinction of Angels &c:

gude laz miz labac vsca losd pa copad dem sebas gad vancro iemas ges iemas iemas ges gabre ✠ iemas iemascala iemphazes iemphagam maaga mosel iebal loges vapron fimse dapax orgen lascod ia lascoda vaga am lascafes iarques

24

preso

18

Lise Lephe Lurfando is a strong charg to ÿ wicked to tell the truth.

NA. The name of the Trinity, One separable for a while.

A This he said to my demand of this phrase whereof I had mencion many yeares since.

A tam nat + glun asdeh ablud gádre fam +
e long
Shing la dan + guinse lise arilsar zabulan
a long
cheuach se + amph lesche andam var ges ar
pronounce ar
phex are + NA tax páchel lapídox ar da
vax malcos + vna gra tassox varmára ud ga
les vns ap se + ne da ox lat ges ar +

Now it waxeth darke. A — Wee must pray: (said I) and so we did. But E.K. prayed perfectly in the Angelicall Language. &c:

19

Asmo dahán pan casme co caph al oh +
a long, only one a sounded
san ged a bansaa vn adon a seb Ian + agláho
orka
dánfa zúna cap orcha dah os + fámsah ON
naäb ab nagah geha fastod + hansey om +
hauan lagra gem gas mal + parcóg dax nedo
in this place
va geda leb arua ne cap sem carvan +

a sounded as au

the g not expressly sounded.

20

Onsem gelhóldim geb abmh ian +
oxpha bas cappó cars órdriph grip gars +
of vindres nah ges pákado vllónooh can vaz a +
fam gisril ag nóhol sep gerba dot vánca NA +
Sem ah pa nex arpah lad vamó iar seque +
sounded palif
vad ro garb + ah sem dan van ged ah paliu

it is but one word.

Now the Fire shot out of E.K. eyes, into the Stone againe, And by & by he understood nothing of all neither could reade any thing: nor remember what he had said. All became darke. Then was the Curten drawne & so we ended.

A — Gloria patri & filio, & spiritui sancto
nunc et semper. Amen.

Apri

†

Aprilis 3. Wednesday Afternone hor: 5 1/4.

A — A pretty while the Veale remained over all: then it was taken away.

First Fire was throwne upon E.K. out of the Stone.

Many voyces concordantly ~~heard~~ said — Bonum est ô Deus, quia Bonitas ipsa es.

Another voyce — Et magnum, quia tu magnitudo ipsius Magnitudinis.

= much glory
A voyce — Ádgmach ádgmach ádgmach.
A great voyce — Sum, et sacer est hic Locus.
A voyce — Ádgmach ádgmach adgmach hucacha.

Sacer Locus.

A — Then E.K. read the Row on this manner:

21

gheibo reads arch
Padohomagebs galpz arps apa nal Si +
gámvagad al pódma gans NA + Vr cas nátmaz
ándiglon armvu + zántclumbár ar noxóchar=
mah + Sapoh lan gamnox vxála vors + +
Sábse cap vax mar vinco + labandáho nas
se
gampbox arce + dah gorhahálpstd + gascámpho
= cum humilitate advocamus te cum adoratione Trinitatis
lang ge + +Besis argedco nax #arzulgh *orh +
This word hath 72 significations. of two sillables.
Semhaham vncal laf garp oxox + loangah +

... Pillar of light stood before the Booke.

vin in vinco must be pronounced long as if it were a dable i

+ or gascampho, why didst thou so, as God said to Lucifer. the word hath 64 significations.

This is the name of the Spirit contrary to Besafes

* Orh: = Deus sine fine. Yorh: = Deus a Deo.

Besis, the vocative case of Besafes.

Besis is ~~as much~~ as to say, come ~~Besafes~~ & serve.

Besafes & is to call upon him as on God.

Besafes oh, is as much as to say, Come Besafes & beare witnes.

Me
A — Now appeared Raphael, or one like him, & said.

Salus vobis in illo qui vobiscum.

I am a Medicine that must prevaile against your Infirmities: & am come to teach, and bid take heede.

Besafes his Etymologie, is as much as to say, as Lumen a Lumine.

Spiritus Orh, secundus est in gradu imperfectionis tenebrarum.

A How can orh signifie Deus sine fine, if it be the name of a wicked Spirit.

249.

The 13

Ʋ This with a prick betokeneth y.

.Amprí apx ard ardo argá argés argáh ax +
osch nedo lés icás + han andam von ga lax
man + nosch + dóngo a yntar $\overset{sey}{cey}$ lude asch
úrise alpé + gem var $\overset{s}{dancet}$ + nap alped
úrsbe temps a vod nos gema o ulon ∝ ×
mánceрax oxné pricos a gót + zalpa ne ∝
doxam órne + .

14

pronounce Asto.

Admay apa ascó tar + gans oärz am seph ∝
selqui quisben alman + gons sa ich mársiblch
gron áscabb gamat + ney aden vdan phand
sempés nar narran al + cano geme dansé ∝
álde nétes parcélah arb ner ga lun $\overset{s}{pançu}$
priscas ábra $\overset{musse}{músee}$ an nox + $\overset{o\ long}{napód}$ a on
dan sem gés $\overset{askee}{asche}$.

E.K. understood the Language, & would have spoken some wo: But he was willed to stay

E.K. — A sound of many voyces, said ——— Orate.

15

Mica surascha para te gámmes ádrios ∝
NA danos + Vra lad pacad ur gesme ∝
pronounce as we do Cruse a Cup
crus a prasep ed + a palse nax varno zum +
zancú asdom baged + Vrmigar orch ∝
phaphes ustrà nox affod masco + gax ∝
cámles vnsanba a oh la gras par quas .
cónsaqual lat gemdax tantat ba vod +
talpah ian +

Gesc

~~250~~.

119

a long

Gescó a taffom gés nat gam + pamphé ∝ (o long)
ordáquaf césto $\overset{kid}{chídmap}$ mischná iaisg +
iaiálphzudph a $\overset{s}{dancét}$ vnban caf ∝
ránsembloh + dafma vp aschem $\overset{grao}{graos}$ ∝
chrámsa asco dah + vimna gen álde os ∝
papáam och lauan vnad.. Ok drosad
údrios nagel panzo ab sescú + Vórge
afcál vslaffda mórsab $\overset{a\ long}{gaf}$ ham de ∝
pilch asca .

sempiternall One & indivisible God.

a very long.

a reverend word the a very long, & is; Be it made with power.

as chal, iently & the a long.

Δ — They went away when it was read.
It waxed darke:
voyce — Orate. Δ — we prayed
E.K. — It beginneth to cleere.
voyce to E.K. — Say.

The divine power creating the Angel of the Sun.

17

Artosa geme oh gábagen axa loph gebed adóp:
zarcas vr vánta pas ámphe náde $\overset{4}{alpan}$ + ~
nocas sega ormácased lax naph talpt +
pámphicas Sandam Vosmeb iodh asclad
ar + phan gas málse a quaz nam vngem
vansel gembúgel a $\overset{lt}{gémbusez}$ áro tehl
alts murt valtab bámffa faxed ar chye.
chlýfod.

4 manner of constructions in that one word.

aro is one word divided as re-publica & here this word is divided into two squares & so there are 49.

†

Aprilis 3. Wednesday, Forenoone.

Δ — First the Curtaine was drawne ~~againe~~ away: & then all appeared on Fire: The whole place all over. E.K. heard voyces, but could not discerne any thing but the humming of them.

Δ — There came Fire againe (out of the Stone) upon E.K. all his body over.

E.K. — The Fire so diminisheth it selfe, that the Booke may be perceived.

A Voyce — Magnus, Magnus, Magnus.

Another Voyce — Locus sacer et acceptabilis Deo.

Locus sac

E.K. felt the Fire to gather up into his head.
Shortly after he could read the Booke, as he could do yesterday.

Δ of the first Charact of Vlla I doubt

[illegible]

The nynth Row.

Vlla doh aco par semná gan var se gar on
dun. sebo dax se pal genso vax neera par
sesqui nat + axo nat sesqui $\overset{ex}{\text{ax}}$ olna dam vor
gen vos nap vax + Üro varca cas nol vndát
vom Sangef famsed. Oh sih ádra gad gisco
vansax ora gal parsa +

The tenth

Váre + nab vbrah NA pa uotol ged ade +
pa $\overset{sem}{\text{cem}}$ na dax + van sebrá dah oghe aschin
o nap gem phe axo or + nec a ve da pengon
a moroh áh ócha aspáh + niz ab $\overset{vdrgh}{\text{vdráh}}$ $\overset{iohed.}{\text{gohed}}$
a carnat dan faxmal gamph + gamph naere
vax aselad caf prac crúscanse +

gohed pronounced as Iohed signifieth One everlasting & all things depending upon One, and gohed Ascha is as much to say as One God.

canse signifieth mighty; & Cruscanse more mighty.

gam.

gam + ohe gemph ubráh ax + Orpna (the a produced)
nex or napo, gemlo + a cheph (the last h remissly sounded) can sedlo pam
geman ange hanzu (ALLA +) Cappo se damo
gam vas oro dax vá ges pálo palme pola +

The Eleventh 118 Row.

All these wch have lynes under them are ech but one word of divers sillables, being 9 words of them.

E.K. — All these (now read) falls out, & all the rowes, before, likewise.

Voyce — Praise God.

Δ — Wee prayed, and after was this shewed.

pola & pala signify two: pola signifieth two together, & pala signifieth two seperated.

Gals ange no timpa ro sama dan genze ax +
falod amruh ácurtoh saxx par mano gan
vax no + gramfa gem sadglá (a must be sounded long) toh vrox +
sappóh iad ah oha vnra +

Δ This was a parcell of a row wch only appeared by himselfe.

Δ ~~All no, ende 49, & so here are 10 other~~

Δ — Now appeared another Row.

Se gors axol ma pa a oh la sabulan + Caph
ardox anpho nad vrnah ud ago lan $\overset{ons}{\text{vans}}$ +
Vxa grad órno dax palmes árisco dan vnra +
vánsample galse not zablis óphide ALLA
loh + gaslah osson luze adaö max vanget
or dámo ans + Leóz dasch Leóha dan se +
gláspa neh +.

The Twelfth Row.

Se is the [illegible] fortyth [illegible] [illegible]

All became darke & it thundred.

A Voyce — Praise God.

Δ — Wee prayed.

Δ. — Now appeared three or foure Rowes together.

The Booke seemed to fly, as if it would fly a peeces (the fire remaining) & to make a great stirring in the place where it lay.

Ampri

A — Wee praised, and returning to the worke againe the Fire covered all still, & E.K. heard voices, singing (as a far off) very melodiously.
Then all became evident againe unto E.K. his perfect Judgment.

The fifth vow. A — E.K. read thus. pronounce

Mabeth ar mices achaph pax mara geduth
mises
alides orcanor manch arseth. olontax
mansh
angeban vox portex ah pamo. agematon
burise ganport. vdrios pasch. Machel
len arvin zembuges. vox mara. gons
Jhebusch dah parsodan maäh alsplan
adipar arkad
dongls* adipr agmct. archad dons a dax
van famlet a dex arge pa gens.

* it is signifi-catiue.

The sixt vow

Van dansan oripat es vami gest ageff ormate=
pasdas
nodah zalpala donitan pasdas ganpogan
vndanpet adim achaph maradon examax
anelphe dan ich voxad mar vox ihedutharh
aggs pal med lefex IAN lefa dox parnix o
dros
drois marsiblih aho dan adeph uloh iads
asclch da verox ans dalph che damph lam
akos
achos.

E.K. — There is great thundring againe.
A — It is the hand of the highest, who will get him honor by his owne worke.

E.K. — The voyce & sound of pleasantnes & rejoycing was heard: & all was darke.
2nd voyce — Locus est hic sanctus.
other voyce — Sacer est a te Domine.
E.K. — All is now opened againe.
A — Then E.K. read thus.

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Locus sanctus

The seaventh vow

Amidam iah gah Lesco van geden amchib ax or
Lesgomph
madol cramsa ne dah vadgs lesgamph ar:
mara panosch aschedh or samhampors afco
Afco with a prick over the o, is to be pronounced as Asto.
pacadabaah asto a vdrios archads ers arm.
pamphica lan gebed druxarh fres adma. nah
pamphes ea vanglor briffog mahad + no poho a
palgeh don la def archas NA. Degel.

The Eight Row

Vnaem palugh agan drosad gir max. fa lefe
vnam
pandas mars Langed vndes mar: pachad
edidos martibah vdramah noges gar + Lngis
argrasphe drulthe las aseraphos + gamlid
cam lid caph Smicol lumrad v ma. pa granfe
paphres a drinox a demphe NA. gemle o
danpha NA ges a ne gayph a.

E.K. — The sound of Melody beginneth againe.
A — The Fire came from E.K. his Eyes, & went into the Stone againe, whether he could not perceive, or read one word. The Fire flashed very thick, & all was covered with a veale.
Note this Mystery of God his power drawne to himselfe againe.
A — Praise we the Lord & extoll his Name: For his hand hath wrought wonderous Works, for his owne glory: Amen.

Jesus. †

15to Aprilis 2. Tuesday, before noone.

A — A Voyce like a Thunder wch first heard.
The Chaire & Table appeared.
There appeared Fire in the Chaire, & burnt away the Veale or Covering thereof.
The Liquor of the Flame of the Fire, was as of Aqua vitæ burnt.

A Voyce — Sum.

E.K. — There goeth a Cloude or smoake from the Chaire, & covereth the Table. That smoake filled all the place.

A Voyce — Impleta sunt ora gloria et honore tuo.

E.K. — All is become cleere save the Table, wch remained covered with the Cloude still.
A great Thunder began againe, & the Chaire remained all in Fire.
Now the Booke appeareth evidently, lying upon the Globe in the Chaire, and the Letters appeared wet still, as if they were bled.

Note, Fire. — There appeared Fire to be throwne out of the Stone, upon E.K.

The sound of many voices seemed to pronounce this } Let all things praise him and extoll his name for ever.

E.K — The Fire is still in the Chaire, but so transparent, that the Booke & Letters thereof may well be seene.
E.K. felt his head as if it were on fire.

A Voyce — Sic solio errores hominum purificare.

A voyce — Say what you see.

E.K. — I see Letters as I saw before.

Move not from yor places. A Voyce — Move not from yor places, for this place is holy.

A Voyce — Read;

A — You should have learned this Characters perfectly & their names, that you might now have readily named them to us, as

as you should see them.
Then there flashed Fire upon E.K. againe.

A Voyce — Say what thou thinkest. A He said so to E.K.

E.K. — My head is on Fire.

A Voyce — What thou thinkest every word that speaks.

E.K. — I can read all, now, most perfectly, I in the third row, this I see to be read.

Pale duxma gena dim oh elog da ved ge ma fedes oned a tha lepah nes dim x
Jhehudetha dan vangem onphe dabm oh nax palse ge dah max gem fatesged oh mal dan gemph naha sax ru lutudah ages x nagel osch. macom adeph a dosch ma handa.

A — I doubt wch of these Heires must serve (z s c

The third row of the first page.

E.K — Now it Thundereth againe

A Voyce — Ego sum qui in te. ollihi ergo qui Sum.

A — Non nobis domine non nobis, sed nomine tuo damus gloriam.

A — Then E.K. read the fourth row as followeth.

Pah o mata nax lasco vana ar von zimah
la de de poh o gram nes ca pan amphan van
zebog ahah dauez öl ga. Van gedo oha ne
daph aged onedon pan te ges ma gas axa
nah alpod ne alida phar or ad gemesad
argla nado oges.

The fourth Row

A — Blessed be the name of the highest, who giveth light & understanding.

E.K. — It Thundereth againe.

A Voyce — Orate.

A Heare

Δ —

Mic. — I help thy imperfections. What man thinketh of Wisdome, is errour in our sight. But because my Nature is to cure, & set up those that fall, thus much understand,

Of the Books 49 powers with their Inferiors. vide sup. 49: after a sort: and 1. vide Mark 24.

No. I have said: The 49 parts of this Book, 49 Voyces, Whereunto the so many powers, with their inferiours & subjects, have been, are, & shalbe obedient.

Every Element in this ollystery is a World of understanding. Every one knoweth how what is his duty obedience: and this shall differ the mi speech from a mortall creature.

Angelical Language.

Consider with thy selfe how thou shrivest against thine owne light, & shaddowest the windowes of thy new owne understanding. I have said, Be it unto thee, as God will. I am not a power or whirlewinde that giveth occasion of offence.

Longè sumus a perversitate destructionis.

Thus much I have said, for thy reformation and understanding.

Δ —

Mic. — So, untill the secrets of this Booke be written, I come no more: neither of me shall you have any apparition. Yet, in power, my office shalbe here.

Raphael is to be absent for a certaine time: but his power shalbe here.

I say, what you heare for every word shalbe named unto you: it is somewhat a shorter way, and more according to your desire.

Of the Books Languages.

Every Element hath 49 manner of Understandings. Therein is comprehended so many Languages. They are all spoken at once & severally by themselves by distinction may be spoken.

Untill thou come to the Citty, thou canst not behold the beauty thereof.

Nihil

Nihil hic est, quod non est perfectum. 115

I go: I have said (and it is true)

Nor unclean thing shall enter.

Much lesse, then, here. For it is the sight of whose Majesty, we tremble & quake at.

He shall teach of himselfe. for, we are not worthy.

A Note, that we shalbe taught of God himselfe & no Angel herein.

What then, of your selves? But such is his great & singular favour, that, he is of himselfe, & with those, whome he choseth.

The end of all things is at hand.

For the end of all things is at hand, and Power must distinguish, or else nothing can Exist.

What you heare, yea what thou feelest, by thy finger, Record, & seale sure. This is all, & in this is contayned all, that comprehendeth all, the almighty power and profundity of his glory.

What else?

The sight of God.

No thou seest, & till he see, whose sight is the light of this his owne power, his might is great.

The dew of his stedfastness, & glorious perfection hold up & rectifie the weakness of your fragilities.

Make you strong to the end of his workmanship, to whome I comit you.

E.K. — He plucketh his vaile over all.

Ol oqyre afterward —— Ne Ne Ne na Jaber.

Δ Sanctus Sanctus Sanctus Dominus Deus Sebaoth: pleni sunt cæli et terra gloria Majestatis eius. Cui sit honor, Laus et gloria

Amen

38 pa vn drux ve graph fam
39 med don gal vn drux . [Now he maketh low obeysance to the Rawe ward.
40 Mals vn Jncomprehensibiles es in eternitate tua.
41. Mals don graph fam
42. van tal pa vr med fam gal vn
43 van med don pal
44 drux vn gal med drux
45 mals vn gisg don med mals na graph fam.
46 van drux gal graph fam
47 vn gal med drux
48 ged vn drux graph pa drux fam
49 gon na graph na van gal.keph.

A doubt van ask this doubt

Alle:— Shall I read it ? A Wee pray you.

[2]

Jhehusch Gronhadox (Gromadox) arden, o na gémpalo
micasman (cicasman) vandres orda beuegiah (beuegiah) nos
plignafe zampónon aneph. [Here is a stop]
Cphéd a medox maruné gena prás no dasmat.
Vorts manget A deüne damph. naxt os
vandeminaxat (vandemhinaxat). Cráphas vor minodal
amúdas ger pa o daxzum banzis ordan
ma pres vmblesda vorx nadon patréphes
vndes adon ganchus Jhehud:

Note: A deüne must be pronounced as one word: like as Respublica, in Latin. So here would seem to be so words, but A deüne, came out of one square.

Gehud

A— Gehudz consisteth of 6 Letters: But Gon na graph na van gal keph consisteth of 7. I would gladly be resolued of that doubt if it please you.

E.K.— He bowed downe, & put the Rod away, & then knocked downe.

A— He rose & asked me, What will thou?

A— The former confession to be solued.

Alle.— Thou hast written falso: for, it must be Jhehudz; and so it co' of 7 Letters.

A— If every side conteyne 49 rowes, & every row will require so much tyme to be treated as this hath done it may seeme that very long tyme will be requisite to this doctrine receiving: But if it be Gods good liking, we would fayne haue some abridgment, or compendious manner, whereby we might the sooner be in the workes of Gods seruice.

E.K— The Chaire & the Table are snatched away, & seeme to fly toward Heaven. And nothing appeared in this stone at all. But was all transparent cleere.

A— What this snatching away of Chaire & Table doth meane we know not: But if the Lord be offended with his Younglings, & Nouices in these Mysteries, for proponing or requiring a compendious Method &c: then we are very sorry & aske forgiuenesse for the rashnesse of our lippes: and desire his Magestie not to deale so rigorously with vs: as though we had sufficient wisdome or warning, to beware of such motions or requests making to his Ministers. Let it not be so said of the holy One of Israell, but let his mercy abound with vs to his glory. Amen.

E.K— Now commeth all cleane against as before.

Alle.— What are the sons of men, that they put tyme in her owne bosomes, or measure a Iudgment that is vnsearchable.

Note & take heede from hence forward.

114

A

Region or Angle of the Ayre, with Like Respect also from thence to be had to the North point of the Compass, Angle part or Divition of the Earth; Wee the Servants of the most high God and Reverently here present in his holy fear, Doe humbly Beseech & Earnestly Entreate you, all & yee Angelicall Seniors **Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve**, in by and through this Emperially mighty and powerfull name **jezodhcha**, that Some one or all or any of you Joyntly and Severally Every and Each one for and by it selfe Respectively, would be so favorable and friendly unto us as that whensoever or whersoever wee shall Invocate, move or Call forth unto Visible appearance and our Assistance, you then would be thereby moved to Descend and appear Visibly unto us in this CG Sct here before us, and soe as that wee may plainly see you and Audibly hear you Speake unto us, And by such your friendly Society and Verball Converse with us, to Illuminate, Instruct, ~~Teach~~ Direct, helpe, Aide and Assist us, in all things whatsoever wee shall humbly Desire, beseech and Require of you, wherein by nature and office (given you of the Highest) you may or Can; Hear us therefore O yee Blessed Angels or Angelicall Seniors **Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve** and in the mighty name **jezodhcha** and by the Vertue, power, Influence, Efficacy and force thereof, wee Earnestly Entreate & humbly—

humbly beseech you to grant those our Supplycations and petitions, that all or any of you, which wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would then be favorable and friendly in Celestiall Charity & Benevolence, forthwith and Immediately at Such our Invocations and Earnest Requests accordingly of us, be thereby moved, And also to move, Descend, Visibly, appear, and Speake Audibly unto us, Either in this CG or otherwise out of this Sand, as it shall please God and you his Angelicall ministers or Celestiall Messagers of Divine grace & Light, and shall be most befitting, beneficiall and Convenient for us therein, and to administer unto us this Bountifull guift of all Earthly Benefitts & also indue us ~~with this gifts~~ with the gifts of true Sapience and Science, and as may or shall be fitt for us, and so Beneficiall unto us that wee may thereby live happily with Comfort during our continuance in this our Mortall Being. All wherein wee humbly Beseech and Earnestly Entreate of all and every of you Sacred Angells or Angelicall Seniors in the name of your God and King, wherein those your friendly And Benevolent workes (thus graciously communicated and given to us) shall be a Song of Honour, and the praise of your God in your Creation **Amen**— —

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelicall powers of Light, placed in Orders and Set over the first Letter Angle or Divition of the great Quadrangle or Table

hath, those 4 letters, C.Z.N.S. making the name
CeZodenes, which is the name of one Inferiour
Benevolent Angell, serving in this first lesser
Angle of the East Quadrangle. — — — — — —
The next under that, the line hath those 4 letters
T.o.t.t making the name Totet, which is a name
of an other Subservient Angell, serving
in this said lesser Angle. — — — — — — — —
The third line hath those four letters S.i.a.S. mak=
ing the name SiaS, which is a name of an other
good Angell, Subservient, to this lesser Angle. —
The fourth & last line of this lesser, hath those 4
letters F.m.n.d. making the name Fsemende
which is the name of an other Benevolent Angell
subservient to this afford said lesser Angle in the
East Quadrangle. — — — — — — — — —

The Subservient good Angells therof, are to be
gathered out, in the same manner as the forme
is exemplifyed, as thus; under the black trans=
versed line of this 2d lesser Angle, and also 4
lines of red letters, and leaving out the black
letters that stand betweene them, in the middle
upright line, do stand, in this second lesser Angle,
as in the Exemplification hereunto annexed
is set fourth. — — — — — — — — —

o	Y	u	b
p	a	o	c
r	b	n	h
d	i	r	i

The first line of which four red letters
are these O.Y.U.b. making the name, OYub
which is the name of one Inferiour Ben=
evolent Angell, serving to this 2d lesser
Angle. the next or second line hath these four
Letters. p.d.o.C. which is another name of a Subser=
vient good Angell, making the name pdoc. — —
The third line hath these four letters, (r.b.n.h.)
making the name Vrbench, which is the name of
another Benevolent Angell, serving to this lesser
Angle; The fourth line hath these 4 letters, (i.
.r.i.) making the name Viri, which is another
name, of a Benevolent Angell, serving to this
second lesser Angle. — — — — — — — —

The two other lesser Angles below these two here
Explained, have also the like Subservient good Angells
attending them as those whose names are also to be
collected therout, after the same manner, as y^e
former is: for their natures & offices, & the calling
them forth to Visible apparition and Verball com=
munity, shall be showed hereafter: and likewise
of the malignant Evill Envious Spirits, whose
names are also to be collected, out of each par=
ticular Inferiour or lesser Angle, as they are
severally & Respectively, Subject & serving to y^e
greater Quadrangle, how to gather their names,
and what their severall offices are &c: and the

great name of your God. Aabeta Go and by the vertue and power thereof: whereby wee also Earnestly Invocate and Intreat you not only to Reveale, Declare, Show forth and make known unto us the true and approhensive knowledge of all such Occult and mysticall Arcanaes, in physick and of whatsoever else relates thereunto, as are unknown of mankind, but also Whatsoever wee shall further Command, request or Desire to be done for us, relating to the said Science and our benefits therein (as you by office and of the Highest) accordingly prefordained and appointed: All with your Obedience readily & willingly fulfilling and Accomplishing unto us (as here wee have in the powerfull and true names of your God, Earnestly Entreated and beseought you) shall be a song of honour and the praise of your God in your Creation

Amen

Invocation, by way of humble supplycation and petition, made to the four Benevolent Angells or Angelicall powers of Light, placed in Orders, and sett over the second letter Angle or Division of the great Quadrangle or Table of the West,

Tedim, Dimet, Imtode Emtedi, by the great and powerfull name of God HeTEDIM.

O you great and glorious Angells or Angelicall powers of Light Tedim, Dimet, Imtedi, Emtedi governing or sett over the second letter Angle Division or Quarter of the great Quadrangle of the west point of the Aire, and specifying the like part or point of the Compass, appropriated to the Earth, forasmuch your most high God. Hetedim, in Orders and office accordingly, as you (by Celestiall Dignification) are in place and power more Ayorially superiour, unto whom is given also of the Highest: by nature and office the true knowledge & moving from place to place, as into this Country or that Country all pleasure, ~~& of the knitting together of natures and also of all the Destruction of nature and of things that may perish as of conjoyning and knitting them together~~ and to Reveale show forth and Communicate the same (by your Angelicall ministry) unto mankind living on Earth, whomsoever you shall be Invocated or moved thereunto: wee the Servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate humbly beseech and move you all, you good Angells or Angelicall powers of Light or Celestially Dignified good spirits of the Ayre, governing in Orders, Degree and mansions (as aforesaid) Tedim, Dimet Imtedi, Emtedi Jointly and Severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God Hetedim, that you (at these our humble requests and Address) would be favorable and friendly unto us, as that whensoever or wheresoever wee shall Invocate move or Call you forth to Visible appearance and our Assistance, you would be thereby moved to Descend and appear Visibly unto us in this Globe which stands here before us or personally otherwise, to appear out of the same Visibly here before us, and so as that wee may plainly see you and Audibly hear you speake unto us, and by such your friendly and Verball Conversation with us, to make us partakers of that undefiled knowledge and true science which by nature and office given you of the Highest (may by such

Appropriated to the Earth, accordingly as you thordin are placed, more Inferiour and subservient: and unto whom is given of the Highest by nature and office the true Knowledge of physick in all its parts, and the Curing of all Diseases whatsoever that are incident to humane Bodyes, and to Revealed thore forth and give the same into mankind living on Earth whomsoever you shall be moved and Called forth by the great name of your God, Aabeca Commanding you there unto We the Servants of the Highest (and the same your God) and Reverently prostrate thore in this holy star, We Earnestly Entreat, Call upon and move you all, O you Benevolent Angells or Dignified powers of the Ayre, Serveing in Orders, Degree and mansion (as aforesaid) Toco, Nchded, Padx, Saix, Joyntly and Severally, Every and Each one, for and by it selfe Respectively, In by and through this mighty and power full name of your God, Obegoca, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever We shall Invocate move or Call you forth unto Visible appearance; and our Assistance: you then would Readily and Immediately forth with at our Invocation move, Descend and appear and show your selves Corporally Visible unto us in this C.C. standing here before us, or otherwise plainly to appear Visibly here before us, and so as that we may personally see you and Audibly hear you speak unto us: and by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience which by nature and office given you of the Highest, may by such your Visible appearance and Verball converse, be showed forth and unto us: And furthermore also, that in by and through this great and powerfull name of your God Aabeca and the force and Vertue thereof: We God likewise Earnestly Entreate and Invocate you, to God accomplish, and fulfill, whatsoever (accordingly as is by nature and office given you of the Highest) we shall request and Command you, Hearus thereafter O you Benevolent Servient Angells or Dignified Spirituall powers of the Ayre, Serveing in Orders Degree, and mansion (as aforesaid) Toco, Nchded, Padx, Saix, you God yet further in this great name of your God Obegoca, and by the Vertue and Efficacy thereof, Earnestly Invocate and Entreate you, to yeild up and give unto us, your Absurdly firme, free, full and Obliged Consent herein, that all or any of you, which we shall at any time hereafter Invocate move or Call forth to Visible appearance, would Certainly without any Tarrying or Delay, Immediatly move Descend and Visibly appear unto us in this C.C. standing here before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most Beneficially Convenient and fitt for us in those both our present and Other our future Actions and Operations and to Speake plainly unto us, So as that we may Sensibly hear you and understand you, Directing and Instructing us in the true Knowledge and Judgment of that your Spirituall Sapience and Science given you of the Highest: And in this we doubt not true and great

God, Hctaad, that you (at this o humbl o requests and Addresses) would be favorable and freindly unto us, as that wheresoever or whersoever wee shall Invocate moved or Call you forth, to Visible Appearance and our Assistance, you would be thereby moved to Descend, and appear Visibly vn to us in this, C B which stand here before us, or Otherwise; personally to appear out of the same Visibly here before us, and so as that wee may plainly see you and Audibly here you speake unto us and by such your freindly and Verball Converse with us, to make us partakers of that Vnderstood Knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelicall Ministery be Revealed given or administered unto us Hear us therefore, O you sacred Angelicall powers of Light or, Celestiall Dignyfied Spirits of the Ayre, by Degree and, Orders Superiour and governing (as aforesaid) Tdad, Adet, Adeta, Dcta, Wee pray you further in this great name of your God Hctaad, and by the force power and Efficacy thereof, Earnestly Entreate, & humbly Beseech you, to grant these our Supplications and petitions, and that all or any of you that wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would Readily and forthwith move, Descend and Visibly appear unto us, wheresoever, Wee shall Invocate, call forth or move you thereunto in this C B Standing ready before us, or Otherwise out of it, as it shall please God and you his ministers of Divine Grace and as best befitteth or shall be most Convenient or Beneficiall for us or unto us, in these our Actions And Op

And Operations, Speaking Audibly unto us, and also thereby Directing and Instructing us in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) wherein also he hath accordingly by Order and, office ordained and appointed you And this your Angelicall Beneficence in Celestiall grace and Charity thus given and granted unto us, and also in the accomplishment & fulfilling of those our humble Desires and Requests & of whatsoever else shall be Requisite and fitt for us to know, shall be a song of honour and the praise of yt God in yt Creation. Amen

Invocation by way of humble supplication and petition made to the four Servient Angells or Dignyfied Spirits of the Ayre, placed in Orders and Serving in the first Lesser Angle or Division of the great Quadrangle or table of the West, Toco, Nchdcl, Paac, Sabc, who are moved and called forth by the great and powerfull name of God Obcaoca, and Constreigned to Do what they are Commanded according to their office, by the great name of God Nabcc

Angelicall powers of light or Dignyfied Spirits of the Ayre Toco, Nchdcl, Paac, Sabc, Serving in Orders under Superiour powers, your most high and Omnipotent God, Obcaoca, in the first Lesser Angle or Division of the great Quadrangle or West part of the Ayre, Respecting the Iiith part or point of the Compass Appropri

Invocate, move or Call forth, to visible Appearance would then be favourable and friendly pleased in Cælestiall Charity and Benevolence, forthwith & Immediately, at such our Invocations and Earnest Requests accordingly of us made, be thereby moved and also to move Descend, Visibly appear and Speake Audibly unto us, Either in this C:G: or Otherwise out of the same as it shall please God and you his Angelicall Ministers or Cælestiall Messagers of Divine grace and light, and shall be most befitting, beneficiall & Convenient for us therein, and to administer unto us the Bountifull gifts of all Earthly Benefitts, and also Endow us with the gift of true sapience and Science, and such like gifts of humane Accomplishments and Enjoyments as may or shall be fitt for us and so Beneficiall unto us that wee may thereby Live happy with Comfort During our Continuance in this mortall being: all which wee humbly Beseech and Earnestly Entreat of all and Every of you sacred Angells or Angellicall Seniors in the name of your God & King wherein these your friendly & Benevolent workes (thus graciously Communicated and given to us) shall be a song of honour, and the praise of your God in your Creation. Amen, — — — —

Invocation, by way of humble supplycation and petition made to the four Benevolent Angells or Angellicall Powers of light placed in Orders and sett over the first lesser Angle or Division of the great Quadrangle or Table of the West, Taad A

Adeta, Detaa, by the great and powerfull + name of God HETAAD, — — —

O Yee great and glorious Angells or Angellicall powers of Light, Taad, Adet, Adeta, Detaa, governing or sett over the first Lesser Angle, Division or Quarter of the great Quadrangle of the west part of the Ayre, Respecting the like part or point of the Compass Appropriated to the Earth, serving your Most high God Hetaad in Orders and office accordingly, as you (by Cælestiall Dignifycation) are in place and power more Ayerially Superiour, unto whom is given also of the Highest by nature and office the true Knowledge of the Knitting together of natures, and also as well the Destruction of nature and of things that may perish, as of Conjoyning and Knitting them together and to reveal, shew forth and Communicate the same (by your Angelicall ministery) unto mankind living on Earth whensoever you shall be Invocated or moved thereunto: wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, humbly beseech and move you all, O yee Angells or Angelicall powers of Light, or Cælestially Dignyfyed Spirits of the Ayre, governing in Orders Degree and mansion (as aforesaid) Taad Adet. Adeta, Detaa. Joyntly and Severally, Every and Each one for and by it selfe respectively, In by and through this mighty and powerfull name of your God x +

mast high God, whonsoovor, and whordsoovor, and whord unto. vod shall att any time and place move you both in power and prsonce. whose worKs hordin shall be a Song of honour, to the glory and praise of the most high God, both in your and thord creation. AMEN

Invocation by way of humble supplycation and petition made to the five great Angells or Angolicall Soniors Lesarahpem, Sainou, Laoxarp, Selaiol, Ligdisa, Soaixente, by the great and powerfull name of their Imperiall King RAAGIOS.

The great Angells or Angellicall Soniors Lesarahpem, Sainou, Laoxarp, Selaiol, Ligdisa, Soaixente, Serving your Most high God Emyh. Arsel, Adiol, before the mighty Angolicall monarch King RAAGIOS in the Angle Region or Division of the West, and who are Dignyfied with Celestiall power and Authority thordin, and by office, judging the government of the Angellicall King, thereby fulfilling the Divine will and pleasure of the Highest in all things appointed and committed to your charge, and placed in superiour powers & orders, under the said Angellicall King, and governing over all Other both Superiour Servient and Sub, Servient Angells or Angellicall powers Celestially Dignifyed, and also all other Elementall Spirits whsoovor, that in any wise hath power, mansion Residence, Order, office, place or Being in the west part Region or Angle of the Ayre, with like respect also from thence to be had, to the West point of the Compass Angle part or Division of the Earth, vod the Servants of the Highest, Reverently here present in his holy fear God humbly Beseech, call upon & Earnestly Intreat you all Good Angellicall Soniors Lesarahpem, Sainou, Laoxarp, Ligdisa, Soaixente, In by and through this Imperiall mighty and powerfull name RAAGIOS that all or Some one or any of you Joyntly and Severally in generall and particular Every and Each one, for and [illegible] respectively, would be so favorable and friendly unto us, as that whonsoovor or whordsoovor vod shall Invocate, move or Call you forth unto Visible appearance and our Assistance you then would be thereby moved to Descend and appear Visibly unto us in this C.A. fit thord before us, and so as that vod may plainely see you, and Audibly heard you speak unto us, and by such your friendly society and Verball Converse with us, to Illuminate, Instruct, Direct, help Aide and Assist us in all things whatsoovor, vod shall humbly Desire beseech and Request of you, whordin by nature & office (given you of the Highest) you may or Can: Hear us thordfore, O you Blessed Angells or Angellicall Soniors Lesarahpem, Sainou, Laoxarp, Selaiol, Ligdisa, Soaixente, and in the mighty name RAAGIOS, and by the Vertue power, Influence, Efficacy and force thereof, vod Earnestly Intreat and humbly Beseech you to grant these our Supplications and petitions, that all or any of you, which vod shall at any time hereafter Invocate,

through those potent mighty and great names of your God Emph, Arel, Gaiol, to preserve Defend, Keep and protect us, from the wicked Illusions, Envious Attempts, Violent Assaults, or any other Destructive Surprizalls of all Evill Spirits or Infernall powers of Darkness, what soever, and that we may not be there by Dismayed, Vanquished or Overcome, and that by the Vertue, power & Efficacy of those three said mighty names of God, Emph Arel, Gaiol, & you great potent and Royall Angells, RAGIOS, and by the true Seale or Character of your Creation and by those Banners, Ensignes or Trophies of honour and Glory, borne or Standing before you as both Divine, Celestiall Angellicall, Naturall and Royall to kiss & Testimonyes of, Monarchy, majesty and Imperiall Authority given and Confirmed unto you in the Begining of the world, and by the Influence, Efficacy, force and Vertue there of, we most Earnestly Entreate and humbly Beseech you, to be gratious and friendly unto us herein, and further more likewise to help, Aide and Assist us, in all these and such our Temporall & Terrestiall Operations, affaires and concernes as Wherein you may or Can by the Superiour powers of that your Kingly Order and Authority (given of the Highest) for the protection, Defence, preser Vation, Card Conduct, Comfort, Support, Assistance, Benefitt and use of mankind living on Earth,

And

And amongst the Rest we do also again humbly Entreate and Earnestly beseech you, that all those six great Angells called Angellicall Seniors, and all other governing or Superiour Angellicall and Elementall powers of light (Celestially Dignified and also that all other dignified Inferior and Subservient Spirits or Benevolent Hyerially powers, who are by nature & office friendly and good and Ordained by Divine appointment in the Unity of the Blessed trinity) for the use, Benefitt and Service of mankind of all Degrees and offices, from the Superiour to the Inferiour in the Orders and Mansion Serving the most high God, under your Imperiall and Soveraine power, Authority, command, Subjection Service & Obedience, properly referred or appropriated to the West Angle of the Ayre, Respecting also the like point of the Compass, Quarter, Angle or Division of the Earth, may by the force and power of our Invocations, be moved to Descend and appear Visibly unto us in this C. C. or Otherwise out of the same as either Convenience or Necessity of the occasion shall Require, and that they may at the Reading and Repetition of our Invocations or Calls on that account by us made unto them moved, Descend, and Appear before us Visibly, to the light of our Eyes, and to Speake Audibly unto us, that we may plainly and perfectly both hear them and friendly to Converse with us, fulfilling our Desires and Requests in all things, according to their severall and Respective offices, and to Serve us therein, and also Pray for us, as for the Servants of ye most

Visible appearance would certainly without any Tarrying or Delay, Immediatly move, Descend, and Visibly appear unto us in this. C: G: standing hear before us, or otherwise out of it as it shall please God to give unto you and thereby most Beneficiall, Convenient and fitt for us, in those both our present and other our future Actions, & Operations, and to speake plainly unto us, so as that we may sensibly hear you and under-stand you, directing & Instructing us in the true knowledge and judgment of that your Spirituall Sapience (given you of the Highest) And in this Undoubted true and great name of your God Aloai, and by the Vertue and power thereof, whereby we also Earnestly Invocate and Entreate you, not only to Revele, Declare, there forth and make known unto us, the true and Apprehensive knowledge of all such Occult and Mysticall Arcanes, in Physicks, and of whatsoever Else relates thereunto as are unknowne of mankind but also doe whatsoever we shall further Command and request or Desire to be done, Relating to the said Science and our bond fitts therein (as you by office and of the Highest) according ly predordained and appointed, All which your Obedience Readily and willingly fullfilling and Accomplishing unto us, as here we have in the powerfull & true name of your God Earnestly Entreated and besought, shall be a song of honour and the praise of your God in your Creation. Amen, — — — — —

Humble, supplication and petition made to the great King RAAGIOS principall governor and Celestiall Angellicall Watchman set over the watch Tower or Terrestiall Angle of the West by the 3 mighty and powerfull names of God Emph Arsel, Gaiol, — — — — — — — —

O Thou, Regall great mighty and powerfull, Angell of the most high Immortall & Incomprehensible God of Hosts RAAGIOS, who in the Begining of time by the Divine Decree & Appointement of the Highest, in the Unity of the Blessed Trinity were set over the terrestiall Angle of the West, as the only King governor overseer, principall watchman, protector and keeper there-of from the malice & misused Illusion Temptation, Assault, surprizall Theft or other wicked Encroachments, Usurping Blasphemy of the great Enemy of Gods Glory and the welfare of mankind, the Divill and Spirits of Darkness, And as a Snaffle to Restraine their wickedness, by the Bitt of Gods Boundless power and justice, to the intent (they being put out into the Earth) their Envious will may be Bridled, the Determination of of the Highest fulfilled, and his Creatures Kept within the Compass and measure of Order, we humbly Beseech, Invocate and Entreat you, O you Regall Angell, RAAGIOS, in by and through

spirits of the Ayre: Acca, Enpeat, Otoi, Pemox, seruing in Order under superiour powers your most high and Omnipotent God Aovarzod, in the fourth Letter Angle division of the great Quadrangle or East part of the Ayre, Respecting the Title part or point of the Compass appropriated to the Earth accordingly, as you therein are placed, more Inferiour and Subser-vient, and unto whom is given of the Highest, by nature and office; the true Knowledge of all Elementall Creatures amongst us how many Kinds & their use in the Creation, as they are severally placed in the four Elements Ayre Earth fire and water, of Phisick in all its parts and the Cures of all Diseases which are Incident to humane Body and to Reveal them forth, and give the same unto Mankind, living on Earth, whensoever you shall be moved and Called forth, by the great name of your God Aloai, Commanded thereunto, and the Servants of the Highest (and the same your God) and Reverently here present in his holy fear, God Earnestly Entreated, call upon and moved you all, Iyse Benevolent Angells or Dignyfied powers of the Ayre, Serveing in Orders, Degree and mansion: (as aforesaid) Acca, Enpeat, Otoi, Pemox, Joyntly and Severally, Every and Each One for and by it selfe Respectively, In, by and through this mighty and powerfull name of your God, Aovarzod, that you (at those our Earnest addres-

addresses) would be so truly willing & friendly unto us, that whensoever & wheresoever we shall Invocate, move, or Call you forth unto Visible appearance & our Assistance, you then would Readily and forthwith at our Invocations move, Descend, appear & show your selves Corporally & Visibly unto us in this C: G standing here before me, or otherwise personally to appear out of the same Visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your Spirituall Revelations, to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may be thereof forth and given to us, and furthermore also that in by and through this great & powerfull name of your God Alodi, and the force and Vertue thereof, we do likewise Earnestly Invocate and Entreate you to God, accomplish and fulfill we say soever (accordingly and is by nature and office given you of the Highest) we shall Request and (on our parts) Hear us therefore, O you Benevolent Angells or Dignifyed Spirituall powers of the Ayre, serveing in Orders degree and mansion (as aforesaid) Acca, Enpeat, Otoi, Pemox, you do yett further in this great name of your God, Aovarzod, and by the Vertue and Efficacy thereof, Earnestly Invocate and Entreate you, to Yeild up, and give unto us your Assuredly firme, free, full and Obligged Consent herein, That all or any of you, which we shall at any time hereafter Invocate, move or Call forth, to Visible

Dexgezod, Joyntly & Severally Every & Each one for and by it self Respectively, In by and through this mighty and powerfull name of your God Ecxgezod, that you (at those our humble Requests and Addresses) would be favorable and freindly unto us, as that whom: soever, or whersoever we shall Invocate move or (all you forth: to Visible Appearance, & our Assistance) you would be thereby moved to Descend and appear Visibly unto us, in this C: G: which stand here before us, or Otherwise personally to appear out of the Land Visibly here before us; And so as that we may plainly see you and Audibly hear you Speak unto us and by such your freindly and Verbal Conversse with us to make us partakers of that undefiled Knowledge and true Sapience which by nature and office (given you of the Highest) may by such your Angelicall ministery, be Revealed given or administered: hear us therefore O you Sacred Angelicall powers of Light, or (Celestially Dignifyed Spirits of the Ayre, by Degree and Orders Superiour and governing (as aforesaid) Exgezod, Gezdex, Zodexge, Dexgezod, we do not go further in this great name of your God Ecxgezod, And by the forced power and Efficacy thereof, to grant those our humble Supplycations and petitions, and that all or any of you we shall at any time hereafter Invocate, move or (all forth to Visible appearance) would Readily forthwith, move, Descend and Visibly appear unto us, in this

this C: G: standing here before us, or Otherwise out of it, as it shall please God and you his ministers of Divine grace, and as best befitteth or shall be most convenient for Beneficiall for us or unto us and also in those our Actions and operations Speaking, Audibly unto us, and also there by Directing & Instructing us, in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) and wherein also he hath accordingly by Order and office ordained and Appointed you: And this your Angelicall Benevolence, in Celestiall grace & Charity, thus given and granted unto us, and also in the Accomplishment and fullfilling of those our humble Desires and Requests, and whatsoever else shall be Requisite, and fitt for us to know, shall be a Song of honour & the praise of your God, in yr: Creation Amen.

Invocation by way of humble Supplycation & petition made to the four Servient Angells or Dignifyed Spirits, of the Ayre, placed in Orders and Serving in the fourth Lesser Angle or Division of the great Quadrangle or Table of the East, Aeca, Enpeat, Otoi Pemox, who are moved and (all forth by the great and powerfull name of God Advirirzod, and Constrained thereunto to Do w^t they are Commanded, according to their office by the great name of God Aladi, — — —

See Angelicall powers of Light or Dignifyed Spirits

Without any Tarrying or Delay. Immediatly move, Descend & Visibly appear unto us in this C:G: Standing here before us or Otherwise out of it, as it shall please God to give unto you & here by most Beneficiall convenient and fit for us in these both our present and Other our future Actions, and Operations. and to speake plainely unto us, So as that wee may Sensibly hear you and under Stand you, Directing and Instructing us in the true Knowledge, and Judgment of that your Spirituall Sapience and Science. (given you of the Highest) And in this undoubted true and great name of your God, Oiiit And by the Vertue and power thereof, whereby wee also Invocate. Earnestly, and Entreate you, not onely to Reveale declare shew forth and make Known unto us, the true and. Apprehensive Knowledge of all Such Occult, & MyStical **Arcanaes**. in physick, and of whatsoever Else relates thereunto, as are UnKnowne of mankind. but also Doe Whatsoever. wee shall further Command, Request, or Desire to be Done. Relating to the said Science and our Benefitts therein (as you by office are of the Highest) accordingly pre Ordained and Appointed: All wch your Obedience, Readily & Willingly fullfilling and accomplishing unto us as here wee have, in the powerfull & true names of your God, Earnestly Entreated and besought you, shall be a song of honour & the praise of your God in your Creation **Amen**,

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Invocation, by way of humble Suplication & petition made to the four Benevolent Angells or Angelicall powers of Light, placed in Orders, and set over the fourth Lesser, Angle or Division of the great Quadrangle or

or Table of the East. **Exgezod' Gezodex, Zodexge, Dexgezod**, by the great and powerfull name of God **Eexgezod**,

---

O You great and glorious Angells or Angelicall power of Light, **Exgezod, Gezodex, Zodexge, Dexgezod**, governing and sett over the fourth Lesser Angle, Division or Quarter, of the great Quadrangle of the East part of the Ayre, Respecting the like part or point ~~or point~~ of the Compass, appropriated to the Earth, serveing your Most high God. **Exgezod**. in Orders and office accordingly as you (by Cælestiall Dignification) are in place & power, more Ayerially superiour, unto whom is given also of the Highest by nature & office, the true Knowledge of the secretts of men Knowing (and of physick in all its parts) ~~and of the Knitting together of Natures and also as well the Destruction of natures and of things that may perish, as of Conjoyning and Knitting them together.~~ And to Reveale shew forth & Communicate the same (by your Angelicall ministery) unto mankind living on Earth when Soever you shall be Invocated or moved thereunto wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, humbly beseech, and move you all, O yee Angells or Angelicall powers of Light or Cælestially Dignifyed Spirits of the Ayre governing in Orders Degree and mansion (as afore said) **Exgezod, Gezodex, Zodexge**.

Dignifyed spirits of the Ayre, placed in Orders, and seruing in the third Lotor Angle or Division of the greater Quadrangle or Table of the East, Abemo, Naco, Ocen= em, Shael, who are moued and called forth by the great and powerfull name of God Aiaoai, and constrained to Doe what they are Commanded according to their office, by the great name of God, Oiiit, ——

Oiiit Angelicall powers or Dignifyed Spirits of the Ayre, Abemo, Naco, Ocenem, Shael, seruing in Orders under superiour powers, your Most high Omnipotent God Aiaoai, in the third Lotor Angle, or Division of the great Quadrangle or East part of the Ayre, Respecting the like part or point of the Compass, appropriated, to the Earth, Accordingly as you therein are placed, more Inferiour and subseruient, and ~~also~~ unto whom is given of the Highest, by nature and office the true Knowledge of Transformation & transplantation, of Physick in all its parts and the Curing of all Diseases Which are incident to humane Bodyes: And to reueal, shew forth and giue the same unto mankind liuing on Earth, Whomsoever you shall be moued and called forth by the great name of your God Oiiit, Commanded thereunto: wee the Seruants of the Highest (and the same your God) And Reuerently adore prostrate in his holy feare, Doe Earnestly Entreate call upon and moue you all, Good Benevolent Angells or Dignifyed Spirits of the Ayre, seruing in Orders, Degreed and Mansion (as aforesaid) Abemo, Naco, Ocenem, Shael, Joyntly and Severally Every and Each one for & by it selfe Respectively, in by & through this mighty and powerfull

powerfull name of your God Aiaoai, that you (att those our Earnest Adoresses) would be so truly willing and friendly unto us, that whensoever & Whersoever wee shall Invocate, move or Call you forth unto Visible appearance and our Assistance You then would readily and Immediately forthwith at our Invocations, move, Descend, appear and shew your selves Corporally Visible unto us in this, C.C.: standing here before us, or Otherwise personally to appear out of the Same Visibly here before us, ~~or otherwise personally to appear out of the Earth &~~ So as that wee may plainly See you, and Audibly heare you Speak unto us: and by Such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such Visible appearance, and Verball Converse be shewed forth & given to us And further more, Also, that in by and through this great & powerfull name of your God, Oiiit, and therefore And Verbue thereof, wee (the Servants of the most High God) doe, Likewise Earnestly Invocate, and Entreate you, to Doe; Accomplish and fulfill whatsoever wee shall Request, and Command you: Hear us therefore Good Benevolent Angells or Dignifyed Spirituall powers, of the Ayre, seruing in Orders, Degree, and mansion (as aforesaid) Abemo, Naco, Ocenem, Shael, yee Doe not further in this great name of your God, Aiaoai, and by the Vertue and Efficacy thereof, Earnestly Invocate, & Entreate you to yield up and give unto us your Assuredly firme free full and Obliged Consent herein, That all or any of you which wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would Certainly without

Reveal & shew forth, and Communicate the same unto
man Kind (by your Angelicall ministory) living on
Earth, whersoever you shall be Invocated or moved
thereunto, we & the servants of the Highest (and the
same your God) and Reverently here present in his
holy fear: doe Earnestly Entreate, humbly beseech
and move you all, O yee Angells or Angelicall powers
of Light or Celestially Dignifyed Spirits of the Ayre,
governing in Orders Degred mansion (as aforesaid)
Cenbar, Enbare, Barcen, Vreenbe, Joyntly and Severally Every and Each one for &
by it Selfe Respectively, in by and through this
Mighty and Powerfull name of your God Ecenb
ar, that you (att these our humble Requests and Add:
resses,) would be so favorable and friendly unto us,
as that whersoever or whersoever we shall Invo:
cate, move or Call you forth, to Visible Appearance
and our Assistance, you would be thereby moved to
Descend and appear Visibly unto us in this C:S or G
R: which Stand here before us, or Otherwise personally
to appear out of the Same Visibly here before us and
so as that we may plainely see you, and Audibly hear
you Speak unto us: And by such yar friendly and Verball
Converse with us, to make us partakers of that undo
filed Knowledge and true Sapience, which by nature &
office given you of the Highest, may by such your
Angelicall ministery be Revealed given or adminis
tered unto us: Hear us therefore, O yee sacred Angelli:
call powers of Light or Celestiall Dignifyed Spirits of
the Ayre, by Degree and Orders superiour and governing
(as aforesaid) Cenbar, Enbare, Barcen,
Vreenbe, we do yet further in this great name

name of your God Ecenbar, and by the foure
powr and Efficacy thereof, Earnestly Entreate
and humbly beseech you, to grant these our Supplic
cations and petitions, and that all or any of you, that
we shall at any time hereafter Invocate, move, or
Call forth, to Visible appearance, would Readyly &
forthwith move, descend and Visibly appear unto
us, whersoever we shall Invocate, Call forth, or move
you thereunto in this C:G, Standing here before us, or
Otherwise to appear out of it, as it shall please God
and you his Ministers of Divine Grace, and as befitteth or
shall be most Convenient or beneficiall for us, or unto
us, in these our Actions and Operations, Speaking Aud:
ibly unto us, and also thereby Directing and Instruc
ting us in the true Knowledge of that your Angelicall
Sapience and Science, given you of the Highest, and
wherein also he hath according by Orders and offic
Ordained and appointed you, and this your Angelli:
call Benevolence in Celesticall grace & Charity
thus given and granted unto us, And also in the Acc
omplishment & fullfilling of all those our humb
ble Desires and Requests, and whatsoever else shall
be Requisite and fitt for us to know shall be a song
of honour, and the praise of your God in your Creat
ion: Amen. — — — — — — —

Invocation by way of humble Supplycation &
petition, made to the foure Servient Angells or Digni
fyed

whatsoever accordingly ~~and~~ ao is by nature and office
~~given~~ given you of the Highest I wod shall Request and com-
mand you, Adar us thorefore (yor Bondvolent Servitt
~~Angells~~ Angells of Dignifyed Spirituall powers of the Ayre,
Serving in Orders, office, Degree and mansion and
by nature as aforesaid. OYOUBE, PAOC, VRB=
ENEH, DIRI, yee Do yet further in this great
name of your God ILACZA, and by the Vertue and
Efficacy thereof, Earnestly Invocate and Entreate
you to yeild up and give unto us your Absurdly free,
free, full and Obliged consent thereiu, that alle-
Any of you which wee shall at any time hereafter
Invocate name or call forth to Visible Appearance,
would Certainely without any tarrying or Delay Imm-
diatly move, Descend and Visibly appear unto us, in this
Crystall standing here before us, or Otherwise out of it
whit shall please you to give unto you, and thereby most
Bondficiall convenient, and fitt for us in those both
Our present and Other our future Actions and Oppor-
tations, and to Speake plainely unto us, soas that wee
may sensibly here you and understand your Directing
and Instructing us in the true Knowledge and judgment
of that your Spirituall Sapience and Science given you
of the Highest: And in this undoubtedly true and great
name of your God PALAM, and by the Vertue &
power thereof, whereby we also Earnestly Invocate
and Entreate you, not only to revoale, Declare, and
Show forth, and make Knowne unto us the true &
Absolute Knowledge of all such Occult, and
Mysticall IRANAES, in Physick and whatsoever
Else, relates thereunto as are Unknowne, of man-
kind but also Doe whatsoever wee shall further
Command, Request or Desire to be Done for us

forus, Relating to the said Science and our Bondfitts
therein; as you by office, are to the Highest accordingly
ordained and appointed; all which your Obedience Rea-
dily and willingly fulfilling and accomplishing, unto
us as hereunto have in the powerfull and true names of
your God, Earnestly Entreated and besought you, shall
be along of honour & the praise of your God in yt
Creation AMEN — — — — —

INVOCATION by way of humble supplication & pe-
tition made to the four Bondvolent Angells or Ange-
licall powers of Light placed in Orders and Sett
over the third Letter Angle or Division of the great
Quadrangle or Table of the East, CENBAR. EN-
BARE, BARCEN, VRCENBE, by the great
and powerfull name of God ECENBAR.

OYEE great and glorious Angells or Angelicall
powers of Light CENBAR, ENBARE, BARCEN,
VRCENBE, governing and Sett over the third
Letter Angle Division or Quarter of the great Qua-
drangle, of the East part of the Ayre, Respecting
the Like part or point of the Compass, Appropri-
ated to the Earth, serving your Most High God
ECENBAR, in Orders and office accordingly as
you (by by Celestiall Dignifycation and in Law &
power moved Ayorially Superiour, unto whom is also
given of the Highest by nature and office, the true
Knowledge of all mechanick (rafts whatsoever,
Knitting together of natures, and also as well the Des-
truction of nature and of things yt may perish, as of
conjoyning and Knitting them together and to revoal

Requests and this your Angellicall benevolence in Celes-
tiall grace and Charity thus given and granted unto
us, and what soever Else, shall be Requisite and fitt for
us to Know shall be a song of Honour and the praise
of your God in your Creation, Amen.

Invocation, by way of humble Supplycation
And petition made to the four fervent Angells or
Dignifyed spirits, of the Ayre, plaided in Orders and Serveing
in the Second Lesser Angle or Division of the great Qua
drangle or Table of the East, Oyoube, Paoc,
Vrbeneh, Diri. who are moved and called
forth, by the great and powerfull name of God Hacza,
And constrained to Do what they are commanded,
According to their office, by the great name of God
Palam. — — — — — — — — —

O yee Angellicall powers of light or Dignifyed Spirits
of the Ayre Oyoube, Paoc, Vrbeneh,
Diri, Serveing in Orders under Superiour powers your
most high and omnipotent God Hacza, in their
Lesser Angle or Division, of the great Quadrangle or
East part of the Ayre, Respecting the Like part or point
of the Compass, approximated to the Earth accordingly,
as you therein are placed moved & Inferiour and Subor
dinate: And unto whom is given of the Highest by na
ture and office, the true Knowledge finding out and use of
mettalls the Congelation of Stones, and the Vertues
of all Stones what soever, and of Physicke in all its
parts and the Cloths of all Diseases what soever that

Related incident to humane Bodyes and to Revealed
Show forth, and give the same to mankind Living on
Earth, Whersoever you shall be moved and called forth,
And by the great name of your God Palam, com-
manded thereunto; wee the Servants of the Highest
and the same your God, and Reverently here present
in this holy place, doe Earnestly Entreate & allupon, and
move you all, O yee Benevolent Angells or Dignified
Powers of the Ayre, Serveing in Orders Degreed and man:
sion (as aforesaid) Oyoube, Paoc, Vrbe-
neh, Diri, joyntly and Severally, Every and Each
one for and by it selfe Respectively, in by and through
this mighty and powerfull name of your God Hacza
that you at these our Earnest Adresses, I would be so
truely willing and friendly unto us, that when soever
and wheresoever we shall Invocate move or call
you forth, unto Visible Appearance and our Abis-
tance you then would Readily and Immediately forth
with, at our Invocations, move Descend appear and
show your selves, Corporally Visible unto us, in this
S:G: standing here before us, or Otherwise personally
to appear out of the same Visibly here before us,
and so as that wee may plainely see you and Audi-
bly here you speake unto us, and by such your Spirit-
uall Revelations unto us, to make us partakers
of that true Knowledge and Sapience, wch by nature
And office (given you of the Highest) may by such
your Visible appearance and Verball Converse be
showed forth, and given to us: and further more also
that in by and through this great and powerfull name
of your God Palam, and the force and Vertue
thereof; wee Doe Likewise Earnestly Invocate and
Entreat you, to Doe accomplish and fullfill wt
soever

governing or set over the second Lesser Angle, Division or Quarter, of the great Quadrangle of the East part of the Ayre, Respecting the Like part or poynt of the compass, Appropriated to the Earth, serving ~~the~~ your most high God, Eatepa, in Orders and office accordingly, as you (by Cælestiall Dignifycation,) are in place & power more Ayeryally superiour; unto whome is also given (of the Highest) by nature and office the true moving from place to place and into this Country or that Country at pleasure ~~the true knowledge of the knitting together of Natures and also as well the Destruction of nature and of things that may perish as of Conjoyning and knitting them together~~, and to Reveale therforth and Communicate the same (by your Angelliacall ministery) unto mankind Living on Earth, whensoever you shall be (called) invocated, or Moved thereunto, wee the servants of the Highest (and the same your God) and there Reverently present in his holy fear, doe Earnestly intreat humbly Beseech, and move you all, O you Angells or Angelicall powers of Light, or Cælestially Dignifyed spirits of the Ayre, governing in Orders Degree mansion as aforesaid Vtepa, Tepau, paute. Autep, Joyntly and severally, Every and Each one for and by it selfe Respectively, in by and through this mighty and powerfull name of your God Eutepa, that you (at these humble Requests and Adresses) would be favorable and friendly unto us, as that whensoever or wheresoever wee shall Invocate move or Call you forth to Visible Appearance and our Assistance, you would be thereby moved to Descend & appear Visibly unto us in this C: S: or Cr Which stand here before us, or Otherwise personally to Appear,

Appear, out of the same Visibly here before us, and so as that wee may plainer see you and Audibly hear you speake unto us and by such your friendly and Verball Converse with us, to make us partakers of that undefiled knowledge and true sapience wch (by nature and office given you of the Highest) may by such your Angelicall ministry be Revealed given or administered unto us; Hear us therefore, O yee sacred Angelicall powers of Light, or Cælestiall Dignifyed spirits of the Ayre, by Degree and Orders superiour, and governing (as aforesaid) Vtepa, Tepau, Paute, Autep wee yett doe further in this great name of your God Eutepa, and by the force power and Efficacy thereof, Earnestly Entreat and humbly Beseech you, to grant these our supplications and petitions, and that all or any of you, that wee shall at any time hereafter Invocate move or call forth to Visible appearance, would ~~really~~ readilly and forthwith move Descend and Visibly appear unto us whensoever wee shall Invocate move (or) call forth, or move you thereunto, in this, C: G: standing here before us, or Otherwise out of it, as it shall please God, and you his ministers of Divine grace, and as best befitteth or shall be most convenient or Beneficiall for us, or unto us, in these our Actions and Operations, speaking Audibly unto us, and also thereby Directing and Instructing us in the true knowledge of that your Angellicall sapience and Science, given you of the Highest, and wherein also he hath accordingly by Orders and office Ordained and Appointed you, & also in the accomplishment and fulfilling of all these our humble Desires and Requests

forth unto Visible appearance and our Assistance, you then would Readily and Immediatly forthwith at our Invocations move, Descend, appear and shew your Selves Corporally Visible unto us in this, C.G. Standing here before us or Otherwise personally to Appear out of the same Visibly here before us and So as that wee may plainly See you, and Audibly heare you Speake unto us, and by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience Which by nature and office (given you of the Highest) may by such your Visible appearance and Verball Converse, be shewed forth and given to us. And further more also, that in, by and through this great and powerfull name of your God, Ardeza, And the force and Vertue thereof, wee Doe Likewise Earnestly Entreate and Invocate you, to Doe Accomplish and fullfill wt soever (accordingly ~~and~~ as is by nature and office given you of the Highest) wee shall request and Command you, Heare us therefore O yee Benevolent Servient Angells or Dignifyed Spirituall powers of the Ayre, Serving in Orders office Degree And mansion, and by nature as aforesaid Cezodenes Totet, Sias, Efemende, yee Doe yet further, In this great name of your God Idoigo, and by the Vertue and Efficacy thereof, Earnestly Invocate and Entreate you to yield up and give unto us your Assuredly firme, free, full and Obleiged Consent herein, that all or any of you which wee shall at any time hereafter Invocate, move or Call forth to Visible Appearance, would Certainly without any tarrying or Delay, Immediatly move Descend and Visibly appear unto us in this C.G. Standing here before us, or Otherwise out of It, as it shall please God to give unto you, and thereby most beneficiall Convenient and fitt for us, in these both our present

present and Other our future Actions and Opperations, & to Speake plainly unto us So as that we may sensibly heare you and understand you, Directing and Instructing us in the true Knowledge and Judgement of that your Spirituall Sapience and Science, given you of the Highest, & In this undoubted true and great name of your God Ardeza, And by the Vertue and power thereof, whereby wee also Earnestly invocate and Entreate you, not onely to reveale, Declare, shew forth and make Knowne unto us the ~~true~~ apprehensive Knowledge ~~which is apprehensive~~, of all such Occult & misticall Arcanaes in phisick, and of whatsoever Else relates thereunto, as are Unknowne of mankind, but also doe wt soever wee shall further command, request or Desire to be Done for us, relating to the said Science & our benefitt therein, as you by office are of the Highest accordingly preordained & appointed, All which your Obedience Readily, and Willingly fulfilling and accomplishing unto us, As here we have in the powerfull and true names of your God Earnestly Entreated and beseeched you, shall be a song of honour and the praise of your God in your Creation Amen

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Invocation, by way of humble supplication & petition, made to the four Benevolent Angells or Angelicall powers of Light placed in Orders and Sett over the Second Lesser Angle Or Divisions of the great Quadrangle or Table of the East, Utepa, Tepau, Paute, Autep. by the great and powerfull name of God Eutepa, —

O Yee great and glorious Angells or Angellicall powers of Light Utepa, Tepau, Paute, Autep.

unto us: Hear us therefore, O you Sacred Angellicall powers of Light, or Celestially Dignifyed Spirits of the Ayre, by Degree, and Orders Superiour and governing (as aforesaid) **Vrzela, Izlar, Larz, Arzel,** we do pray & further in this great Name of your God, **Erzela,** and by the force power and Efficacy thereof, Earnestly, Entreat and humbly Beseech you to grant those our Supplications, and petitions, and that all or any of you, that we shall at any time hereafter, Invocate, move or call you forth to Visible appearance, would Readily and forthwith move, Descend, and Visibly appear unto us, whom soever we shall Invocate, call forth, or move you thereunto in this **C. G** Standing here before us or Otherwise out of it as it shall please God and you his ministers of Divine graces as best befitteth, or shall be most Convenient or Beneficiall for us, or unto us, in those our Actions and operations; speaking Audibly unto us and also thereby Directing and Instructing us in the true Knowledge of that your Angellicall Sapience, and Science given you of the Highest, and wherein also he hath accordingly, by Orders and office, Ordained and Appointed you and this your Angelicall Benevolence in Celestiall grace and charity thus given and granted unto us, and also in the accomplishment & fulfilling of all those our humble Desires and Requests, and what soever else shall be Requisite and fit for us to Know, shall be a song of honour and the praise of your God in your Creation **Amen,** —

Invocation, by way of humble Supplication and petition, made to the four Servient Angells or Dignifyed Spirits of the Ayre, placed in Orders and Serving in the first Lesser Angle or Division of the great Quadrangle or Tables of the East

East, **Cezodenes, Totet, Sias, Efemende,** who are moved and Called forth, by the great and powerfull name of God **Idoigo,** and Constrained to Do what they are Commanded, according to their Order office; by the great name of God **Ardeza,**

O you, Angellicall powers of Light or Dignifyed Spirits of ye Ayre **Cezodenes, Totet, Sias, Efemende,** Serving in Orders under Superiour powers, your most high & omnipotent God **Idoigo,** Respecting the Like part or point of the Compass, appropriated to the Earth in the first Lesser Angle or Division of the great Quadrangle or East part of the Ayre, accordingly as you therein are placed moved Superiours & Subservient, and unto whom is given of the Highest by nature and office, the true Knowledge of Physick in all its parts and the curing of all Diseases what soever, that are Incident to humane Bodyes, and to Reveale & Show forth & give the same unto Man Kind Living on Earth, whom soever you shall be moved and called forth, and by the great name of your God **Ardeza,** Commanded thereunto: we the Servants of the Highest and the same your God, and Reverently here present in his holy fear, do Earnestly Entreat call upon and move you all, O you Benevolent Angells of Dignifyed powers of the Ayre, Serving in Orders, Decree, and Mansion, as aforesaid — **Cezodenes, Totet, Sias, Efemende,** Joyntly and Severally, Every and Each one for and by it self Respectively, in by and through this mighty and powerfull name of your God **Idoigo,** that you (at those our Earnest Addresses) would be so truly willing and friendly unto us, that when soever & where soever we shall Invocate, move or call you forth,

descend visibly appear and speake audibly unto us, Either
In this C S:t G R or Otherwise out of the same as it shall
please God and you his Angellicall ministers, as Celestiall
Messagers of Divine Grace and Light and shall be most
Bonificall, or best befitting and convenient for us therein
and to administer unto us, the bountifull gifts of all Earth=
ly Bonefitts, and allso Endow us with the gifts of true
Science, and sapience, and such like other gifts of humane
Accomplishments and Enjoyments, as may or shall be
fitt for us, and God Bonificall unto us that wee may thereby
live happy with Comfort, During our Continuance in this
our Mortall Being, all which we humbly Beseech and
Earnestly Entreat of all and Every of you Sacred Angells
or Angellicall Seniors in the name of your God and
King, Wherein those your Friendly and Bonevolent Works
(thus graciously Communicated and given us) Shall be
a Song of honour and the praise of your God in your
Creation, Amen

Invocation by way of humble supplication and
petition, made to the four Benevolent Angells or An
gellicall powers of Light placed in orders and sett over
the first Letter Angle, or Division of the great Quadrangle
or Table of this East, Vrzela, Zlar, Larz & Ar=
zel, by the great and powerfull name of God Erzla

Angell, great and glorious Angells or Angelicall pow
ers of Light Vrzela, Zlar, Larz, & Arzel,
governing and sett over the first Letter Angle Division
or Quarter of the great Quadrangle of the East
part

part of the Ayre, Respecting the like part or point of the
Compass appropriated to the Earth, Serveing your Most high
God Erzela, in Orders and office accordingly, as you (by
Celestiall Signification) are in place and power more Hyerically
Superiour, unto whom is also given of the Highest by nature
and office, the true Knowledge of the knitting together of
natures, and allso as well the Destruction of nature, and
of things that may perish, as of Conjoyning and knitting them
together, and to Revealed them forth and Communicate the
same (by your Angellicall Ministery) unto mankind Living
on Earth, whomsoever you shall be Invocated, or moved
thereunto, wee the servants of the Highest of the same
God) and Reverently present in this holy place, doe Earnest
ly Entreate, humbly beseech and move you all, Good Angells
or Angellicall powers of light or Celestially Signified Spirits
of the Ayre, governing in Orders, Degree manseons as afore
said) Vrzela, Zlar, Larz, & Arzel, Joynt
ly, and Severally Every and Each one for and by it selfe Res=
pectively, in by and through this mighty and powerfull name
of your God Erzela, that (you at these our humble
Requests, and addresses) would be so favorable and Freindly unto
us, as that whensoever or whersoever wee shall Invocate,
move or call you forth to Visible appearance, and our Assistance,
you would be thereby moved, to Descend and appear (out of the
same) visibly here before us in this, C S:t G R, and soe as we
may plainly see you, and Audibly here you speake unto us, and
by such your Freindly and Verball Converse with us, to make us
partakers of that Undefiled Knowledge and true Sapience, which
by nature & office (given you of the Highest) may by such Good
Angellicall Ministery be Revealed, given or administred
unto us,

offices, and to serve us therein; and also God for us as for the Servants of the most high God, when soever and where soever and whereunto we shall at any time and place moved thereto, both in power & presence, whose works herein shall be a song of honour to ye Glory & praise of the most high God within ye third Creation

Amen

Invocation by way of humble Supplication & petition, made to the six Angells or Angelicall Seniors **Habioro, Aaoxaif, Hetmorda, Ahaozpi, Hipotga, And, Auttotar,** by the great and mighty names of the third Imperiall King, **BATAiva,** ———

Of all great Angells or Angellicall Seniors, **Habioro, Aaoxaif, Hetmorda, Ahaozpi, Hipotga, & Auttotar,** Serving (the mighty & most high God **Oroibah. Aozpi,** beyond the mighty Angelicall monarch King **Batava,** In the Angle, Region or Division of the East, on whose Right hand with Celestiall power and Authority therein, and by office judging the government of the Angellicall King, therein by fulfilling the Divine Will and pleasure of the Highest, in all things appointed and committed to your charge and placed in y^r superiour Orders, under ye said Angellicall King, and governing over all other both superiour, servient and subservient Angells or Angelicall powers, Celestially Signified, and also all other Elementall spirits whatsoever that in any wise hath power, mansion, Residence, orders, office, place or being, in the East part Region or Angle of the Eyrd, with like respect also, from thence to be had to the last point of the compass, Angle part or division of the Earth, We the servants of the most High God and Reverently

prostrate

present here in his holy fear, Do humbly beseech and Earnestly Entreat you all: O you Angellicall seniors, **Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Auttotar,** In by and through this Imperiall Mighty and powerfull name **BATAIVA,** that all or some and or any of you, Joyntly, and Severally, Every and Each and in generall and particular for and by it selfe Respectively, would be favorable and friendly unto us, that when soever or whereso: Ever we shall invocate move or call you forth, unto Visible appearance, and our Assistance, you then would be thereby moved to Descend and Appear, Visibly unto us in this C: STAR set here before us for that purpose, or Otherwise peaceably to appear out of it Visibly here before us, and so as that we may plainly see you, and Audibly hear you speak unto us, and by such your friendly and Verball Converse with us, to Illuminate Instruct, Direct, help aide and Assist us in all things wherein soever we shall humbly Desire Beseech and Request of you Wherein by nature and office given you, of the Highest you may or Can, Hear us here before you, you Blessed Angells or Angellicall Seniors **Habioro Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Auttotar,** And in the mighty name **BATAIVA,** and by the Vertue power, Influence, Efficacy and force thereof, We do Earnestly Entreat and humbly beseech you, to grant here our Supplications & petitions, that all or any of you, wch we shall at any time hereafter Invocate, move or call y^m forth to Visible Appearance, would then be favorably and friendly pleased in Celestiall Charity and Benevolence, forthwith, and Immediatly at such our Invocations and Earnest Requests accordingly as is made be thereby moved, and also to move

Descend

Terrestiall Anglo of the East, as the only King, governor, protector
principall watchman, protector and Keeper thereof, from the
malice, Mistrust, Illusion, Temptation, assault, surprizall, theft
or other wicked Incroachments, vsurping Blasphemy of y^e
great Enemy of Gods glory, and the welfare of mankind the
Devill and Spirits of Darknes, And as a Snaffle to Restraine
their wickednes by the bitt of Gods Omnipotent power and Just
ice, to the intent that they being put out into the Earth, there
Envious will may be Bridled, the Determinations of the most
High God fullfilled, and his Creatures Kept within the Compasse
measure of Order; Wee humbly Invocate, Entreate and Beseech
you: O you Royall Angell BATAIVA, in by and through
those potent mighty, and great names of your God ORO, IBAH,
AOZPI, to preserve, Defend, Keep and protect us from the
Wicked Illusions, Envious Temptations, Violent Assaults,
or any other Distructive surprizalls of all Evill Spirits, or In
ferior powers of Darknes whatsoever, And that we may not
be theirby Dismayed Vanquished or Overcome, and that by y^e
Vertue power, and Efficacy of those three mighty names of God
ORO, IBAH, AOZPI, O you great potent and Royall
Angell BATAIVA, and by the true Seal and Character
of your Creation, and by those Banners Ensignes or Trophys
of Honour and glory, borne or standing before you, as Both
Divine, Celestiall, Angelicall, Naturall and Royall Tokens &
Testimonyes of Monarchy, majesty and Imperiall
Authority given and Confirmed unto you in the Begining of
the World, and by the Influence, Efficacy, Force and Vertue
thereof, we most Earnestly Entreat and humbly beseech you,
to be gratious and freindly unto us herein, And further more
Likewise to help, Aide, and Assist us in all those and such
our

our Temporall and Terrestiall opperations and affairs, and
Concernes, as wherein you may or Can by the Superiour power
of that your Kingly office under Authority given you of
the Highest: for the protection preservation, Care, Conduct,
comfort, Support, Benefit, Assistance and use of man kind
Living on Earth. And Amongst the rest, we also againe hum-
bly: Entreate and Earnestly Beseech you that all those Six
great Angells called Angellicall SENIORS, and all other
governing or Superiour Angellicall and Elementall power
of Light, Celestially Dignified, and allso that all other Digni
fyed Servient and Subservient Spirits or Benevolent Ayor
iall powers, who are by nature and office freindly and good,
and Ordained (by Divine appointment in the unity of the
Blessed Trinity.) for the use Benefitt and Service of man kind,
of all Degrees and offices from the Superiour to the Inferi-
our, in the Order and Mansion Serving the most high God,
under your Imperiall and Soveraigne power, Authority,
Command, Subjection, Service and Obedience, properly reser-
ved or appropriated to the East Angle of the Ayre, Respecting
Also, the like point of the Compass, Quarter, Angle or Division
of the Earth, may by the force and power of our Invocations,
be moved to Descend and appear visibly unto us, in this Cry-
stall or otherwise out of the Sand, as Either Convenience or Neces
ity of the Occasion shall Require and that they may at the
Reading and Repetition of our Invocations or Calls on that
Account by us made unto them, move Descend appear Visibly to
the sight of our Eyes, and to Speake audibly unto us, as that we
may plainly and perfectly both See and hear them, and freind
ly to converse with us, fulfilling our Desires and Requests
in all things, according to their Severall and Respective
offices

wholly unknowne to them till Lately (by thy gratious permission) it was againe Revived, and Mercyfully Restored to Light, by the ministery of thy holy Angell **Ave**, unto thy servant. Now I beseech the O thou Almight father of mercy **Oro: Ibah, Aozpi**, lett not thy promises made unto, nor the memory of thy servant **ENOCH**, nor the use and benefitt of the Knowledge thou gavest unto him be againe washed away, become Void and Extinguished, but graciously be pleased to grant unto me thy humble servant, the true Knowledge & use of the Earth and the secrett propertyes thereof, and Enclosures therein, by the ministery, Assistance, Instructions of those spirituall Creatures governing over and subservient in the four Tables. notes or Mistycall figures, whom I shall by name call forth, Even from the superiour to the Inferiour Ord.rs and Degrees; And I humbly beg of thee O heavenly god of All Consolation & Compassion, **Oro Ibah Aozpi**, to Dignifie me with thy Cœlestiall Dignity, Open my Eyes and give me sight, Open my Eares and give me hearing, Open my Understanding and give me Knowledge, shew me the light of thy Countenance, and Endow me with thy holy spirit, that by the Vertue and power of of my Invocations, being composed according to ye Instructions of the Angell **AVE** I may Effectuall call forth all those Terrestiall Dignified Spirituall powers of Light, both of the superiour and Inferiour Orders and Degrees, governing and subservient in the Terrestiall Angle of the East, and all Creatures, Arts, sciences and Mysteryes thereof, and the secrett propertyes and Enclosures, and at the Utterance and Repetition of thy Infallible and secrett names therein specified unto which they are severally and Respectively

Ob:

Obedient and whereby (according to thy primitive Decree) they are powerfully governed, they may forthwith, Immediately move, Descend, and appear Visibly unto me, at all times & In all places, when soever and where soever, I shall call ym forth, according as necessity shall Require their favorable & familiar society, Comunity and Assistance, That it may be ~~come~~ one Wittness of thy promiss for **ENOCH**s Sake, unto thy humble and Obedient Servant.

Invocation, by way of humble Supplication & petition to the **King**, and all the Dignified Angells or Angellicall Governours of Light, whose names, Natures, Mansions, Orders, and offices, with other Mysteries thereunto properly Appertaining are Comprehended and to be found in and Collected out of the foregoing Terrestiall **Table** or **Tables** according as in the Isagogicall preface, or **Introduction** to the use thereof is before mentioned, — —

Humble, Supplication and petition made to the great King **BATAIVA**, principall governor and Cœlestiall Angellicall watchman, sett over the watch tower or Terrestiall Table of the East, by the three mighty names of God, **Oro, Ibah, Aozpi**, — — — — — — — —

O Thou, Regall great, mighty and powerfull Angell of the most high, Immense, Immortall, and Incomprehensible God of hosts, **BATAIVA**, who in the begining of time by the Divine Decree, and appointment of the Highest, in the unity of the Blessed Trinity, wert sett over the Terrestiall

unto whom it was Delivered by the Revelation of thy holy Angell: Now therefore O most gracious and mercy full Lord God of Hosts ORO, IBAH AOZPI, the only Creator of heaven and Earth, who by thy word alone hast most wonderfully and admirably made all Creatures out of nothing, and placed all things Comprehended in the marvelous works of thy Creation, according to thy unSpeakable Wisdome, in their Several and Respective Orders and offices, to glorify and Extoll thy holy name, and fulfill thy Divine and holy will: O thou who Who art the true fountaine of Light and wisdom, I thy humble Servant here Reverently and Obediently prostrated in thy holy sight, in all Contrition of heart & mind knits of Spirit, Doe humbly beseech thee of thy Infinite goodness and Clemency, to have mercy and compassion upon me, and to Dignifie me with the power of thy holy Spirit, to forgive me my sins and to pardon all my Iniquities, and graciously to grant that all those Benevolent Angells or Dignifyed Spirituall Creatures whom thou hast left over the four Angles of the Earth EU. RS. and ordained to governe over all arts, Mistryes, and Sciences, Mechanick crafts, and all Creatures there upon, and all things whatsoever, that are Contained therein, may show forth the same and the true uses and Right understanding both of the Natures and Secrett property of them unto me thy humble servant, whensoever I shall call them forth, and Invocate them thereunto, whose names and Orders are Contained and to be found in the fore said Tables or mysticall figures, which were Revealed and Rendered out of Oblivion, and Lately Restored againe to Light unto thy Servants by the ministery of thy

of thy Celesticall Angell MIC, and by him certainly Verified so to the same which was Delivered to thy Servant ENOCH, Immediately from thy selfe, by the Revelation of thy holy Angell by whom thou didst converse with and Appeared unto him & opened his Eyes that he might see and judge the Earth, which thou permittest not unto his parents by reason of their fall, wherein the holy Trinity Determined saying Let us show unto ENOCH the worst of the Earth, and Lo Enoch was become Wise, and full of the Spirit of Wisdome, And he humbly prayed unto thee saying, O Lord Let there be Remembrance of this thy mercy, and let those that Love thee Enjoy this benefitt after me, O Let not thy mercyes be forgotten, and behold thou wert gratiously pleased. Now therefore O most bountifull and heavenly God of Wisdome and mercy ORO, IBAH, AOZPI, as the true Knowledge of the Earth and the Creatures thereof, and the Secrett properties of all things therein, Even to the Unknowne Depth of the Sea, and the most private Internall and Obscure Caves of the Earth, was by the foresaid tables, Notes or Mysticall figures, and the use of them presence thy gift Delivered to thy Servant ENOCH, both Immediate from thy selfe, and also by the ministery of thy Sacred Celesticall Angells. And at his humble Request to the used and benefitt thereof permitted to continue amongst the Sons of men succeeding him on Earth, in after Ages, yt should love fear and Obey thee, which they Enjoyed till they Rebelled against thee, And became proude, wicked, Ingrate full, Ambitious and presumptuous, where for they were justly by the Deprived againe of that Inestimable Jewell and Divine gift, the Knowledge whereof and benefitt them wearing away, and Ceasing to be any more amongst men and so Remaining holy.

The Title of the Following Prayer

An Humble Supplication to Almighty God by those his great powerfull and Sacred names, governing Every particular and Each Severall Respective Terrestriall Angle E. W. N. S. this Prayer being properly Referred, to the East Angle, and by Changing the Three names Governing the Other 3 Angles, in like manner and forme: The Same Prayer forth the whole &c: Thus is to be Said before Invocation is made, for thereby owning and calling forth the Spirituall powers of those natures, Orders and offices, as In the goe going Introduction hereunto is Specified, and Showed forth. — — — — —

The 3 Sacred names of over the East Oro, Ibah, Aozpi.
Those 3 over the West Empeh, Arsel, Gaiol.
Those 3 names over the north Emor, Dial, Hectega,
Those 3 names over the South Oip, Tead, Pedoce.

O Thou omnipotent, Incomprehensible Immortall and Eternall god of Hosts, Oro, Ibah, Aozpi, who amongst the most great and wonderfull works of thy Creation, hast in thy boundless and Infinite wisdome Distributed the Earth in to four Angles or Quarters E. W. N. & S. and hast by thy Divine Institution placed a most mighty Regall Angell, over Each particular Terrestriall Angle, as King governor and principall watch

watchman thereover, to protect and Defend thy Servants from the usurping Blasphemy, misuse, Malice and Temptation of the wicked, and great Enimy of thy Glory and the welfare of mankind the Divill and Spirits of Darkness and who againe in thy Omnisciond hast constituted under Each particular mighty King, Six great Benevolent Angells called Seniors or Senators, to Judge the government of Each Terrestiall Angle, and the King thereof, who are mentioned by thy Servant S.t John, in his Sacred Treatis of his Revelations; And under whom againe, in thine Infinite Wisdome, hast placed Sixteene Benevolent Angells to be Dispositors of the will of their Superiours, and under whom againe thou hast appointed, many Others, Even Numberless of Spirituall Creatures, according to thy primitive Decree determinate to go-vern over, and to teach, Instruct, Direct and Show forth unto the Sons of men, all arts, Sciences, Mysteryes, Mechanicke crafts and all things whatsoever that are upon the Earth, and all the Secrett inclosures therein, who are all Ayde all Spirits by thee set over this Terrestiall fabrick whereon we live, and not by thee Rejected but Dignyfied, whom thou hast in thine Infinite gratiouse and paternall mercy preordained, to give Obedience to the will of man, when he doth them all whose names, Orders offices and mansions are to be found in your Certaine Tables, notes, or Mysticall figures: the which were Revealed to the Knowledg of thy Servants and Restored to them and Brought to Light out of Darknes and Oblivion by the Ministery of thy Celestiall Angell ALC, and by him Declared to be the Knowled of thy Servant ENOCH. — — — — — unto

Efficaciously move you in power & presence to appear
now presently visible unto me as afforesaid. O you ser-
vants of mercy, move & descend, appear and by Divine
permission personally show forth, and apply your selves
friendly unto me, as unto the partaker of his secret
Wisdom in your Creation, for why our Lord and all
is all one — — — — — — — — — — —

Names of the four Angells serving in the fourth Lesser
Angle of the South Table, and to call them forth, Adre, Sis-
pe, Pali, Acar, Divine names governing {calling forth / constraining}

{calling forth — Arzodinar}
{constraining — Narzetem}

O you Benevolent Angells of Light, Adre, Sispe,
Pali, Acar, who are the four Servient Angells ser-
ving in the fourth Lesser Angle of the greater Terres-
trial Angle of the South, I invocate, adjure, command
and powerfully call you forth from your Orders and man-
sion to Visible apparition in and through this great
prevalent Signall and Divine name of your God Arz-
odinar, and by the Efficacy power and Vertue thereof,
most firmly and solidly effectuall for the calling you
forth, commanding you to transmit your Rayes Visibly
unto my sight, and your Voyces to my Eares, in and through
this, C S G R or otherwise to appear thereout here before
me, that I may plainely see you and Audibly hear you speak
unto me, move therefore O you Benigne Angells of Light
Adre, Sispe, Pali, Acar. in the potent name
of your God Arzodinar. and by the Imperiall Dig-
nity thereof, Descend, and by the Divine permission of
the Highest, Visibly show your selves as pleasant Deliv-
ers, that you may praise him among the sons of men;

mon: O you servants of mercy, Adre, Sispe, Pali,
Acar, come away upon the celly steryes of your Creation
be freindly unto me, and in this inoffable and most, Excel-
lent name of your God. Arzodinar, Visibly and perso-
nally appear to the admiration of the Earth, and to my comfort,
for I am a servant of the same your God, the true worshipper
of the Highest — — — — — — — —

When there is apparition, then receive it and constraine as
followeth

Welcome be the Light of the Highest, whose holy name be
glory fore, for his mercyes Endure for Ever. And O you Benig-
ne Angells of Light Adre, Sispe, Pali, Acar, you
are to me sincerely welcome, and Good in and through this
Inestimable and Divine name of your Eternall God, Nar-
zetem, and by the absolute Vertue Efficacy and force
thereof, most firmly solidly and effectually binding and
constreigning you to Speake Audibly unto me and to ful-
fill my Earnest petitions and requests, for which I am
now at this time very much necessitated to call you forth;
Requesting your Benevolent Instructions, your Benev-
lent Instructions Aide and Assistance in those my Tem-
porall and Terrestriall Undertakings and affaires, urgently
constreigning you in this Imperiall name of your Omni-
potent God, Narzetem, and the Dignity thereof,
to be freindly unto me, and by Divine permission to Do for me
as for the Servant of the Highest, wherein your office is appa-
arently manifest and Efficient, — — — — —

Effectuall for the calling you forth, commanding you to trans=
mitt your Rayes Visibly unto my sight and your Voyces to my
Eares, in and through, this C:S:&G:R: or Otherwise to appear
thordout here before me, that I may plainly see you and
Audibly here you speake unto me, Move therefore Ye o Be=
nigne Angells of Light, Datete, Diom, Ooperzod, Vrgan,
Od, Ilrgan, in the potent name of your God, Volexdo
and by the Imperiall Dignity therof, Descend, and by the
Divine permission of the Highest, visibly shew your selves as
pleasant Deliverers, that you may praise him amongst the
Sons of men Ye o Servants of mercy, Datete, Diom,
Ooperzod, Vrgan, come away upon the mysteryes of
your Creation, be freindly unto me, and in this Inoffable &
most Excellent name of your God, Volexdo, Visibly &
personally appear to the admiration of the Earth, and to my
Comfort for I am a servant of the same your God, the true
worshippers of the Highest. — — — — — — —

When the apparition appears Say as followeth ——
Welcome be the Light of the Highest, whose holy name be
glorified for his mercyes Endured for Ever, And Ye o Benigne
Angells of Light, Datete, Diom, Ooperzod, Vrgan,
you are to me Sincerely welcome, and I do in and through
this Inestimable and Divine name of your Eternall God, Sio=
da, and by the absolute Vertue, Efficacy and force therof,
most firmely and Solidly & Effectually binding and Constrain=
ing you to Stand & Audibly unto me, and to fulfill my Peti=
tions and Requests, for which I am now at this very
time much necessitated to call you forth; Requesting your
Benevolent Instructions, Aide and Assistance in these my
Temporall and Terrestiall undertakings, and affairs, Ur=
gently constraining you, in this Imperiall name of your
Omni!

Omnipotent God Sioda, and the Dignity therof, to be
freindly unto me, and by Divine permission, to Do for me
as for the Servant of the Highest, wherein your Office is
apparently manifest and Efficient. — — — —

Names of the four Angells. Sett over the fourth Lesser Angle
of the South Table, and to call them forth. Ziza, Szaz,
Zazi, Aziz, Divine name governing is BEZI=
ZA.

Oyee, glorious and Benevolent Angells, Ziza,
Izazod, Zazi, Azizod, who are the four
Angells Sett over the fourth Lesser Angle of the greater
Terrestiall Angle of the South, Invocate adjure &
call you forth to Visible apparition in and through
this great Signall prevalent and Divine name of your
most high God, Beziza, and by the Inoffable and
Efficacious Vertue and power therof, wherby you
are governed and called forth it being therefore absolute=
ly predordained and appointed to be most Solidly Effec=
tuall: Now therefore I do most Earnestly Entreate &
powerfully adjure you, Oyee Benigne Angells Ziza,
Izazod, Zazi, Azizod, in this potent name
of your God, Beziza, to Descend, appear,
and Visibly shew your selves in this C:S:&G:R here before
me and in and through the same, to transmitt your Rayes
unto my sight, and your Voyces to my Eares, that I may
plainly see you and Audibly here you speake unto me,
and conclude me as a Receiver of your Mysteryes, wherefore
I do urgently request and adjure you, Oyee Luminous &
Amicable Angells, Ziza, Izazod, Zazi, Az=
izod, in this potent name of your God, Beziza,
and I as a servant of Highest I do thereby Efficaciously

Solidly and Effectually Binding and Constraining you, to Speake Audibly unto me, and to fulfill my Earnest petitions and Requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aide and Assistance, in these my temporall and terrestiall undertakings and affaires, urgently constreigning you in this Imperiall name of your Omnipotent God **Obavi**, and the Dignity thereof, to be freindly unto me, and by Divine permission to Doe for me as for the Servant of the Highest, wherein your office is apparently manifest ~~est~~ and Efficient — — — — — — — — — —

Names of the four Angells Sett over the third Lesser Angle of the South. Angle and to call them forth, — **Pesac, Sacepe, Acepes, Cepesa**, divine name governing, **Bepesac**, — — — — —

Oyell, glorious and Benevolent Angells, **Pesac, Sacepe, Acepes, Cepesa**, who are the four Angells Sett over the third Lesser Angle of the great terrestiall Angle of the South, I invocate adjure and call you forth to Visible apparition in and through this ^{3}prevalent ^{1}great ^{2}Signall and ^{4}Divine name of your most high God **Bepesac**, and by the Ineffable & Efficacious Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and Appointed to be most solidly Effectuall, now therefore I doe most Earnestly Entreate and powerfully adjure you, O you Benigne Angells **Pesac**, **Sacepe, Acepes, Cepesa**, in this potent

~~potent name of your God~~, **Bepesac** to move Descend appear and Visibly show your selves in this, C. S. & R: here before me, and in and through the same to transmitt your Rayes unto my sight, and your Voyces to my Eares, that I may plainly see you, and Audibly heare you Speake unto me, and conclude me as a Receiver of of your Mysteryes: wherefore I doe Urgently request and adjure you O yee Luminous and Amicable Angells, **Pesac, Sacepes, Acepes, Cepesa** in this most Excellent name of your God, **Bepe=Sac**, and (as A Servant of the Highest) I doe thereby Efficaciously move you in power and presence, to appear now presently Visible unto me (as aforesaid) O yee Servants of mercy move Descend and (by Divine permision) personally show forth and Apply your selves freindly unto me, as unto the partaker of his Secrett wisdome in your Creation; for why our Lord and Master is all one — — — — — —

Names of the four Angells Serveing in the third Lesser Angle of the South Table and to call them forth **Datete Diom, Oopezod Urgan**, } calling forth **Volexdo**
Divine names governing and — } Constraining **Siodá**

Oyell, Benevolent Angells of Light **Datete, Diom, Oopezod, Urgan**, who are the four Servient Angells Serveing in the Third Lesser Angle of the greater Terrestiall Angle of the south, I invocate adjure, command and powerfully call you forth, from your Orders and Mansion to Visible apparition in and through this great prevalent Signall and Divine name of your God, **Volexdo**, and by the Efficacy power and Vertue thereof, most firmly and solidly Ef

Descend, appear and Visibly show your selves in this, C S or G Rs, ford before me, and in and through the Sand to transmitt your Rayes to my sight, and your Voices to my Eares, that I may plainly see you, and Audibly hord you speak unto me, and conclude me as a Re-ceiver of your allystorys, whord ford I do urgently rd quest and adjurd you, O yee Luminous and Amica ble Angells Anda, Naaa, Aaan, Aana, in this most Excellent name of your God, Banda, and I as a servant of the Highest God thordby Efficacious-ly move you in power and presence, to appear now fordently unto me as aforesaid, O you servants of mercy, now descend personally, show forth and Apply your selves frendly unto me, as unto the partner of this Seeroff Wisdome in your Creation, for why your Lord and Master is all one — — — — —

Names of the four Angells serving in the Second Lesser Angle of the South Angle, and to call them forth

Gemenem, Ecope, Amox, Berape, divine calling forth Vadali — — — — —

constraining Obavi — — — — —

Cyee Benevolent Angells of Light, Gemenem, Ecope, Amox, Berape, who are the four servi-ent Angells, serving in the Second Lesser Angle of the great Terrestiall Angle of the South, I invocate, adjure, command and powerfully call you fourth from your Order and Mansion to Visible apparition, in and through this great prevalent Signall and Divine name of your God, Vadali, and by the Effi-cacy

Efficacy power and Vertue thordof, most firmly and Solidly Effectuall for the calling you forth, commanding you to transmitt your Rayes Visibly. to my sight and your Voices to my Eares, in & through this, C S or G Rs or otherwise to appear thordout here before me, that I may plainly see you, and Audibly hear you speak unto me, move thord ford O yee Benigne servient Angells of light Gemenem, Ecope, Amox, Berape and in the potent name of your God Vadali, and by the Imperiall Dignity thordof descend and Visibly show your selves as pleasant Deliverers, that you may praise him amongst the Sons of men. O yee servants of mercy, Gemenem, Ecope, Amox, Berape, come away, and in this inestimable and most Excellent name of your God, Vadali, Visi-bly and personally appear to the admiration of ye Earth, and to my comfort, come away upon the wings for yes of your Creation be frendly unto me, for I am a servant of the Sand your God, the true worshipper of the Highest. — — — —

Where thord is apparition then receive it & constraine as followeth Saying —

Welcome be the Light of the Highest, whose holy name be glorified, for his mercyes indure for Ever, and O yee Benigne Angells of light, Gemenem, Ecope, Amox, Berape, you are to me sincerely welcome, and I do in and through this inestimable and Divine name of your Eternall God Obavi, and by the Abso-lute Vertue Efficacy and force thordof, most firmly Solidly

South, I invocate, adjure, command and powerfully call you forth from your Orders and mantion, to Visible apparition, in and through this great prevalent Signall and Divine name of your God. Nodlmar, and by the Efficacy Vertue, & most power thereof, firmly & solidly Effectuall for the calling you forth, commanding you to transmitt your Rayes Visibly to my sight, and your Voyces to my Eares, in and through this E: Sor R or otherwise to appear there out hard before me, that I may plainly see you, and audibly hard you Speake unto me, & loved therefore I yee Benigne Servient Angells of light, Opemen, Apeste, Scio, Vasgo, and in the potent name of your God, Nodlmar, and by the Imperiall Dignity thereof, Descend and Visibly show your selves as pleasant Deliverers, that you may praise him amongst the Sons of men, I yee Servants of mercy Opemen, Apeste, Scio, Vasgo, come away and in this Inestimable and most Excellent name of your God, Nodlmar, Visibly and personally appear, to the admiration of the Earth, and to my comfort; Come away, upon the Mysteryes of your Creation, be friendly unto me, for I am a Servant of the same your God, the true Worshipper of the highest. — — — — — — —

When thereis a Apparition then Receive it & constraine as followeth saying.

Welcome be the Light of the Highest, whose holy name be glorified, for his mercyes Endureth for Ever, And I you Servants of mercy Opemen, Apeste, Scio, Vasgo. (and Benigne Angells of light) you are to me sincerely Welcome, And I God in this inestimable and Divine name of your Eternall God, Oloaq, and by the Absolute Vertue Efficacy

Efficacy and force thereof, most firmly, solidly, and Effectually Binding and Constraining you, to Speake Audibly unto me, and to fullfill my Earnest petitions & Requests, for which I am now at this time very much need, & Stirred to call you forth, desireing your Bondvolent Aide and assistance, in there my temporall & Terrestiall undertakings and affaires, constraining you in this Imperiall name of your Omnipotent God, Oloaq, and the Dignity thereof, to be friendly unto me, & to Doe for me as for the Servant of the Highest, wherein your office is apparently manifest and Efficient. — —

Names of the four Angells Sett over the Second Letter Angle of the South Table, and to call them forth, Anaa, Nada, Aaan, Aana, Divine name governing Banaa, — — — — — — —

Oyee, glorious Angells of Bonevolence, Anaa, Naaa, Aaan, Aana, who are the four Angells Sett over the Second letter Angle of the greater Terrestiall Angle of the South, I invocate, Adjure, and call you forth to Visible Apparition, in and through this great Signall prevalent and Divine name of the most high God, Banda, and by the Inestimable and Efficacious Vertue and power thereof, which are by you are governed and called forth, desireing thereof absolutely predordained and Decreed, to be most Solidly & Effectuall, now therefore I doe most Earnestly Entreate and powerfully adjure you, I yee Benigne Angells, Anaa, Nada, Aaan, Aana, in this potent name of your God Banda, to move

Descend

Aapcdoce, Arinnaqun. Ancdoin, I adjure and call you forth in this true and most Especiall name of your King. **Edelperna**, and by the Excellency thereof, Vrgently and potently Entreating you to gird up and gather your Selves togather, and by Divine permition move, Descend and appear Visibly and friendly unto me, in this C: S: & G R. and in and through the same to transmitt your Splendid Rayes to my sight, and your Benevolent Voyces to my Eares, that I may plainly See you and Audibly here you Speake unto me and to Assist, Direct, instruct, Illuminate and show forth what I shall humbly Desire & Request of you, O you Servants of mercy. Aaetpio, Adoecet, Mendood, Aapedoce, Arinnaqun, Anodoin, comeaway and appear Visibly unto me (as afore said) to the honour & glory of the Omnipotent Creator, and the praise of his Great and holy name for unto this. Remembrance is given power, and my strength wax eth Strong in my Comforter: move therefore and show your Selves, upon the Mysteryes of your Creation, Be friendly unto me, for I am a Servant of the same your God, the true Worshipper of the Highest — —

Names of the four Angells Sitt over the first Lesser Angle of the South Table and to call them forth, **Dopa, Opad, pado, Adop**, Divine name governing **Bedopa**

Clic, glorious and Benevolent Angells, **Dopa, Opad, pado, Adop** who are the four Angells Sitt over the first Lesser Angle of the greater Terrestriall Angle of the South; Invocate, adjure and call you forth to Visible apparition, in and through this great Signall prevalent and Divine name of your Most high God, **Bedopa**, and by the Ineffable and Efficacious Vertue and power thereof whereby you are governed and called forth, it being therefore absolutely predetermined and Decreed, to be most Solidly Effectuall: now therefore I God most Earnestly Entreat and powerfully adjure you, O you Benigne Angells **Dopa, Opad, pado, Adop**, in this potent name of your God **Bedopa**, to move, Descend, appear and Visibly show your Selves to me in this C S. & G R. here before me, and in and through the same to transmitt your Rayes to my sight, and your Voices to my Eares, that I may plainly See you and Audibly here you Speake unto me, and conclude me as a Receiver of your Mysteryes, Therefore I God urgently Request and adjure you, O you Luminous and Amicable Angells, **Dopa, Opad, Pado, Adop**, in this Excellent name of your God **Bedopa**, and I as a Servant of the Highest) God thereby Efficaciously move you in power & prosence to appear now presently Visible to me (as afore said) O you Servants of mercy, move, Descend, personally show forth and apply your Selves friendly unto me, as unto the Sparkle of his Secrett wisdom in your Creation, for Why our Lord and Master is allone. — — —

Names of the four Angells Servoing to the first Lesser Angle of the South Table, and to call them forth, **Opemen, Apsto, Scio, Vasgo**, calling forth **Noalmar** constraining **Olag**, Divine names governing &

Clic, Benevolent Angells of light, **Opemen, Apsto, Scio, Vasgo**. who are the four Servient Angells, Servoing in the first Lesser Angle of the South,

The Practice of the South Table.

O Thou great powerfull and mighty Angell of the Immortall God **Edelperna**, who art ordained, constituted (~~constituted~~) and appointed and sett over the terrestriall Angle of the south, by and according to the Originall and Divine Decree of the Omnipotent God of hosts, **Oip, Teaa, Pedoce**, and under whom art the only King, and governor, overseer, principall watchman, protector and Keeper thereof, from the malice, mischief, Illusion, Temptation, wicked Encroachments and Usurping Blasphemy of the great Enemy of Gods Glory, and the welfare of mankind the Devill and Spirits of Darkness; and art a Snaffle to them, to Restraine their Wickedness by the will of God, bound with power and justice, to the Intent that (they being put out into the Earth) their Envious will might be cradled, the Determinations of their heavenly God fulfilled, and his creatures Kept within Compass and ordinance of Order— I the servant of the Highest doe call upon you O you Mighty and Rogall Angell **Edelperna**, most humbly and Earnestly Entreating you, in and through those great names of the Immortall and Incomprehensible God of hosts **Oip, Teaa, Pedoce**, and by the Vertue power and efficacy thereof, to assist and helpe me in these my present Operations and affaires, and by the powerfull permission and Authority to send and cause to come and appeare unto me——— residing under your Government in the

In the Angle of the South, whom I shall call by name & forth by name; to instruct, Direct and Serve me, in all such matters and things according to their offices, as I shall require and Desire of them, both now and at all times Else, when soever necessity shall require their favorable Aide, and Assistance, and such their good Counsell, and advertisements as shall be requisite and fitt for me, and herein I most Ardently and Needfully Implore and beseech you, O **Edelperna**, humbly Desiring your friendship and to Doe for me, as for the Servant of the most high God of hosts, **Oip, Teaa, Pedoce**, the Almighty Creator and Disposer of all things, both Celestiall, Aydriall, Terrestiall and Infernall———

Names of the six Angellicall Seniors and to call them forth
Aaetpio Adoeoet, Alendood Aapedoce, Arinnaqull, Anodoin,———

O yee glorious and Benevolent Angells **Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaqull, Anodoin**, who are the Six Angellicall Seniors Serveing before **Edelperna**, the great honoured and Royall Angell of the high and Immortall God of Hosts, in the Terrestiall Angle of the South, I most Earnestly Entreate humbly request and powerfully adjure and call you forth to Visible apparition, In and through this mighty and Efficacious name of your King, **Edelperna**, Soveraigne head of the South Angle of the World: and by the Ineffable Vertue and power thereof, ordinately Decreed by the Highest, to be most firmly and Solidly effected all for the calling you forth now therefore O you Benevolent Angells, **Aaetpio, Adoeoet, Alendood**

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage

power & presence to appear now presently visible unto me as aforesaid, O you Servants of mercy, move, descend and by Divine permission personally shew forth, and apply your selves friendly unto me as unto the partaker of his secret wisdome in your Creation For why our Lord and Master is all one - - - -

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Names of the four Angells serving in the Fourth Lesser Angle of the North Table and to call them forth. **Mesael, Jaba, Jezexpe, Estim,** {Calling forth **Espemenir** Divine names governing & Constraining **Ilpizod.**

O Ye Benevolent Angells of Light, **Mesael, Jaba, Jezexpe, Estim,** who are the four servient Angells, serving in the fourth Lesser Angle of the greater Terrestiall ~~Lall~~ Angle of the North, I invocate adjure command you and powerfully call you forth from your Orders and Mansions to visible apparition in and through this great prevalent signall and Divine name of your God, **Espemenir**, and by the Efficacy power and Vertue thereof, most firmly and solidly Effectual, for the calling you forth. Commanding you to transmitt your Rayes visibly unto my sight, and your Voyces to my Eares, in and through this C S: of G R or Otherwise to appear thereout here before me, that I may plainely see you and Audibly heare you speake unto me. Move therefore O you Benigne servient Angells of Light **Mesael, Jaba, Jezexpe, Estim**, in the potent name of your God. **Espemenir**, and by the Imperiall Dignity thereof Descend and by the Divine-permission of the Highest, visibly shew your selves as pleasant Deliverers, that you may praise him amongst the sons of men, O you Servants of mercy **Mesael, Jaba, Jezexpe, Estim**, come away, open the Mysteryes of your Creation, be friendly unto me, and in this Ineffable and most Excellent name of your God. **Espemenir**, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true Worshipper of of the Highest - - - - - - - - - -

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When there is apparition then receive it, & constraine as followeth.

Welcome be the light of the Highest, whose holy name be gloryfied for his mercyes Endure for ever, And O you Benigne Angells of Light. **Mesael, Jaba, Jezexpe, Estim**, you are to me sincerely welcome, and I doe in and through this Inestimable and Divine name of your Eternall God **Ilpizod** and by the absolute power Vertue and Efficacy thereof, most firmly and solidly binding & Effectually Constraining you to speake Audibly unto me, and to fulfill my Earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your Benevolent Instructions, Aide and Assistance, in these my temporall and Terrestiall undertakings and affaires, urgently Constraigning you in this imperiall name of your Omnipotent God **Ilpizod** and the dignity thereof to be freindly unto me & by Divine permission to God for me as for the servant of the highest hinderin your offices is apparently manifest and Efficient.

comd away upon the Mysteryes of your Creation, Be
freind ly unto md, and in this Inestimable and most
Excellent name of your God, Cebalpet, Visibly
and personally appear, to the admiration of the
Earth and to my comfort; for I am a Servant of yo
same your God, The true Worshipper of the Highest.

Whereuthord is apparition then Red in it and constraind
as followeth saying.

Welcomd be the light of the Highest whose holy
name be glorifid for his mercyes endurd for Ever.
And O you Benigne Angells of light, Cpena, Do
pa, Rexao, Axir, you are to md sincerely
Welcomd and Red in and through this Inestimable,
and Divine name of your Eternall God, Ar
bizod, and by the absolute Vertue Efficacy and
force therof most firmly, solidly and effectually
binding and Constraining you to Speak audibly
unto md and to fullfill my Earnest petitions and
Requests for which I am now at this time very much
Incitated to call you forth requesting your
Benevolent Instructions Aide and Assistance, in
those my temporall and Terrestiall undertakings &
affairs urgently constraining you, in this Im-
perial name of your Omnipotent God Arbizod
and the Dignity therof to be freind ly unto md:
and by Divine permision to Dod for md as for the
Servant of the Highest whereby in yt Office is apparently
manifest and Efficient - - - - - -

Names of the four Angells Sett over the fourth Lesser
Angle of the North Table, and to call them forth, Jaom,
Aomi, Omia, Miao, Divine name governing is
Niaom, - - - - - - - - -

CHEE, glorious and Benevolent Angells, Jaom, Ami,
Omia, Miao, to who are the four Angells Sett over the
fourth Lesser Angle of the greater Terrestiall Angle of
the North, I invocate adjure and call you forth to Visible
apparition, in and through this great Signall provolent &
Divine name of your most high God, Niaom, and by the
Ineffable and Efficacious Vertue and power therof, whereby
you are governed and called forth, it being therefore absolutly
predordained and Decreed, to be most solidly effectuall.
Now therefore I dod most Earnestly Entreat and powerfully
adjure you, O you Benigne Angells Jaom, Aomi, Omia,
Miao, in this potent name of your God, Niaom, to
move descend, appear and Visibly show your selves in this
C:S or G:R: here before me, and in and through the same
to transmitt your Rayes unto my sight, and your Voyces unto
my Eares, that I may plaindly see you and Audibly here
you Speak unto me, and conclude me as a Recipient of
your Mysteryes, wherefore I dod urgently request and
adjure you O yod Luminous and Amicable Angells, Ja-
om, Aomi, Omia, Miao, in this most Excell
ent name of your God, Niaom, and I as a Servant
of the Highest I dod thereby Efficaciously move you
in power

Yee glorious and Bondvolent Angells, who ard the four Angells Sottovder the third lotter Anglo of the grdator Torrestiall Anglo of the North, I invocate, adjurd & call you forth to Vitible apparition, in and through this grdat Signall, prdvalent and Divin nam of your Most high God. Næoan, and by the Ineff. able and efficacious Vertud and powder thordof, whord by you ard govderndd and called forth, it being thordfore absolutely prdordaindd and Decrdd to be most Solid ly Effectuall. now thordfore I doo most Earnestly Entreate and powerfully adjurd you, O you Bonigne Angells of light Æoan, Oanæ, Anæo Næao, in the potent nam of your God Næoan, to. move Descend appear and Vitibly show your Lotters in this C:S:or G:R: hord before md, and in and through the Same to transmitt your Rayes unto my Sight, and your Voyces to my Eards, that I may plaindly sod you and Audibly hord you Speak unto md and (Includ md as a Recdivor of your Mysterys: whordfore I doo Urgently Rdywest and adjurd you O you Luminous and Amicable Angells Æoan, Oanæ. Anæo, Næao and in the potent nam of your God Næoan, And (as a Servant of the Highest) doo thordby Efficaciously move you in mover and prdsence, to appear now prdsently, Visible unto md as afordSaid, O you Servants of mercy move, Descend and by Divin permision personally show forth and Apply yd Selvs

Selvs frdindly unto md, as unto the partakor of his Sorott visdom in your Creation, for why our Lord and Master is all ond. — — — — — — —

Names of the four Angells Serving in the Third Lotter Anglo of the north Table and to call them forth, ✕✕

Opena. Dopa, Rexao. Axir, — { calling forth Cebalpet. & constraining Arbizod.

Divin names governing

~~Cebalpet * Arbizod.~~ — — — — —

O yee Bondvolent Angells of light. Opena, Dopa, Rexao, Axir, who ard the four Servient Angells Serving in the third lotter Anglo of the grdator Torrestiall Anglo of the North, I invocate adjurd command and powerfully call you forth, from your Orders and mansion to Vitible apparition, in and through this grdat prdva lent, Signall and Divin nam of your God Cebalpet, and by the Efficacy power and Vertud thordof, most firmely and solidly Effectuall for the calling you forth, commanding you to transmitt your Rayes Vitibly unto my Sight and your Voyces to my Eards, in and through this C:S:or G:R: or otherwise to appear thordout hord before md, that I may plaindly sod you, and Audibly hord you Speak unto md move thordfore O you Bonigne Angells of Light, Opena, Dopa, Rexao, Axir, in the potent nam of your God Cebalpet, and by the Imperiall Dignity thordof, Descend and by the Divin permision of the Highest, Visibly show your Selvs as pleasant Deliverors, that you may praise him amongst the Sons of men O you Ser vants of mercy. Opena, Dopa, Rexao, Axir

Angle of the north Angle, Vrf to call them forth,
Omgege, Gebal, Relemu, Jahel, Divine
names governing & calling forth Anaeem constraining Sonden. — — —

Olee, Benevolent Angells of light, Omgege, Gebal, Relemu, Jahel, who are the four servient Angells, serveing in the 3d second lower Angle of the greater Terrestiall Angle of the North, I invocate adjure command and powerfully call you forth from your Orders and Mansion, to Visible apparition, in and through this great prevalent Signall and Divine name of your God, Anaeem, and by the Efficacy Vertue & power thereof most firmly and solidly effectuall, for the calling you forth, commanding you to transmitt your Rayes Visibly to to my sight, and your Eyes to my Eares, in and through this C S & R or otherwise to appear out of this Sand here before me that I may plainly see you and ~~Audibly~~ Audiely here you speake unto me. Move therefore O you Benigne servient Angells of light Omgege, Gebal, Relemu, Jahel, and in the potent name of your God Anaeem, and by the Imperiall Dignity thereof; I second and Visibly show your selves as pleasant Oliver ers that you may praise him among the Sons of men, O you servants of mercy, Omgege Gebal Rele= mu, Jahel, come away and in this ineffable and most Excellent name of yor God Anaeem, Visibly and personally appear to the admiration of the earth and to my comfort, come away, upon the misteryes of yor Creation, obediently unto me, for I am a Servant of the Same yor God the true Worshipper of the Highest

Where there is apparition Thou receive it, and con: strain as followeth saying — — — — —

Welcome be the light of the Highest, whose holy name be glorified for his mercyes Endure for ever, And O you Benigne Angells of light, Omgege, Gebal, Rele = mu, Jahel, you are to me sincerely welcome & Good in and through this inestimable and Divine name of yor Eternall God Sonden, and by the absolute Vertue Efficacy and force thereof, most firmly Solid = ly and Effectually binding and constraining you, to speake Audibly unto me, and to fulfill my Earnest petitions and Requests, for which I am now at this time very much necessitated, to call you forth, requesting your Benevolent Instructions, aide and Assistance in those my temporall and Terrestiall, Undertakings and affaires, urgently constreining you in this Imperiall name of your Omnipotent God Sonden, and the Dignity thereof, to be gra = ciously unto me and by Divine permission to Dee for me as for the servant of the Highest, wherein your office is apparently manifest and Efficient —

Names of the four Angells sett over the third lesser Angle of the East Table, and to call them forth, Æo = an, Oaïæ, Anæo, Naoa Divine name governing NÆOAN.

comd away, and in this Ineffable and most Excellent name of your God. **Angepoi**, Visibly and personally appear, to the admiration of the Earth, and to my comfort. comd away, upon the mysterys of your Creation, be freindly unto me, for I am a servant of the same your God, The true Worshipper of the Highest. — — —

When there is apparition say as followeth

Welcomd be the light of the Highest, whose name be glorified, for his mercyes Endureth for Ever, And O you servants of mercy, and benigne Angells of light, **Aira, Ormes, Resni, Izodnar**, you are to me sincerely Welcome, and I doe in and through this Inestimable and Divine name of your Eternall God **Unenax**, and by the absolute Vertue Efficacy & force, most firmely, Solidly & Effectually binding & constraining you to speake Audibly unto me, and to fulfill my Earnest petitions and requests, for which I am now at this time, very much necessitated to call you forth, desireing your Benevolent Aide and Assistance, in those my Temporall and Terrestriall under takings and affairs constreining you in this Im: ffidriall name of your Omnipotent God, **Vnenax**, and the Dignity thereof, to be freindly unto me and to Doe for me as for the Servant of the Highest, wherein your office is apparently manifest and efficient.

Names of the four Angells sett over the second Letter Angle, and to call them forth, **Phra** (or **Phura**) **Harap, Ryeh, Aphar**. divine name governing is **Elysia**

O you gloriused and Benevolent Angells, **Phra**, .

Harap, Ryeh, Aphar, who are the four servient Angells sett over the second Letter Angle, of the greater Terrestiall Angle of the North: I invocate, adjure and call you forth to Visible Appar ition in and through this great, signall, prevalent and Divine name of the most high God, **Enphra** and by the Ineffable and Efficacious Vertue and power thereof, whereby you are governed and called forth. it being therefore absolutely ordained and Decreed to be most Solidly effectuall: now therefore I doe most Earnestly Entreate and powerfully adjure you, O you Benigne Angells: **Phra, Harap Ryeh, Aphar**, in the potent name of your God, **Enphra**, to move Visceond appear and Visibly show your selves in this C: S: of R, here before me, and in and through the same: to transmitt your Rayes to my sight, and your Voices to my Eares, that I may plainly see you and Audibly here you speake unto me and conclude me as a Receiver of your Mysterys, wherefore I doe urgently request and adjure you. O you Luminouse and Amicable Angells, **Phra Harap Ryeh, Aphar**, and I (as a servant of the Highest) doe there by Efficaciously move you, in Power and Presence, to appear now (most: only Visible unto me, as unto the partakers of this Secrett wisdome in your Creation for why our Lord and master is all one — — — — — — —

Names of the four Angells serveing in the second Letter Angle

of the North Table, and to call them forth. Boza, Ozab, Zabo, Aboz, — the Divine name governing is En-boza. — — —

O you, glorious and Benevolent Angells, Boza, Ozab, Zabo, Aboz, who are the four Angells set over the first lesser Angle of the greater Terrestiall Angle of the North, I invocate, adjure and call you forth to Visible apparition, in and through this great Signall, prevalent and Divine name of yor most high God, Enboza, and by the Ineffable and Efficacious Vertue and power thereof, whereby you are governed and called forth: it being therefore absolutely predordained and Decreed, to be most solidly effectuall, now therefore I doe most earnestly entreat and powerfully adjure you O you Benigne Angells Boza, Ozab, Zabo, Aboz, in this potent name of your God, Enboza, to move descend appear and Visibly shew your selves to me in this C.S. & G.R. here before me, and in and through the same to transmitt your Rayes to my sight, and your Voyces to my Eares that I may plainly see you, and Audibly here you speake unto me, and conclude me as a Receiver of your Mysteryes; wherefore I doe urgently Request and adjure you, O you luminous and Amicable-ing ells, Boza, Ozab, Zabo, Aboz, in this most excellent name of your God Enboza, and as a servant of the highest God therefore efficaciously move you in power & presence, to appear now presently

visible

Visible to me as aforesaid O you servants of mercy move, descend, personally show forth and apply your selves freindly unto me, as unto the partakers of this secreat Wisdome in your Creation, For why our Lord and Master is all one.

Names of the four Angells Serveing to the first lesser Angle of the North Table, and to call them forth. Aira, Ormen, Resenu, Fzodenar, Divine name governing & calling forth Angepoi. ~~Angepoi Unenax~~ Constraining Unenax.

O you, Benevolent Angells of light Aira, Ormen, Resenu, Fzodenar, who are the four servient Angells serveing in the first lesser Angle of the greater Terrestiall Angle of the North, I invocate adjure, command and powerfully call you forth from your mansions and Orders, to Visible Apparition, In and through this great prevalent Signall and Divine name of your God Angepoi, and by the efficacy, Vertue & power thereof, most firmly and solidly effectuall, for the calling you forth, commanding you to transmit your Rayes to my sight and your Voyces to my Eares, in and through ye C.S. & G.R. or otherwise to appear thereout here before me, that I may plainly see you, and Audibly here you speake unto me: move therefore O you Benigne servient Angells of light, Aira, Ormen, Resenu, Fzodenar, and in the potent name of yor God Angepoi, and by the Imperiall Dignity thereof, descend and Visibly shew your selves, as pleasant Deliverers, that you may praise him amongst the Sons of men. O you servants of mercy Aira Ormen, Resenu, Fzodenar,

comd

your gouernemont in the Angle of the North, whom I shall, call forth by name, to instruct, Direct, and gouerne in all such matters and things, according to their offices, as I shall requist and Desire of them, both now and at all times also, when soever necessity shall require their fauorable Aide and Assistance, and such their good Counsell and aduertisements as shall be requisite and fitt for me. And herein I most Ardently and Incessantly Implore and beseech you O Je=odhehea, humbly Desiring yor friendship and to Doe for me as for the Seruant of the most high and heauenly God of Hosts. Emor, Dial, Hectega, the mighty Creator and Disposer of all things, both Celestiall, Ayeriall, Terrestriall and Infernall + + +.

Names of the six Angellicall Seniors, and to call them forth, Laidrom, Ae=inor, (or Ae=odinor) El=inopo, Althecteal, Elhiansa, Acem=liceve.

O All, glorious and Beneficient Angells, Laidrom, Ae=inor, Elzinopo, Althectea, Elhia=nsa, Acemliceve who and the Six Angellicall Seniors, Ruling beyond Je=odhehea, the great Honoured and Royall Angell of the High and Immortall God of Hosts, in the Terrestiall Angle of the North, I most Earnestly request, summon, Entreat, and powerfully adjure and call you forth to Visible apparition, in and through this mighty and Efficacious name of yor King and Soue=raigne Head of the North Angle of the Earth. Je=dh=ehea

and

and by the Ineffable Virtue and power thereof, preordinately Decreed by the Highest, to be most firmely and solidly, Effectually for the calling you forth, now therefore I you Benevolent Angells. Laidrom, Ae=inor, El=inopo, Althectea, Elhiansa, Acem=liceve. Adjure and call you forth in this true and most Especiall name of your King, Je=odhehea, and by the Excellency thereof, urgently and potently Entreating you, to gird up and gather your selves together, and by Divine permission mount, Descend and Appear Visibly & friendly unto me, in this, C: S.ti G.R. and in and through yt same to transmitt your Rayes to my sight, and yr Benevo=lent Voyces to my Eares, that I may plaindly see you, And Audibly heard you Speake unto me, and to assist, Direct, Inst=ruct, Illuminate and show forth, what I shall humbly Request and Desire of you, I you Servants of mercy. Laidrom, Ae=inor, El=inopo, Althec=tea, Elhiansa, Acemliceve; come away and appear Visibly unto me as aforesaid, to the honour and glory of the omnipotent Creator, and the praise of his great and holy name, for unto this I remembrance is given power, and my strength waxeth strong in my Comforter: Move therefore and show your selves, open the mysteryes of your Creation, Be friendly unto me, for I am a Seruant of the same your God, the true Worshi=pper of the Highest — — — — — — — —

Names of the four Angells Sett over the first Lesser Angle of this

thi absolute vertue Efficacy and force, most firmly solidly and effectually binding & constreigning you, to speak distinctly unto md and to fulfill my earnest petitions and Requests, for which I am now at this time very much necessitated to call you forth, Requesting yor Benevolent Instructions Aide and Assistance in those my temporall and Terrestiall undertakings and affaires; urgently constraining you in this Imperiall name of yor Omnipotent God Atapa, and the Dignity thereof, to be friendly unto md and (by Divine permission of the Highest, to Doe for md as for the Servant of the most high God whereon in yor office is apparently allmanifest and efficient.

The Practice of the North Table.

The Regall Invocation,

O Thou great powerfull and mighty Angell of the Immortall God, Iezodhelca, who art ordained Constituted and allsoin ted and sett over the Terrestiall Angle of the North, by and according to the Originall and Divine Decree of the Omnipotent God of Hosts Emor, Dial, Hectegal, and under whom art ye onely King governor, overseer, principall watchman, protector & Keeper thereof, from the allalice, allisure, Illusion, Temptation, wicked Encroachments and Usurping Blasphemy of the great Enemy of Gods glory and ye welfare of man, kind the Devill & Spirits of bat kinds, and art a snare to them to Restraine their Wickednesse, by the bitt of Gods boundless power and justice, to the Intent that (they being put out into the Earth) their Envious ill might be Bridled the Determinations of the Almighty God fulfilled, and his creatures kept within the Compass of measure & order ——— I the Servant of the Highest, Doe call upon you, & your Servient mighty Angell, Regally called, Iezodhelca, most humbly and earnestly Entreating you, in and through those great names of the Immense and Incomprehensible God of Hosts, Emor, Dial, Hectegal, and by the Vertue power and Efficacy thereof to Assist and helpe in those my present operations and affaires and by the powerfull permission and Authority to send and cause to come and appear unto md ——— Residing under your

C: Sor GR, word before me and in and through the same to transmitt your Rayes to my sight and your Voyces to my Eares, that I may plainly see you, and Audibly hear you speake unto me, and conclude me as a Receiver of yor Mysterys: Wherefore I doe urgently Request and Adjure you, O you luminous & Amicable Angells, Enlarex, Larexen, Roxenel, Xenelar, in this most Excellent name of your God, Henlarex, And I (as a servant of the Highest) doe therby Efficaciously move you, in power & prudence, to appear now presently Visible unto me as aforesaid, O you servants of mercy moved, Descend, and by Divine permission personally show forth and Apply yor selves, friendly unto me, as unto the partaker of his secrett wisdome in yor Creation, For Why: our Lord & master is all one. - - - - - -

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Names of the four Angells serveing to the fourth letter Angle of the West Table, Expécen, Vása, Dapi, Reniel, Divine names governing and {calling forth / constraining} Jaaasde Atapa

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CYOll, Benevolent Angells of light, Expecen, Vasa, Dapi, Reniel, who are the four servient Angells, serveing in the fourth letter Angle of the greator Sor: etiall Angle of the West, I invocate, adjure, command & prevortfully call you forth from yor Orders and Mansion, to visible apparition, in and through this great, prevalent, signall & Divine name of your God, Jaaasde, and by the Efficacy Vertue and power therof, most firmly and

firmly and solidly Effectuall, for the calling you forth, commanding you to transmitt your Rayes Visibly, to my sight, and yor Voyces to my Eares in & through this C: Sor GR or otherwise to appear therout here before me: that I may plainly see you, and Audibly hear you speake unto me; move therfore O you Benigne servient Angells of light Expecen, Vasa, Dapi, Reniel, and in the potent name of your God ✕✕ Jaaasde, and by the Imperiall Dignity therof Ador- cond: and by Divine permission Visibly show yor selves as pleasant Deliverers, that you may praise him, amongst the Sons of men O you servants of mercy. Expecen, Vasa, Dapi, Reniel, come away and in this Ineffable and most Excellent name of your God. Jaaasde, Visibly and personally appear, to the admiration of the Earth, and to my comfort, come away upon the Allystorys of yor Creation, be friendly unto me for I am a servant of the same yor God, the true worshipper of the Highest - - - -

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When the servient Angells of this order appeareth, and are Knowne, then receive them as followeth saying, ---

Welcome be the light of the Highest, whose holy name be glorysed, for his mercys Endure for Ever. And O you Benigne Angells of light Expecen, Vasa, Dapi, Reniel, you are to me Sincerely Welcome, and Be in and through this Inestimable, & Divine name of yor Eternall God Atapa, and by the

in the potent name of your God **Maladi**. and by the Imperiall Dignity thereof. Descend and by the divine permission of the Highest Visibly shew your selves as pleasant Deliverers. that you may praise him amongst the sons of men. O ye Servants of mercy **Paco**. **Endezen**, **Iipo**, **Exarith**, come away open the mysteryes of your Creation, be freindly unto me, and in this Ineffable and most Excellent name of your God. **Maladi**, Visibly and personally appear to the admiration of the Earth, and to my comfort. for I am a servant of the same your God, The true worshipper of the Highest.

When there is apparition, then Receive it and ~~[illegible]~~ constraine as followeth Saying - - - - - - -

Welcome be the light of thy countenance, whose holy name be glorifyed for his mercyes Endure for Ever. And O you Benigne Angells of light **Paco**, **Endezen**, **Iipo**, **Exarith**, you are to me sincerely Welcome; and I doe in and through this Inestimable and Divine name of yor Eternall God **Olaad**, and by the absolute vertue Efficacy and force thereof, most firmely solidly and Effectually binding and constreigning you to speake Audibly unto me, and to fullfill my Earnest petitions & requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent instructions, Aide and Assistance in these my temporall and Terrestiall undertakings and affaires,

urgently constraining you in this Imperiall name of yor Omnipotent God **Olaad**, and the Dignity thereof, to be freindly unto me, and by Divine permision of the Highest to Doe for me as for his servant, wherein your office is apparently manifest and Efficient, - - - -

Names of the four Angells sett over the fourth lesser Angle of the West table, and to call them forth. **Enlarex**, **Larexen**, **Rexenel**, **Xenelar**. Divine name governing is **Henlarex**, - - - - - - - -

O All glorious and Benevolent Angells, **Enlarex**, **Larexen**, **Rexenel**, **Xenelar**, who are the four Angells sett over the fourth Lesser Angle of the greater Terrestiall Angle of the West, I invocate, adjure, and call you forth to Visible apparition, in and through this great signall prevalent and Divine name of yor most high God **Henlarex**, and by the Ineffable and Efficacious vertue and power thereof, whereby you are governed and called forth it being therefore absolutely preordained and Decreed, to be most solidly Effectuall, now therefore I doe most Earnestly Entreate and powerfully adjure you O you Benigne Angells **Enlarex**, **Larexen**, **Rexenel**, **Xenelar**, in this potent name of your God **Henlarex**, to move, Descend, appear and Visibly shew your selves in this

unto me and by Divine permission, to God forme as for the servant of the highest, whord in yor office is apparently man = ifest & Efficient — — — — — — — —

Names of the four Angells Sitt over the third Lesser Angle of the West Table and to call them forth, Magel Agel = em: Gelema, Lemage. — Divine name governing is Hemagel — — — — — —

O Woll, glorious and Benevolent Angell, Magel, Age = lem, Gelema, Lemage, who are the four Ang: ells Sitt over the third Lesser Angle of the greater Terr: estiall Angle of the west Table, I invocate adjure and call you forth to Visible apparition, in and through this great Signall prevalent and Divine name of yor most high God Hemagel, and by the Ineffable and Eff: icacious Vertue and power thereof, whord by you, are governed and called forth, it being therefore ab = solutely predordained and Decreed, to be most Solidly Effectuall: now therefore I doe most Earnestly Entreate and powerfully adjure you O you Benigne Angells Magel, Abelem, Gelema, Lemage, in this potent name of yor God Hemagel, to move Descend, appear and Visibly show yor Selves in this: C:S:GR none before me, and in and through the same to trans: mitt yor Rayes unto my sight, and your Voyces to my Ears, that I may plainly see you, and Audibly here you speake unto me, and conclude me as a receiver of yor Mysteries, whordfore I doe Urgently request and adjure you, O you Luminous and amicable Angells, Magel,

Agelem, Gelema, Lemage, in this most Excell ent name of your God. Hemagel And I as a servant of the Highest, doe thereby Efficaciously move you in power & presence, to appear now presently visible to me as afo: resaid, O you servants of mercy, move, Descend, personally show forth and apply yor selves friendly unto me, as unto the Secrett wisdome in your creation, for why our Lord and master is all one — — — — — — —

Names of the four Angells Serveing to the third Lesser Angle of the West Table, and to call them forth Paco, Endezen [calling forth Malagid constraining Olaad] Jipo, Exarith, divine names governing & [calling forth Maladi. constraining Olaad.]

O Woll glorious and Benevolent Angells, Paco, En dzen Jipo, Exarith, who are the four Servient Angells, Serveing in the third Lesser Angle of the greater Terrestiall Angle of the West, I invocate adjure comm = and and powerfully call you forth from your orders and mansion, to Visible apparition, in and through this great prevalent, Signall and Divine name of your God, Maladi, and by the Efficacy power and Vertue thereof, most fir mly and solidly Effectuall for the calling you forth com: manding you to transmitt your Rayes visibly unto my sight, and your Voyces to my Eares, in and through this C:S:GR or otherwise to appear thereout here before me, that I may plainly see you & audibly here you speak unto me: Move therefore O you Benigne Servient Angells of light Paco Endzen Jipo, Exarith.

you Spoak unto me, and conclude me a receiver of your Mysteryes, wherefore I doe urgently request and adjure you, O you luminous and Amicable Angells, **Tedim, Dimet, Emted, Emtedi**, in this most Excellent name of yor God **Hetedim**; and Hasat: servant of the Highest God thereby Efficaciously move you in power & prsone, to appear now presently Visible unto me as afforesaid, O you servants of mercy & move, descend, personally show forth and apply your selves friendly unto me, as unto the partaker of this Secrett wisdome in your Creation, for why, our lord and Master is all one. — — — — — — — —

Names of the four Angells Serving to the Second Lower Angle of the West Table, & to call them forth. **Magem, Leoc, Vsyl, Vrvoi**, divine names governing & scalling forth **Nelapar, Omebeb**.

Vsyl, Benevolent Angells of light. **Magem, Leoc, Vsyl, Vrvoi**, who are the four Servient Angells Serving in the 2d lower Angle of the yrdaler Terrestiall Angle of the west. I invocate, adjure, command, and powerfully call you forth from your Orders and mantion, to Visible apparition, in and through this great, prevalent, Signall & Divine name of your God, **Nelapar**, and by the Efficacy power & Vertue thereof most firmly and Solidly Effectuall, for the calling you forth commanding you to trāsmitt your Rayes Visibly to my sight, and your Voyces to my Eares, in and through this C:Sc:T:R: or otherwise to appear thereout now before me, that I may plainly See you and Audibly here you Speak unto me: move therefore I you Benigne Servient Angells of light **Magem, Leoc, Vsyl, Vrvoi**, and in the name of yd God

God, **Nelapar**, and by the Imperiall Dignity thereof I Record and visibly show yor Selves as pleasant Deliverers that you may be praised amongst the Sons of men, O you Servants of mercy. **Magem, Leoc, Vsyl, Vrvoi**, come away and in this ineffable and most Excellent name of yor God **Nelapar**, Visibly and personally appear, to the admiration of the Earth and to my comfort, come away upon the Skyly Storyes of your Creation, be friendly unto me, for I am a Servant of the Same your God, the true Worshipper of the Highest — — — — — — — — — —

When the Servient Angells of this order appeareth and are known, then Receive them as followeth saying —
Welcome be the Light of the highest, whose holy name be glorified for his mercyes Endured for Ever, and O you Benigne Angells of light. **Magem, Leoc, Vsyl, Vrvoi**, you are to me Sincerely Welcome, and I doe in and through this Inestimable and Divine name of your Eternall God **Omebeb**, and by the absolute Vertue, Efficacy & force, most firmly Solidly and effectually binding and Constraining yd to Speak Audibly unto me, and to fulfill my Earnest petitions and requests, for which I am now at this time very much incalcitated, to call you forth, Requesting yr Benevolent Instructions, Aide and Assistance in these my temporall, and Terrestiall Undertakings and affairs, Urgently constraining you in this imperiall name of your omnipotend God **Omebeb** and the Dignity thereof, to be friendly unto me

Rayes visibly to my sight and your Voyces to my Eares, in and through this C:S: & G:R: or otherwise to appear thorough hord before me, that I may plaindly see you. and audibly hord you speake unto me: move therefore O you Benigne Servient Angells of light **Toco, Enheded, Paax, Saix,** and in the potent name of your God, **Obegoca,** and by the Imperiall Dignity thereof, descend, and by Divine permission show your selves as pleasant Deliverers, that you may praise him amongst the sons of men, O you Servants of mercy, **Toco, Enheded, Paax, Saix,** come away, and in this Ineffable and most Excellent name of your God, **Obegoca,** visibly and personally appear to the admiration of the Earth and to my comfort. Come away, open the Mysteryes of your Creation, be ye friendly unto me, for I am a servant of the same your God, the true Worshipper of the Highest ———

When the Servient Angells of this Order appeareth and is known, then Receive him as followeth ———

Welcomed be the Light of the Highest, whose name be glorified for his Mercyes Endureth for Ever, And O you Servants of mercy and Benigne Angells of light **Toco, Enheded, Paax, Saix,** you and to me sincerely welcome, and I doe in this indistinguible and Divine name of yor Eternall God, **Aabeco,** and by the absolute Vertue & power, Efficacy & force thereof most

most firmly, solidly, and also effectually binding & constraining you to Speake Audibly unto me, and to fulfill my Earnest petitions and requests, for which I am now at this time very much. necessitated to call you forth, desireing your Benevolent Aid and Assistance in these my Temporall and Terrestiall wardes, Kings and affaires, constraigning you in this Imperiall name of your Omnipotent God, **Aabeco,** and the Dignity thereof, to be friendly unto me, and to Doe for me as for the Servant of the Highest, whose in your office is apparently Manifest and Efficient. — — — — — — —

Names of the four Angells set over the second Letter Angle of the West Table and to call them forth. **Tedim, Dim=et, Imted, Emtedi,** divine name governing **Hetedim.** —

O Well, glorious and Benevolent Angells. **Tedim Dim=et, Imted, Emtedi.** who are the four Angells set over the second letter Angle of the greater Terrestiall Angle of the West, I invocate, adjure, and call you forth to Visible apparition in and through this great Signall prevalent and Divine name of your most high God **Hetedim,** and by the Ineffable and Efficacious Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and Decreed to be most solidly effectuall. Now therefore God most Earnestly Entreat and power fully adjure you O you Benigne Angells **Tedim, Dim=et, Imted, Emtedi** in this potent name of your God **Hetedim,** to move, Descend, appear and Visibly show yor selves in this C:S: or G:R: hord before me, and in and through the same to transmitt yor Rayes to my sight and your Voices to my Eares, that I may plaindly see you and audibly hord you

Show your Selves vpon to the Mysteryes of your Creation,
Bee freindly unto mee, for I am a Servant of the same your
God, the true Worshipper of the Highest ———

Names of the four Angells Sett over the first Letter Angle
of the West Table and to call them forth, **Taad,**
Aadet Adeta, Detaa, Divine name governing,
Hetaad.

O you, glorious and Benevolent Angells. **Taad,**
Aadet, Adeta, Detaa, who are the four Angells
Sett over ye first Letter Angle of the greater Terrestriall
Angle of the west. I invocate adjure and call you forth
to Visible apparition, in and through this great Signall
prevalent ~~name being the~~ and Divine name of your most
high God. **Hetaad,** and by the Ineffable and Efficacious
Vertue and power thereof, whereby you are governed and
called forth, it being therefore absolutely prordained and
Decreed, to be most Solidly Effectuall, now therefore I
doe most Earnestly Entreate and powerfully adjure you
O you Benigne Angells, **Taad, Aadet, Adeta**
Detaa in this potent name of ye God **Hetaad,** to
move, descend appear, and Visibly show ye Selves to me
in this C: S: or G: K: here before me. and in and through the
same to transmitt your Rayes to my sight, and ye Voyces
to my Eares, that I may plainly see you and Audibly hear
you

you I speake unto me and conclude me as a Receiver of your
Mysteryes. wherefore I doe urgently request and adjure you,
O you Luminous and Amicable Angells. **Taad, Aadet,**
Adeta, Detaa, in this most Excellent name of your
God **Hetaad,** and I as a Servant of the Highest, doe
here by Efficaciously move you in power & prædilection to
appeare now presently Visible to me as aforesaid, O you
Servants of mercy, move, Descend personally, show forth
and apply ye Selves freindly unto me, as unto the partaker
of his Secrett Wisdome in your Creation, for why our
Lord & Master is all one ———

Names of the four Angells Serveing to the first Letter Angle
of the West Table, and to call them forth, ~~Paax~~ Paax,
calling forth **Obegoca** **Toco, Enhe**~~d~~**d, Saix,**
Healing forth **Obegoca,** Divine
Divine name governing ~~the following~~ **Aabeco**
constraining ~~Ab~~ **Aabeco.**

O you Benevolent Angells of light **Toco, Enhe,**
ded, Paax, Saix, who are the four Servient Angells,
Serveing in the first Letter Angle of the greater Terr:
estriall Angle of the West, ~~Invocate~~, adjure, command
and powerfully call you forth from your orders and
Mansion to Visible apparition, in and through this
great prevalent Signall & Divine name of ye God, x x
Obegoca, and by the Efficacy, Vertue & power ther:
eof, most firmly and Solidly Effectuall, for the calling
you forth, commanding you to transmitt ye Rayes

and Regall Angell, **Raagios**, most humbly & Earnestly intreating you, in and through those great names of the Immense and Incomprehensible God of Hosts **Empeh, Arsel, Gaiol**, and by the Vertue power, and Efficacy thereof, to Assist & help me in these my present operations and affaires, and by the powerfull permission and Authority to Send & cause to come and Appear unto me ——— Receding under ~~the~~ your government in ye Angles of the West, whom I shall call forth by name, to instruct, direct and Serve me in all such Matters and things according to their offices, as I shall request and Desire of them, both now & at all times else, whensoever necessity shall require their favorable Aide and Assistance and such there good Counsell and Advertisements, as shall be Requisite & fitt for me; And herein I most Ardently and Incessantly Implore and beseech you, O, **Raagios**, humbly desiring your freindshipp and to Doe for me as for the Servant of the most high, and heavenly God of Hosts **Empeh, Arsel, Gaiol**, the Almighty Creator and Disposer of all things both Cælestiall, Ayeriall, Terrestiall and Infernall. — — — —

Names of the six Angellicall Seniors and to call them forth
Lesarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente.

O You glorious and Beneficient Angells **Lesarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente** who are the six Seniors Angelicall serving before **Raagios** the great honoured and Royall Angell,

Angell of the High and Immortall God of hosts, in the Terrestiall Angle of the West, I most Earnestly Intreat, humbly + Request and powerfully adjure and call you forth to Visible × Apparition, in and through this mighty and Efficacious × name of your King and Soveraigne head of the West Angle of the Earth **Raagios**, and by the Ineffable vertue and × power thereof, preordinatly Decreed by the Highest to be most firmly and Solidly Effectuall for the calling you forth, now therefore O you Benevolent Angells **Lesarahpem**, × **Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente**, I adjure and call you forth in this true and most Especiall name of your King **Raagios**, and by the Excellency thereof: urgently and potently intreating you to gird up & gather your selves together, and by Divine permission, move Descend, and appear Visibly and freindly unto me in this C: S: or GR: and in and through the same to trāsmitt your Rayes to my sight and yr Benevolent × Voyces to my Eares, that I may plainly see you and Audibly heare you Speake unto me; and to Assist, Direct, Instruct Illuminate and Show forth what I shall humbly Desire & Request of you: O you Servants of mercy **Lesaraphem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente**, come away and appear Visibly unto me (as aforesaid) to the honour and glory of the Omnipotent Creator, and the praise of his great & holy name: for unto this Remembrance is given power, and my Strength waxeth Strong in my comforter: allow therefore and Show:

Visibly to my sight and your Voyces to my Eares, in and through this C: S: G R or otherwise to appear thereout here before me, that I may plainly see you and Audibly heare you Speake unto me, move therefore; O you Benigne Servient Angells of light Acca, Enpeat. Otoi, Pemox, and in the potent name of your God Aovararzod, and by the Imperiall Dignity thereof, Descend and Visibly shew your selves as pleasant Deliverers, that you may praise him among the sons of men, O you Servants of mercy Acca, Enpeat, Otor, Pemox, and in this Ineffable and most Excellent name of yr God, Aovararzod, Visibly and personally appeare to the admiration of the Earth and to my comfort. come away, open ye Mysteryes of your Creation, be freindly unto me, for I am a servant of the same your God, the true Worshipper of the Highest — — — — — — — —

When there is apparition, then receive it & constraine as followeth Saying — — — — — — —

Welcome be the light of the Highest, whose holy name be gloryfied for his mercyes Endure for Ever, And O you Benigne Angells of light Acca Enpeat, Otoi, Pemox, you are to me sincerely welcome, and I doe in and through this inestimable name of yr Eternall God Aloai, and by the absolute Vertue and power & Efficacy and force thereof, most firmly Solidly & Effectually binding constraine you to Speake, Audibly

Audibly unto me, and to fullfill my Earnest petitions and Requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions Aide and Assistance in these my temporall & Terrestiall undertakings and affaires urgently constraining you in this Imperiall name of your Omnipotent God Alodi, and the Dignity thereof, to be freindly unto me and by Divine permission to Doe for me as for the Servant of the Highest, wherein your office is apparently manifest and Efficient — — — —

The Practice of the West - Table

Tab: 2

The Regall, Invocation.

O **Thou** great powerfull and mighty Angell of the Immortall God **Raagios**, who art ordained, constituted and Appointed & Sett over the Terrestiall Angle of the West, by and according to the originall and Divine Decree of the (highest) omnipotent God of Hosts, **Empeh, Arsel, Gaiol**, and under whome art the onely King, governor, overseer, principall watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, wicked Encroachments and Usurping Blasphemy of the great Enemy of Gods glory, and the welfare of mankind the Devill & Spirits of Darkness, & art a snaffle to them to restraine their wickedness, by the bitt of Gods boundless power, and justice: To the intent that (they being put out into the Earth) there Envious will might be bridled, the Determinations of the heavenly God fulfilled, and his Creatures kept within the compass and Measure of Order — I the Servant of the highest, doe call upon you, O you Mighty and

Aid and Instructions in thos my tem porall and terrestri all undertakings and affairds. Vrgently ~~confirming~~ constraining yo in this Imperiall name of yor Omnipotent God Ciiit and the Dignity thord of, to be frindly unto me, and by x Divine permition, to God for me as for the Servant of yo high host, whord in your office is apparently manifest & Efficient — — — — — — — — — — — —

Names of the four Angells Sett over the fourth lettor Angle of the East Table, & to call them forth Exgé[2]zod, Gez=odex Zodex[3]go, Dexgo[3]zod. Divine name governing Exgozod — — — — — — — — — — —

O YOU glorious & Benevolent Angells, Exgozod Gezodex, Zodexgo, Dexgezod, who are the four Angells, Sett over the fourth lettor Angle of the x greater Terrestiall Angle of the East, I invocate adjure and call you forth to Visible apparition, In and through this great Signall prevalent and Divine name of yor xx most high God Exg[illegible]zod, and by the Unspeakable and Efficatious Vertue & power thord of, whereby you are governed, and called forth, it being thereforo absolutely preordained and decreed to be most Solidly Effectuall, now therefore I doe most Earnestly Intreat and power fully adjure you, O you Benigne Angells Exgozod Gez=odex, Zodexgo, Dexgezod, in this potent name of your God, Exgozod, to move, Descend, appear & Visibly show yor Selves in this, C.S. or CR lord beforeme, and in and through the same to transmitt yor Rayes unto my

my light and your Voyces unto my Eares, that I may plainly see you and audibly hear you Speak unto me, and conclude me as a Receiver of your allystreyes, wherefore I doe urgently request and adjure you, O you Luminous and Amicable xx Angells Exgozod, Gezodex Zodexgo Dexgozod, in this most excellent name of yor God Exgozod, and I (as a Servant of the Highest) doe thereby Efficaciously move you in power and presence, to appear now presently Visible unto me as aforesaid, O you Servants of mercy, move, Descend, and by Divine permision personally show forth and apply your Selves frindly unto me, as unto the partaker of his Secret Wisdome in yor Creation: for why our lord & master is allone.

Names of the four Angells Serving to the forth Letter Angle of the East Table, and to call them forth Acca, Enpe[2]at, Oto[3]i, Pem[4]ox Divine names governing & calling forth {Aovarazod / Constraining} Aloai.

O YOU Benevolent Angells of light Acca, Enpeat, Otoi, Pemox, who are the four Servient Angells xx Serving in the fourth Letter Angle of the greater x Terrestiall Angle of the East, I invocate adjure, command, and powerfully call you forth from your Ords and Mansion to Visible apparition, In and through this great prevalent Signall & Divine name of God, Aovarazod, and by the Efficacy power and Vertue thereof, most firmly & Solidly Effectuall for the calling you forth, commanding you to transmitt yor Rayes Vis.

your Rayes, unto my Sight and yor Voyces unto my Eares that I may plainly see you and audibly heare you Speake unto me, & conclude me as a Receiver of your Mysteryes, wherefore I doe most Urgently Request and (Desire) or adjure you, O you Luminouse and amicable Angells, Cenbar, Enbarc, Barcen, Urcenbe. In this most Excellent name of yor God. Ecenbar. and I (as a Servant of the Highest) doe thereby Efficaciously move you in power & presence, to appear now presently visible unto me as aforesaid. O you Servants of mercy, move Descend (appear) and by Divine permission personally show forth and apply yor selves friendly unto me, as unto the partaker of his secret wisdome in yor creation, for why our lord & master is all one — — — — — — — — — — —.

Names of the four Angells, Serveing in the third lesser Angle of the East Table, and to call them forth Abemo, Naco: Ocenem, Shael. Divine names governing & {calling forth Aiaoai
{constraining Oiiit
~~{Aiaoai~~
~~{Oiiit~~ — — — — — — — — — — —

[illegible] Benevolent Angells of light. Abemo, Naco, Ocenem, Shael, who are the four Servient Angells, Serveing in the third lesser Angle of the greater terrestiall Angle of the East. I invocate adjure, command and powerfully call you forth, from yor Orders & Mansion. to Visible apparition, In and through this great prevalent, Signall and Divine name of yor God Aiaoai. and by the Efficacy & power and Vertue thereof, most firmly and Solidly Effectuall, for the calling you forth, commanding you to transmitt

transmitt yor Rayes visibly unto my sight, and yor Voyces to my Eares, in and through the C: S G R or otherwise to appear thereout, here before me, that I may plainly see you and, Audibly hear you Speake unto me, move therefore O you Benigne Servient Angells Abemo, Naco. Ocenem, Shael, in the potent name of your God Aiaoai, and by the Imperiall Dignity thereof. Descend, and by Divine permission visibly show yor selves, as pleasant Deliverers, that you may praise him amongst the Sons of men, O you Servants of mercy, Abemo Naco. Ocenem. Shael, come away, open the mysteryes of yor creation, be friendly unto me, and in this Ineffable, and most Excellent name of yor God, Aiaoai, visibly & personally appear to the admiration of the Earth, and to my comfort. for I am a Servant of the same yor God, The true worshipper of the Highest -

When apparition ~~is there~~ there is, then Receive it, & constraine as followeth Saying — — — — — — — —

Welcome be the light of the highest, whose name be gloryfied for his mercy endureth for ever, And O you, Benigne Angells of Light. Abemo. Naco, Ocenem, Shael, you are to me sincerely welcome, and I doe in and through, this Inestimable and Divine name of yor Eternall God Oiiit, and by the absolute Vertue Efficacy and force thereof, most firmly, Solidly and Effectually binding and constraining you to Speake Audibly unto me and to fulfill my Earnest petitions and Requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Assistance Aid

East. I Invocate, adjure, command, and powerfully call you forth from your orders and mansion to Visible appearance, In and through this great, prevalent, Signall, and Divine name of your God Jlacza, and by the Efficacy, power & Vertue thereof, most firmly & Solidly Effectuall for the calling you forth, commanding you to transmitt your Rayes Visibly to my Sight and yr Voyces to my Eares, In & through this C:S&R or otherwise to appear thereout here before me, that I may plainly See you and Audibly heare you Speake unto me. move therefore O you Benigne Servient Angells of light, Oyube. Raoc, Vrbeneh, Diri, and in y potent name of yor God Jlacza, And by the Imperiall Dignity thereof Descend and Visibly show yor Selves as pleasant Deliverers, that yr may praise him amongst the Sons of men. O you Servants of mercy Oyube Raoc. Vrbeneh Diri. come away and in this Ineffable and most Excellent name of yor God Jlacza, Visibly and personally appear, to the admiration of the Earth and to my comfort, come away, upon the allyes reyes of your creation, be friendly unto me, for I am a Servant of the same your God, the true worshipper of the highest — — — — — —

When there is apparition then receive it, and Constraine as followeth, Saying

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Welcome be the Light of the Highest, whose holy name be glorified, for his mercyes Endure for Ever, And O you Benigne Angells of Light, Oyube Raoc Vrbeneh, Diri, you are to me Sincerely welcome, and Bode in and through this Inestimable and Divine name of your Eternall God,

Palam, and by the absolute Vertue Efficacy and force thereof, most firmly, Solidly and Effectually binding constraining you to Speake audibly unto me and to fulfill my Earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent Instructions aid and Assistance in my temporall and terrestriall undertakings and affaires, urgently constraining you in this Imperiall name of your Omnipotent God Palam, and the Dignity thereof, to be friendly unto me, and to Bode for me as for the Servant of the highest, wherein yr office is Apparently manifest and Efficient — — — — — — —

Names of the four Angells Sett over the third Lesser Angle of y East Table, and to call them forth. Cenbar Enbare, Barcen, Vrcenbe. — Divine name governing is Cenbar. —

O you glorious and Benevolent Angells. Cenbar Enbare. Barcen. Vrcenbe. who are the four Angells Sett over the third lesser Angle of the greater terrestriall Angle of the East, I invocate adjure and call you forth to Visible Apparition, in and through this great Signall, prevalent and Divine name of your most high God, Cenbar, and by the Ineffable, and Efficatious Vertue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and Decreed to be most Solidly Effectuall, now therefore I God most earnestly Entreat and powerfully adjure you, O you Benigne Angells Cenbar, Enbare, Barcen, Vrcenbe, in this potent name of your God Cenbar, to move Descend appear and Visibly show yr Selves in this C:S&R here before me, and in and through the same, to transmitt yor

When the Servient Angells of this order appeareth and are Knowne then receive them as followeth ——

Welcome be the light of the Highest, whose name be glory fied for his mercyes endureth for ever. And O ye Servants of mercy and Benigne Angells of light Cezodenes. Totet, Sias, Efcmnde, you are to me Sincearly Welcome, And I doe in this Inestimable and Divine name of yor Eternall God Ardza, and by the absolute Vertue Efficacy, and force thereof most firmly Solidly and also Effectually binding constraining yu to Speake, Audibly unto me, and to fulfill my earnest petitions and Requests, for which I am now at this time very much necessitated to call you forth, Desiring yor Benevolent Aid & Assistance, in these my temporall and Terrestiall undertakings and affaires, constraining ye in this Imperiall name of yor Omnipotent God Ardza, and the Dignity thereof, to be freindly unto me, and to doe for me as for the Servant of the Highest, wherein yor office is apparently manifest and Efficient — — — — — — —

Names of the four Angells sett over the Second Lesser Angle of the East Table & to call them forth, Vtepa, Tepau, Paute, Autep, divine name governing is Eutepa.

O All glorious and benevolent Angells Vtepa, Tepau, Paute, Autep, who are the four Angells sett over the Second Lesser Angle of the greater Terrestiall Angle of the East, I invocate adjure and call ye forth to visible apparition In

In and through this great Signall & Divine name of the most high God. Eutepa, and by the Ineffable and Efficatious Vertue & power thereof, whereby you are governed & called forth, it being therefore absolutely preordained and Decreed to be most Solidly Effectuall, Now therefore I doe most Ear:nestly Entreate and powerfully adjure you O yee Benigne Angells Vtepa, Tepau Paute, Autep. in this potent name of yor God Eutepa, to move descend, appear and visibly shew yor Selves in this C. St OR here before me and in and through the Same to transmitt your Rayes to my sight, and your Voyces to my Eares, that I may plainly See ye and audibly here ye Speake unto me, & conclude as a receiver of yor Mys:teryes, wherefore I doe Earnestly request and adjure ye, O you Luminouse & Amicable Angells. Vtepa, Tepau, Paute. Autep, in this most Excellent name of yor God Eutepa and I (as a servant of the Highest) doe thereby Efficatiously move you, in power & presence, to appear now presently visible unto me as aforesaid. O ye Servants of mercy. move, descend personally, shew forth & apply yor Selves freindly unto me, as unto the partaker of his Secret wisdome in yor Cre:ation, for why our Lord & master is all one — — — —

Names of the four Angells serveing in the Second lesser Angle of the East Angle and to call them forth Oyube, Paoc, Vrbench, Diri, divine names governing & calling forth / constraining = Ilacza. = Palam.

= ~~Ilacza~~
= ~~Palam~~

O All Benevolent Angells of light, Oyube. Paoc, Vrbench, Diri, who are the four Servient Angells, Serveing in the Second lesser Angle of the greater Terrestiall Angle of the East,

Names of the four Angells sett over the first (Table) lesser Angle of the East, and to call them forth. — — — — — — —

Vrzla, Zlar, Larzod, Arzel. Divine names governing, Erzla

O you glorious and Bondevolent Angells Vrzla, Zlar, Larzod, Arzel who are the four Angells sett over the first lesser Angle of the greater Terrestiall Angle of the East, I invocate, adjure and call you forth to Visible apparition, in and through the great Signall prevalent & Divine name of the most high God Erzla, and by the Ineffable and Efficatious Vertue and power thereof, whereby ye are governed and called forth it being therefore absolutely necessary predordained and appointed and ~~Decreed~~ to be most solidly effectuall, now therefore I doe most earnestly intreate and powerfully adjure you O you Benigne Angells Vrzla, Zlar, Larzod, Arzel, in the potent name of your God Erzla, to move, Descend, appear and Visibly show yr selves to me in this C: S: or GR: here before me, and in and through the same to transmitt your Rayes to my sight, and your Voyces to my Eares, that I may audibly here yr speake unto me, and plainly see you, and conclude me as a Receiver of your Mysteryes, wherefore I doe Vrgently request and adjure you, O yr luminous and Amicable Angells Vrzla Zlar, Larzod, Arzel, in this most Excellent name of yr God Erzla, & (as the Servant of the Highest) doe thereby Efficatiously move you in power & readiness to appear now presently Visible to me as aforesaid: O you Servants of mercy move, Descend, personally show forth and apply yr selves readily unto me as unto yr partaker of yr of this Secrett wisdome in your creation, for who our God and Master is all one — — — — — — —

Names of the four Angells Serving to the first Lesser Angle of the East Table: and to call them forth. — — — — — —

Cezodenes, Totet, Sias Efemende { calling forth. Idoigo / constraining. Arlza

Divine names governing &

All Bondevolent Angells of light Cezodenes, Totet, Sias, Efemende, who are the four Servient Angells, Serveing in the first lesser Angle of the greater Terrestiall Angle of the East: I Invocate adjure, command, and powerfully call yr forth from yr orders & mantion, to Visible apparition in and through this great prevalent Signall and Divine name of yr God Idoigo, and by the Efficacy, Vertue and power thereof, most firmly and solidly effectuall, for the calling yr forth, commanding yr to transmitt yr Rayes Visibly to my sight, & yr Voyces to my Eares, in and through this C: S: or G R: or Arbor: wise to appeare out here before me that I may plainly see yr, and audibly here yr speake unto me; Allow therefore O yr Benigne Servient Angells of light, Cezodenes, Totet, Sias, Efemende and in the potent name of yr God Idoigo, and by the Imperiall Dignity therof, Descend, and by Divine permission Visibly show your selves as pleasant Deliverers, that yr may praise him amongst the Sons of men, O you Servants of mercy Cezodenes, Totet, Sias, Efemende, Come away, and in this Ineffable and most Excellent name of yr God, Idoigo, Visibly and personally appear, to the admiration of the Earth, and to my comfort; come away, open the Misteryes of yr creation, & reveile unto me, for I am a Servant of the same yr God, & the true worshiper of the Highest. — — — — — — —

God of hosts Oro, Ibah, Aozpi, and by thor Vertue, power, and Efficacy thordof, to Assist & holpe me in thos my prodent opperations and Affairs, and by yor powerfull permission and Authority, to Send and cause to come & appeard unto me —— residing under yor goverment in the Angle of the East, whom I shall call forth by name, to instruct, Direct, & holp me in all such matters or things, according to thor offices, as I shall Request, and Desire of them, both now and at all times Els, whensoever necessity shall require thor favourable aid and Assistance, and such thor good counsell, and Advertisments, as shall be Requisite & necessary for me, and thor in most Ardently and Incessantly Implord and besseech yor O. Batauia, humbly Desiring yor freindship and to Doe for me as for the Servant of the most high God of Hosts Oro, Ibah, Aozpi, the almighty creator of heaven & Earth and Disposer of all things, both Celestiall Ayriall, Terrestiall and Infernall. ——————————

Names of the Six Seniors and to call them forth,
Iabioro. Aaoxaif. Ketemorda Ahaozpi,
Hipotga Autotar. ——————

O!!! Glorious and Benovolent Angells Iabioro Aaoxaif Ketemorda Ahaozpi Hipotga, Autotar, who are the Six Angelic all Seniors Serving before Batauia, the great honourd and Royall Angell of the High and Immortall god of Hosts, in the Ter-

restiall Angle of the East, I most Earnestly Entreat humbly request and powerfully adjure and call you forth to Visible Apparition, In and through this mighty and Efficacious name of your king & Sovereign head of the East Angle of the world Batauia, and by the Inestable power & Vertue thordof prdordinally decreed, by the highest to be most firmely and Solidly effectuall, for the calling you forth in ov thordord O you Benovolent Angells Iabioro, Aaoxaif, Ketemorda, Ahaozpi, Hipotga. Autotar, I adjure and call you forth, in this true & most Especiall name of yor king Batauia, and by the Excellency thordof, urgently and potently Entreating you to gird up & gather yor Selves togather and by Divine permition, now descend & appear visibly and freindly unt me in this C: Sor G: R: and in and through the same to trasmitt your Splendid Rayes to my Sight, and your Benovolent Voyces to my Eares that I may plainly See & audibly Heard you Speak unto me and to assist, Direct Instruct Illuminate and Show forth, what I shall humbly Desire, and request of yo: Of yor Servants of mercy Iabioro Aaoxaif, Ketemorda Ahaozpi Hipotga Autotar, come away and appear visibly unto me (as aforesaid) to the honour & glory of the Omnipotent creator and the prince of this great & holy name, for unto this remembrance is given power and my Strength waxeth Strong in my comforter. Move thor goods & thor yor Selves, open to the mysterys of yor creation: Be freindly unto me for I am a Servant of the Sandy or God the true worshipper of the Highest. ——————

as he is the very Image & Idea thereof, and as he is Monarch of the world, and commandeth all such malignant Spirits to Submission Subjection and Obedience, and he shall absolutely & possitively conclude, that they are but Inferiour Servants, and Vile Slaves and unto whome he shall Say Arise, begone, thou art of hinderance & Destruction, and of the places of Darkness; these are provided for the use of man, thou art Vanquished, thy time is shortened, and fully now Expired, therefore I say Depart to thy orders **Jeovah, Jeovaschah** and lee I Seale you to the End, thus shall ye use ~~of~~ the malignant Spirits and Keepers of Treasures Trove, and noe Otherwise and they will, nay must Obey and immediatly Depart and thus breifly is layed open and Explained the use and meaning of the Table containing the four Quadrangles, East, West, north, & South, which is Sufficient &c - - - -

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The Practice of the East Table.

Tab: j.

Names of the four Kings governing the four Watch Towers set over the four Terrestiall Angles are **Bataiva** King of the East, **Raagios** King of the West, **Iczodhehca** King of the North, **Edelperna** King of the South.

The Regall Invocation. x x x x

O Thou, great, mighty and powerfull Angell of the Immortall God, **Bataiva**, who art by the permitive ~~or permitive~~ Decree of the Highest, ordained, constituted and appointed, and sett over the terrestiall Angle of the East, as the onely King governour, Overseer, principall watchman protector & Keeper thereof, from the Malice, Misuse, illusion, Temptation & wicked Encroachments and Usurping Blasphemy of the great Enimy of Gods glory and the wellfare of mankind, the princes & Spirits of Darkness, and art a Snaffle to them to Restraine there wickedness, by ye bitt of Gods boundless power and justice; - - - -

To the intent, that (they being put out into the Earth) there Envious will might be bridled, the Determinations of the heavenly God fulfilled, and his Creatures kept within the compass & measure of order, ——

I the Servant of the Highest, doe call upon you, O you mighty & Regall Angell **Bataiva**, most humbly and Earnestly Entreating you, In and through those great names of the Immense and Incomprehensible

God

the finding Knowledge and use of mettalls to gather vp
to gather &c. this is meant as to the naturall minds
of the Earth, for they give not mony coyned which is
such as hath been in use amongst men, and by them
dispitefully hidden from posterity, and commonly
termed Treasure Trove or hidden Treasure &c and
also as is said else where before, will lay the passages
of the Earth, and the secrett caves of the hills open,
Visibly to the sight of our Eyes, that we may see
& Know what is inclosed and contained in the bowells
thereof, and to instruct us in the use of mettalls, in all
their parts, and to serve our necessitys, with such of
them as they have power over, and can command, &c
and such as have not been (accomplished) amongst
men nor corrupted by them &c: — — — — —

On the contrary the Evill Angells, which names consist
of three letters, and that are collected out of the 5.
Angells, have not power over the naturall minds of
the Earth, nor have nothing at all to doe therewith, but
they doe keepe from the discovery and use of man all
such Treasures of gold and Silver &c: As hath been for-
merly in use amongst them, and (as is said) most
dispitefully hidden, and absconded from them in y
Bowells of the Earth, and is called Treasure Trove or
Hidden Tre:

Angles

Hidden Treasures, and those sorts of Treasures the good
Angells have nothing to doe withall, more then to lay vp
vpon to our sight, nor have not power to serve our Neces-
itys, otherwise then to discover them to us as aforesaid,
but this Kind of Treasures trove are wholly kept and
possessed, by the Malignant Angells or Spirits aforesaid.
who have Sole power over them, & may be commanded, or
or constrained, to serve our necessitys with them.

The calling them forth, as well as the calling forth
the good Angells, and the moveing them to Visible Appe-
arance, and to constraine them to doe what they are
commanded, is also showed before &c

Vnderstand also, that when all this shall be layed open
Visibly to the sight of the Philosopher, and that he per-
ceiveth and well knoweth that it is kept by a malignant
Spirit, and that it may probably according to common
apprehension prove hard or difficult to obtaine, and y
Philosopher should be at a non-plus or at a stand, how
to Encounter with and Discharge the keeper thereof
from it, So that he may peaceably and without molestation
or interruption, take away the same and Enjoy it without
any Dread or feare of harme to him or any of his companions
(if he hath any) or offered to God, or Injurious to the
Souls health, or in any ways Misjudiciall or contrary
to Religion, the Christian faith, or a good Enclined
&c:

Let him consider his glorification and power in his
creation, and his Souls dignification as man and
how neare he is the great Omnipotent Architypo, as he

paper or parchment, and write very fairly therein, as shall be herd directed &c: and also a handsome convenient Chamber, or place for practice. — — — — — —
Which booke must consist, first of the Invocations of ye names of God, and Secondly of the Angells, by the names of God, &c: As for Example, In the black transverse line, that goth athwart the East Quadrangle, there are those three great names of God, thus: — — —
[illegible], Solikiriso in the Second or West Quadrangle, thus. Empeh, Arsel, Gaiol. In the 3d or North Quadrangle they are Emor. Dial, Hecten and Sod in the fourth, or South Quadrangle, Cip. [illegible]. Block. Four Dayes after the Booke is written, the Magick Philosopher must duly call upon the names of God, or rather on the God of Hosts, from the four Angles or Quarter points of the compass, East, West, North & South. — — — — — — — —
And fourteen Dayes after, he shall Invocate the Angells by petition, and by the names of God, to which they are obedient, from the Angles or Mansions where they Reside, and Dwell, East, West, North & South, as they are to be found in the Table &c,

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The fifteenth Day, he shall cloath himself in a Vest or Garment made of white linnen, and so have the Apparition, use & practice of the Spirituall Creatures,

which when he hath attained to (as no doubt but he may,) he may be so Expert in the practicall part hereof, that he need not make use of the linnen Vesture after, nor the Booke, nor to be confined to any such Observations and curiosityes, of places or otherwise, as was formerly commanded as to the Entrance into the Knowledge and practice of this art, in attaining to the Society, converse, & use of the Spirituall Creatures, for if the Philosopher can in his fifteen Days Retirement & Observation, but retaine and Remember the names of the Angells, and the names of God, by which they are called forth, appear and Do what they are commanded, he may call upon them, converse with them, and make use of them (according to their natures & offices) without either Vestment or Booke or choice place, but whersoever and howsoever he will, or whersoever he shall happen to be &c: ———————
For the calls, Invocations, Invitations or petitions to be used herein, and that are to be curiously written in a Select booke, to be made & provided for that purpose, according as is before Expressed, is to be but a short and briefe Speach, in Verbis conceptis, as the mind shall prompt or direct, ~~Dictate~~ observing the Angle or point of the compass wherever he shall be, in Respect of the poles &c. And one thing a little Extraordinary take note of by the way; and that is this, Understand that the natures and offices of the Subservient Angells, of Every Second lesser Angle, of Each greater Quadrangle of the Table, is the

obdient: which: and the armes of the Ensignes or Banners
borne before them. ———————

The names of the Seniors, and the Angells governing &
Sett over, Every Lesser Angle, of Each greater Quadrangle,
and the names of God, governing, calling forth, & command-
ing, and of the Subservient Convolent Angells officiating
againe under them, and the names of God commanding,
calling forth, and constraining them, and of many Legions
of Others both good & bad, are to be gathered & collected ther
bout after the Selfe same method, as is showed in the
Explaining the East Quadrangle, and the offices also of
all the Angells, comprehended, in the greater East Angle
Even from the Superiour Monarch, to the most
Inferiour Subservient, and the same, as in the greater
East Angle, So in the Other three greater Angles. Re-
spectively, Viz: the offices & natures of the King, and of
Six Seniors, and one & the same alike, in all the four
Quadrangles, of the Table, So also are the offices & the
natures, of all the Angells, both governing & Subservient
in all the Lesser Angles, serveing to the East Quadrangle
As the first Lesser Angle of this East Quadrangle, is of
Physick, and comprizeth the whole body therof, in all
its parts. So doth the first Lesser Angle, in the Second Qua-
drangle, the like. And the first Lesser Angle of the third
Quadrangle. And the first Lesser Angle of the fourth
Quadrangle, the same likewise, So the Angells, of the
Second Lesser Angle, of the East Quadrangle, are of the

the same nature and office, as are the Other three Lesser
Angles, serveing to the three greater, Quadrangles: &
also the third & forth Lesser Angles. of the west, north &
South Quadrangles, are of the same nature & office, as
the third and fourth Lesser Angles of the East Quadrangle,
and Every way hath the same Signification, only they
Differ in this particular, that Some and East, Some west,
Some north & Some South. A due concideration therefore
ought to be had, and carefully taken, in calling them, always
observing to Invocate from Such a point of the compasse,
or Quire of Heaven, where their power & abode is, &c.
And all other Such concernes herein, as is Requisite there to
ought likewise to be Directed to this, or that, or Such &
Such, a Quarter or Angle, E. W. N. or S. in to which they
properly appertaine and are properly referred, &c. And
withall is to be understood, that the Other Letters of the
Table thus to be collected (as aforesaid) should Seem hard
to be pronounced, for want of Vowells, to Sound & make
out Each Syllable, as to the pronouncing of a name
proper yet observing to pronounce Every Letter Distinc-
tly as if it had a Vowell, going before, or following it,
then it Sounds well Enough. and the reason of this Strange
Kind of Difference in our common Orthography is, yt
the[r]e is not a Letter nor part of a Letter, but is numbered,
and hath the same Signification &c. as for the practi-
se of it thus. — — — — — — —
Lett the Philosopher prepare a Book of very fine
paper

By those tables may be known, the Secrett Treasures of the waters, and the Vnknown caves of the Earth, &c: As for Example, the Subservient Angells, in the Second Lesser Angle, of Every greater Quadrangle, and also all the ministring Servient Angells under them, give the knowledge finding out the use of mettalls, &c: — The benevolent Angells of that order, will assist the passages of the Earth, unto the Entrance of the Sences of man, (chiefly of Seeing) So that the Earth lying opened unto their Eyes, by the benevolent Assistance of the Angells of light, they may plainely See & Discover, what treasures are in the Earth, both as to the naturall minds of the Earth, and all manner of treasures trove, and the Angells assisting said are Ministers for this purpose. — — — — — — —

Treasure trove or Such Treasures of the Earth that is, Coyned, and that hath been hidd to ford in mans possession, is in the power of the Evill Spirits whose names are made of three Letters, and they can give the same to man, &c.

But as for the naturall minds of the Earth, they have nothing to Doe therewith, nor have any power over it at all, these Treasures belong properly to the Benevolent Subservient Angells, who are found in every Second Lesser Angle of Each Quadrangle, whose as I said before) can lay the caves of the Earth Open to the Eyes of man &c: where unto he may See the Treasures of y^e

of the Earth, ~~open to the Eyes of man~~ as they are therein contained, in and according to their Several and Respective natures, and properties; which being Known to him, he hath by the Benevolent Assistance, both of the good & the bad Angells, to Serve his necessityes therewith, according to the natures of their parts, & offices, as to which they are concerned & properly referred, and have power over &c: — — — — — — — — The natures and offices of the Evill Spirits aforesaid, are Quite contrary to those of the good Angells, as thus, the good Angells, belonging to physick, they cure Diseases, and Serve the Elementall Vigor and humidum Radicale of things naturally, on the contrary the Evill Spirits, maliciously, bring in Diseases, and Seek to Destroy the Elementall Vigor & Strength of naturall things, &c, the practice of all shall be Showed hereafter, particularly in treats by it Selfe. — — — — — — — — — — — — — — Having Briefly Showed by an Example of the first, & East, Quadrangle of the table, how to collect the name of the great Angell therein, or the mighty Angelicall monarch, bearing Rule, and governing the East part or point of the compass, or Angle, or Quarter, both Celestially & Terrestially; and of the Six Seniours, and of many other of the governing and Subservient Angells, and their natures, and offices, both good & bad, together with the use of all, &c: — — — — — — — — The Right understanding whereof, is a Sufficient president, for unfolding the other three greater Angles, or Quarters of the Table; — — — — — — — — — — — — — — The use of which Severally and the same as in this, for the names of three princes, and the great names of God, by which they are governed, & unto which they and Subject and

matter} the Knowledge of all Elementall creatures amongst us, how many Kinds there are & for wt use they are created. — — — — — — —

Those that live in the	Ayre, water, Earth,	by themselves - - -

The property of the fire, which is the Secret life of all things but these more particularly. - - -

1. The Knitting together, of natures thin: also as well the Destruction of nature, & of things that may perish, as of the Conjoyning and Knitting them togethr &c: Lydth * — — — — — — — — —

2 The mooving from place to place, as in to this country or that country at will & pleasure *	*Lydthin ye four Angells Seaver ye	first Second third fourth	Lesser Angle of the	East West North South	great or Quadrangle

Likewise the offices of the Subservient Angells in Every of the Lesser ~~least~~ Angles. are as followeth.

1 The Knowledge of physick In all its parts and the Curing of all Diseases ⊟: 2 The Knowledge finding and use of mettalls, the Congelation of Stones, & the Vertue of all Stones. 3 The knowledge of Transformation, Trans:plantation. 4 The Knowledge of all Elementall Creatures amongst us how many Kinds & there use in the Creation as they are Severally placed in ye 4 Elements, Ayre water, Eath, & fire.	Lydthin ye 4 Angells Serving to ye	first Second Third fourth	Lesser Angle of ye	East West North South,	greater Quadrangle

3. The knowledg of Mechanicall Craf whatsoever. *
4. The Secrete of Men knowing.

⊟ whatsoever the are incident to humaine Bodies.

which Backwards, is [illegible], and calleth forth those Evill spirits, whose names are made of 3 letters thereout.

The transverse black line thereof, hath this name of God Aloai, which Backwards, is Iaola, which Constraineth them to Doe, what Soever they are Commanded, &c: — — — — — — —

The like Rule, and Method, is to be Observed, in ye Other three Quadrangles, of the generall table, their offices shall be spoken of by & by, So that for the, Calling forth of any Angell, or Spirit, Either good or Badd, and for there yeilding obedience to Doe what they are commanded, the repetition of those names of God Respectively, unto which they are diversly, and Severally referred, and by which they are governed is Sufficient.

The names of God, that call forth the Subservient Angells, of Each lesser Angle, of the greater Quadrangles, call forth the Evill spirits, whose names are made of three letters, if it be pronounced Backwards, for unto them God he is a God &c: — — —

Now as to the generall use, and Signification of the Tables, and the offices of the Angells, &c; & Other Remarkable observations &c; these tables (or Table) containe all humane Knowledge; they stretch to the Knowledge of Soloman, for out of it Springeth physick, the Knowing ~~&~~ finding & ~~the~~ use of mettles, the vertues of them, the Congelations and Vertues of Stones (they are all of one matter

i The knitting together of Nature and also as will the destruction of Nature, & of things that may perish, as of the conjoyning & knitting them together &c: lyeth &c: σ
2. The moving from place to place, as into this or that Country, at will & pleasure. lyeth &c: *
3. The knowledge of Mechanicall Crafts whatsoever. lyeth &c: □
4. The Secrets of Men knowing. lyeth &c: Δ

lyeth in the foure Angells set over the { σ first, * second, □ third, Δ fourth } lesser Angle of the { East, West, North, South } greater Quadrangle.

Likewise the Offices of the subservient Angells in every of the lesser Angles are as followeth.

i The knowledge of Physick in all its parts, & the curing of all Diseases which are incident to humane Bodies ~~&c~~ lyeth &c: σ.
2. The knowledge finding & use of Mettalls, the Congelation of Stones & the vertues of all Stones, lyeth &c: *
3. The knowledge of Transformation, Transplantation, lyeth &c: □
4. The knowledge of all Elementall Creatures amongst us, how many kinds & their use in the creation, as they are severally placed in the 4 Elements, Aier, Water, Earth & Fire, lyeth &c: Δ.

Lyeth in the 4 Angells serving to the { σ first, * second, □ third, Δ fourth } lesser Angles of the { East, West, North, South } greater Quadrangles.

which Backwards, is = ורוא, and calleth forth those Evill Spirits, whose names are madd of 3 letters thereout. —

The transverse black line thereof, hath this name of God Aloai, which Backwards, is Jacla, which Constraineth them to God, what soever they are Commanded, &c: — — — — — — — — —

The like Rule, and Method, is to be Observed, in y Other three Quadrangles, of the generall table, their offices Shall be spoken of by & by, So that for, the, Calling forth of any Angell, or Spirit, Either good or Badd, and for there ydilding obedience to Doe what they are commanded, the 3d petition of those names of God Respectively, unto which they are diversly, and severally referred, and by which they are governed is Sufficient. —

The names of God, that call forth the Subservient Angells, of Each lesser Angle, of the greater Quadrangles, call forth the Evill spirits, whose names are made of three Letters, if it be pronounced Backwards, for unto them God he is a God &c: — — —

NOw as to the generall use, and Signifycation of the Tables, and the offices of the Angells, &c; & Other Remarkable observations &c; those tables (or Table) contain all humane Knowledge: they Stretch to the Knowledge of Soloman, for out of it Springeth physick, the Knowing & finding & the use of mettles, the Vertues of them, the Congelations and Vertues of Stones (they are all of one matter

i The knitting together of Nature and so as with the Distruction of Nature, Of things that may perish, or of the Conioyning & knitting them together &c: Lyeth &c: ✡

2. The mooving from place to place, or into this or that Country, at will & pleasure. Lyeth &c: ✶

3. The knowledge of Mechanicall Craftes what soever. Lyeth &c: □

4. The Secrets of Men knowinge Lyeth &c: △

lyeth in the four Angells sitt over the { ✡ ✶ □ △

Likewise the Offices of the subservients of the Lesser Angles are as followe

i The knowledge of Physick in all the parte, & the curing of all Diseases &c: Lyeth &c: ✡.

2. The knowledge finding & use of Mettalls, the Congelation of Stones & the Vertues of all Stones, Lyeth &c: ✶

3. The knowledge of Transformation, Transplantacon, Lyeth &c: □

4. The knowledge of all Elementall Creatures amongst God, how many kindes & their ofe in this Creacon, as they are severally placed in the 4 Elements, Ayer, Water, Earth & Fire, Lyeth &c: △.

Lyeth in the 4 Angells, serving to the { ✡ fi ✶ se □ th △ fou

are benevolent and helpfull unto us, in any Resp=ects, according to their offices, and ~~and~~ as our necessity requireth,

m

As to the Evill malicious Spirits before mentioned, whose names are collected of 3 letters, by joyning thereunto one letter of the table of Union, as hath been before Explained; they are thus to be called forth. These names are collected out of those four Red lines, under the black transverse line, in Every lesser Angle of the Table, and by joyning of one letter of the table of Union, to two of those letters in any line of those aforesaid lines, of the lesser Angle, Either from ye left to the right, or from the Right to the left, they both serve to one & the same purpose; being taken out & placed, in such manner and order accordingly, as they are particularly referred, to their proper places respectively, Doe make the ~~same~~ name of a Devill, as hath been treated of and shewed, by an Example elsewhere before &c:- - - - - - - -

The calling them forth is one thiswise, as for Example, in the first lesser Angle, of the East Quadrangle, the upright black line thereof, from the top downward, hath the name of God. Idoigo, which God calleth forth. the subservient Angells of that Angle. In the Black transverse line thereof, is the name of God Ardza, by which they doe what they are commanded; See by the name of God Idoigo Backwards, and the malig

Malignant Spirits, whose names are made of 3 letters, out of ~~the first~~ this first lesser Angle of the East Quadrangle, to be called forth. and by the name of God. Ardza backwards, they doe also what they are commanded. See that the name Ogiodi, causeth them to appeare, by the order of Idoigo, and by the name Azdra Backwards, commandeth them by the like order, &c:

In the second lesser Angle, of this said East Quadrangle is in the Middle upright line thereof, the name of God Ilacza, which pronounced Backwards Is Azcali, which name calleth forth the Malignant Spirits, whose names are collected of 3 letters out of it, and by the name palam, which is the name Malap Backwards, they doe what they are commanded. - - - - - - - -

The middle, upright. black line of the third lesser Angle, hath the name of God Aiaoai, which pronounced Backwards, is Iaoaia. and this calleth forth the Evill Spirits, whose names are collected of 3 letters, of this Angle; the transverse line, whereof, hath the name of God Oiiit. which being pronounced backwards, maketh the name Tiiio, whereby they are constrained to Obedience &c - - -

The upright black line of the fourth lesser Angle of this said Quadrangle, hath this name of God Aourrz which,

Then there is the name of God Maladi in the upright line of the third lesser Angle, by which the four Subservient Angells herein are called forth, and doe Appear— — —
Then there is the name of God **Olaad** in the transverse black line, whereby they doe what they are commanded.
The name of God **Iaaasdi**, which are the Six letters in ye Upright line of the fourth lesser Angle, of this second, and West Quadrangle, calleth forth the four Subservient Angells, in this Angle to Visible apparition, — — — —
And the name of God, ATAPA, which are the five letters of the black transverse line, powerfully urgeth, and (as it were,) Enforseth, or constraineth, them to Doe, what they are commanded. — — — — — —

After the same manner & method, are the other names of God, peculiarly & particularly to be collected, out of the Subsequent North & South Quadrangles; by the Vertue, power, and Efficacy, and at the nominating & pronounceing whereof, all the ministering Angells of light, Cælestially Dignifyed, both Servient & Subservient, Even from the Superiour to the Inferiour orders, under the great King, or Supreame head; and governour, of Every Respectively generall, or Quarterly greater Angle, according to there Degrees and offices, are Called forth, and moved to Visible Appearance, and soe accordingly, to Doe what they are commanded, as aforesaid, As for the Evill spirits more of them hereafter— — — — — — — —

It is said before, that the Subservient Angells, whose
names

names are collected, out of the four Red lines, under the black transverse line: in Every lesser Angle of the table, are next in order (as Servients) under the Other Angells, whose names are collected out of the Red line, above ye black transverse line, in Every lesser Angle of the table; under which said Servients, are many benevolent Subservients inferiour to them; and under whome againe are many Legions of Assisting Angells, more Inferiour to them in power and Authority, And likewise many legions of Spirits, more Inferiour againe to them, of Severall natures & offices, both good & badd, as is Originally Decreed by providence, who settled all things, both Cælestiall, Ayeriall, & terrestiall gradatim, to serve & Execute his commands, according to their orders, offices, natures, government and Degrees, wherein they are placed; and hence it is affirmed, that Ayeriall & Elementall Spirits, and of Different & Severall natures, according as they ~~are~~ were constituted and Appointed, in there Severall and Respective offices, places & orders, by the first & supreame Decree of the highest, in the Observing & fullfilling his Decrees & commands, according to his justice & mercy, and soe oftentimes are the Executioners of wrath, and Vengeance; yet Neverthelesse, when God is graciously pleased, to winke at and passe by our Wickednesse, and so to shew mercy, then they often times admonish, forewarn & watch over us, and Defend us from many Dangers and perills,
and

Quadrangle of the East, the which hath these Six letters, from the top Downwards to the black line that goeth crosse the Quadrangle. i. d. o. i. g. o. making the name Idigo, the transverse or crosse black line whereof hath these letters. a. r. d. z. a. making the name Ardza. the 4 Subservient Angells, that are under the transverse black line, of this said first lesser Angle, are ruled by the name Idigo. and there by are called forth, and doe appeare; and by the name Ardza, they doe what they are commanded. the like method is to be observed, of the other three lesser Angles, of this East Quadrangle. &c:

Then for the Second, or West Quadrangle, of the table, the three great names of God displayed in banners, and borne before the great Angell, and mighty King of this Second or West Quadrangle, is to be collected out of ye middle transverse, black line that goeth Crosswise, x- thwart the Quadrangle, and to be compassed of three, four & five letters, after the same manner as is before taught in the first or East Quadrangle, and so likewise of the other two Succeeding North, and South Quadrangles /

The three great and powerfull names of God, governing the mighty & Angelicall. manarchy, of the Second or West Quadrangle, whose name is RAAGIOS or RAAG= IOSEL and Empsantsel. Gaiol, and the Royall high name RAAGIOSEL, governeth the Six Seniors, and by which they are called forth, and doe appeare. The name of God H T L, governeth the four Angells, set over the ~~first~~ lesser Angle, of this Second or West

West Quadrangle, the name of God HeTelim, governeth the four Angells, Set over ye Second lesser Angle, of this Second or West Quadrangle: the name of God, RaMgel, governeth the four Angells, Set over the third or lesser Angle of this Second, or West Quadrangle, the name of God, HeNaRex, governeth the four Angells, Set over the fourth, and last lesser Angle, of the Second, and West Quadrangle, of the Table, &c and by which names they are called forth, & doe Appeare. — — — — — — — — —

Then, third is the name of God Vegoca, which are the Six letters, in the Upright black line, of the first lesser Angle, in this Second and west Quadrangle, w^ch^: name Ruloth, and calleth forth, the four Subservient Angells, under the black transverse line, by the power whereof they doe appeare. — — — — — — —

Then in the transverse line, third is the word, Aabeg, by the Efficacy whereof, the Said 4 Subservient Angells, doe what they are commanded. —

The name of God: Nelapar, which are the Six letters of the Upright black line, Ruloth the four Angells Subservient, in this Second lesser Angle, and by the power whereof, they are called forth, and doe appeare. —

And by the name of God, Imdis, the five letters in the transverse line, they doe what they are com: manded. —

Appertaineth to the first line thereof, being (B) that is of ye first lesser angle; and likewise the first line of the second, and so the first line of the third, & so to the first line of the fourth lesser Angles, serveing to this fourth, or South Quadrangle, being those lines, set over the transverse black line, of each lesser Angle. The four letters following which are. i. T. O. M. belong to ye four Red lines, under the transverse black line thereof. the first of which four letters of Union (and the second from ye first) is (i) and Belongeth to the first red line, under the transverse black line of this first lesser Angle, of the ~~South~~ fourth or South Quadrangle, the second letter (but the third from the first) is (T) the which appertaineth to the second line, the third letter (and fourth from the first, is O) and this appertaineth to ye third line, the fourth & last letter (but the fifth from the first) is M and appertaineth to the fourth & last red line, Subservient in this lesser Angle) being the 1st of the 4: Serveing, to the fourth and South Quadrangle: the use of this third is partly explained, before: - - - -

Haveing Briefly Explained how to collect the names, of

of the great and mighty Angellicall King of of the East Quadrangle, and of the three great names of God in three banners, before him, and of the Six Seniors, and of the Sixteene Angells, next under them, set over Every lesser Angle, serveing to this greater East Quadrangle, and of some good Angells, Subservient to them, under whom again are many benevolent Angells, of Inferiour Ord^rs The Collecting of whose names are omitted, being to tedious, to accomplish, since this which hath been already said before is sufficient and also how to Collect ye names of Severall Evill spirits, of terrestiall & Infernall natures; Now shall be shewed ye method, how to Invocate & call y^m forth, to Visible appearance - - - - - - - - -

The three great names of God, Oro, Ibah, Aozpi; governeth the King of the East Angle, whose name is BA: TAIVA: and this name BATAIVA, governeth the Six Seniors, and by which they are called forth and Doe: appear. The name of God, Er-la, governeth the four Angells set over the first lesser Angle of this East Quadrangle. The name of God Eutepna, governeth the four Angells, set over the second lesser Angle of this East Quadrangle. the name of God, Ecnisir, governeth the four Angells, set over the third lesser Angle of this East Quadrangle. the name of God, Exaizod governeth the four Angells, set over the fourth lesser Angle of this East Quadrangle: - - - - - - - -

The third is the middle black upright or perpendicular line, in this first lesser Angle, serveing to the great Qua:

lesser Angle, serveing to the third or North Quadrangle, is. Phra, or Phara. then by adding the letter (n) thereto before the said name, then it will be Enphra, or. Enphara, which is the great name of God, that governeth those four Angells, sett over the second lesser Angle, serveing to the third or North Quadrangle, & by which they are called forth, & doe appear. The name of the first Angell sett over the third lesser Angle, serveing to this north Quadrangle, is Aeoan. then, add the said letter (n) before it & maketh it Naoan, which is the great name of God, that governeth with those four Angells sett over that lesser Angle, & whereby they are called forth & doe appeare. Then againe the name of the first Angell, sett over the fourth lesser Angle, serveing to this north Quadrangle is Iaoh, then by adding the letter (n) before it, maketh the word Niaoh, which is the great name of god, that governeth the four Angells, sett over this fourth lesser Angle of the third or north Quadrangle, and by which they are also called forth, & doe appear, & so it is of the rest. — — — — — —

The first letter ~~Letter~~ of the line of the table of union, added before the name of the first Angell sett over every

Every four lesser Angles, serveing to the greater Quadr: angle, wherein they are, maketh the name of God, that governeth over every of those said four Angells, sett over every said lesser Angle, into which Quadrangle first, second, third, fourth, each line of the table of Union, is properly referred as aforesaid: the other four letters, of each line of the table of Union, serveth to the four red lines, of four letters apiece under the black crossed or transverse line, of every lesser Angle, and maketh up the names of 91 evill Angells, of a terrestiall & infernall nature, that are composed & made up of three letters, by adding thereto the first, second, third, or fourth, letter of the line of the table of Union, being those four letters folloing the first; Every line of the table containing five letters lineal along, & four downward; Every first letter belonging properly to the line placed over Every black transverse, or crossed line in Every lesser Angle, in each great Quadrangle, & the other four letters, to the four Red lines, placed under the said transversed black line succesively, as they are referred and to be joyned one to an other thus, the fourth line of the table of Union, belongeth to the forth or South Quadrangle, the first letter there of Appi=

namd pesem, but if it be addd thordto from ye Right to the left, then it maketh the namd Pemef, which are also the ye names of 2 Evill Angells, or Devills, the other 2 letters against ym in the other side, of the black upright line, and (n d) to which add the letter (P) before, from the left to the right, and it maketh the namd pend but if the said letter (P) be addd thordto, from ye right to the left, then it will make the namd Peden, which are likewise the names of two xx Devills: & thus are gathered the names of certaine Evill Spirits, which are likewise the names, collected after the same manner, out of all the other Angells Respectively in the table, Saving only to observd, that the first line in the table of Union, belongeth to the first or East Quadrangle, the Second line thordof, to the Second or West Quadrangle, the third line thordof belongeth to the third or north Quadrangle, and the fourth line serveth to the fourth or South Quadrangle. & the first letters of every line belong properly to the red line, sett over every of the lesser transverse, or cross black line, in every lesser Angle. And as there are four Quadrangular Tables in the generall

generall Table, so the first letter of every line of the table of Union, belongeth to the first line of every lesser Angle, of that Quadrangle unto which the line is referrd. as is afore shewd. in ye Explaination of the four Angells set over ye first lesser Angle, of the East Quadrangle. the other four letters in Each line; of the table of union, serveth to collect, joyne together, & make up Severall names both of good & badd Angells. out of the four Subscr: ient lines, which are the Red lines, under the transverse back line, of every lesser Angle, as hath been shewd in the foureoing Example. we will give you one Exemplifycation more, by wch it will be Sufficient, to understand the whole table & that is thus: As to the third or North Quadrangle, the name of the first Angell, sett over & governing in the first Angle thordof, is BOZA, then taking the first letter of the third line, in the table of Union which is (n) and placing it before ye name of ye Said Angell, then it maketh the word, ENBOZA, which is the great name of God, that governeth, and by which these four great and Benevolent Angells are to be called forth, to Visible Appearance. — — — —

The name of the first Angell sett over the 2^d lesser

if, it maketh, it, Xenes. which is another name of an Evill Spirit, and if the name Xeez, be made backwards from the right to the left, then it will be. Zedoex. which is another name of an Evill Spirit. So likewise if the name, Xenes, be made backwards as afforesaid, then it will be Exes, which is the name also of a Devill. The next tow letters below C: Z. is. T. O. and the next letter, to the letter. (x) in the table of Union is (a) which being added to the two said letters T. O. from the left to the right, maketh the word. A. T. O: but being added thereto from the right to the left, then it will be Aot. which are the names also of an Evill Spirit or Angells, of an Infernall, as well as of an Ayer: iall nature; the two next letters against. T. O. and the right hand Side of the Upright black line stand, T. t the letter, (a) being added thereto, before from the left to the right, maketh the name At. t, and being added thereto from the right to the left, as it happeneth, maketh also the Same name, The two first letters in the third line, unde the black transverse line of this first leffer Angle of the East Quadrangle, is S. i) the third letter of

of the first line in the table of Union, (Setting a Side the letter e) being the first letter of the line, which belongeth. only to the Sixteene Angells, Sett as governors, over those four leffer Angles, or rather of Every the four lines of odd Letters over Every the four black transverse lines in Each leffer Angle of this East Quadrangle,) and it is (r) but adding it to the two letters. S: i: before from the left to the right. maketh the name. Resi, but added thereto from the right to the left, maketh ye name Ries. which are the names likewise of tow Evill Spirits: the two letters against (S. i.) on the other Side. the black Upright lines, and a. S: the letter (r). added thereto, from the right to the left, maketh the name Resa, but being added thereto, from the left to the right, maketh the name. Ras. ~~, but being added thereto from the left to the Right maketh the name o.~~ The first two letters in the last of the four lines, under the over thwart or transverse line afforesaid, of this first Angle of the East Quadrangle. and f: m: the last letter in this first line of the table of Union is (p) which being added to the afforesaid two letts (f. m) from the left to the right, maketh the

name

which is the name of God, governing those four Angells, set over the second lesser Angle, of ye East Quadrangle, by which they are called forth & doe appear. — — — — — — — — —

The name of the first Angell set over the third lesser Angle is Cenbar. before which the affordsaid letter (e) being added, maketh it Ecenbar, which is the name of God, governing these four Angells, whereby they are called forth, and doe appear. Then againe the name of the first Angell, set over the fourth lesser Angle, of this East Quadrangle is, Exgezod. then by adding the said letter, (e) thereunto, before it, maketh it, Eexgezod, which is the name of God, that governeth, & whereby these four Angells are called forth, and doe appear. and thus are gathered the four great names of god, governing those Sixteene Angells bearing Rule, under the Six Angelicall Seniors, in this fas: = torne Quadrangle, and whereby they are called forth, & doe appear. as aforesaid. — — — — —

Now are your letters left, of the first line of this said table of Union, which are Xa. r. p Every

Every name sounding of 3 letters. beginning out of the first line, and out of three four letters, is the name of a Devill, or Evill Angell. as well from the right as from the left. Excepting the line containing the names, of Every the four Angells set over & governing in Every lesser Angle, in Each one of the four great Quadrangles, which are the Sixteene great benevolent Angells mentioned next in power, under the Six Seniors in Each Quadrangle severally & Respectively, being the uppermost lines over Every transverse black line of the lesser Angles; they are not to be made use of herein. for that they have no participation with the Evill Spirits at all, in the least. &c: — As for Example thus. the four lines, (that are under the transverse black line, of the first lesser Angle in the East Quadrangle.) the names of the good Subservient Angells. are only to be made use of herein. The first letters are. (C: Z:) then take the letter (x) in the table of Union, & add it before them, it will make up the name XCZ: which is one name of an Evill Spirit. the two next letters against C: Z:) on the Right hand, the other side of the upright black line, going between, is (NS:) making the word (NS) or Enes, then by adding the said letter (x) there to before it

the calling them forth, &c: together with matters of Concernment, and Some Select consequences; and also, what use is to be made of all, in like manner shall be Set forth, and Explained hereafter, in their proper places, as shall follow in Method. - - -

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First as to the little table, Standing in the Centre, be-tweene the four greater Quadrangles, & the use, thereof, it is called the table, of Union, and Sheweth how to joyne, Such particular letters as are therein, to Severall particular names and letters, in Each of the lesser Angles, contained in every of the greater Angles of the table in generall, for the Collecting & making up of other peculiar names, for Such proper, Select, materiall & intricate purposes, as they are to be attributed, and Refer-red to, Exemplification whereof followeth.

The first line containeth those letters, e x d r y.
Serveth to bind the four lesser Angles, of the East Quadrangle together. - - - - - - - -
The Second line hath those letters h c o m a.
Serveth to bind the 4 lesser Angles of the Second West Quadrangle, together - - - - - - -
The third line hath those, letters n a n t i.
which Serveth to bind the four lesser Angles, of the

third, or North Quadrangle, together. - - - -
The fourth & last line have those letters. b i t o m.
Serveth also to bind the four lesser Angles, of the 4th or South Quadrangle together. and note, the same that Stretcheth from the left to the right, must also Stretch from the right to the left. Observe also that the Letter joyning those names, which may be put before the names of the four Angells, Set over & governing. in Each one of Every par-ticular lesser Angle, of the four greater Quadra-ngles, as well from the right to the left, is the name of God, whereby those Angells are called & God appeared. as for Example, the first letter of the first line, of this little table of Union is (e) the name of the first Angell. Set over the first lesser Angle of the East Quadrangle, is, Vr-la. take away the letter (V). being the first letter of the name, and put in stead thereof, the said letter (e) and then the name will be Er-la, wch is the name of God, which governeth & calleth forth, the Angell Vr-la, and also the other three Angells, that and Set over the first lesser Angle, of the East Quadrangle, the name of the first Angell Set over the Second lesser Angle is Vtepa, then by adding the aforesaid letter (e) thereto before it, the name will be; Ettepa, wch

such your Angelicall ministery, be Revealed given or Administered unto us; Heare us therefore O yee sacred Angelicall powers of Light, or Cælestially Dignifyed Spirits of the Ayre, by Degree and Orders superiour and governing (as aforesaid) **Tedim, Dimet, Jmtede, Emteli**, wee doe yett further in this great name of your God **Hetedim** and by the force power and Efficacy thereof, Earnestly Entreate and humbly beseech you, to grant these our supplycations and petitions and that all or any of you, that wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would readyly and forthwith move Descend, and Visibley appear unto us, whensoever wee shall Invocate, call forth or move you thereunto, in this, C: S standing here before us or otherwise out of it, as it shall please God and you his ministers of Divine grace, and as best befitteth or shall be most Convenient or Beneficiall for us or unto us, in these our Actions or Opperations, speaking Audibly unto us & also there by Directing and Instructing us, in the true Knowledge of that your Angelicall sapience & Science (given you of the Highest) and wherein also he hath Accordingly by Order and office Ordained and appointed you; At this your Angelicall Benevolence in Cælestiall grace and Charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble Desires and Requests, and whatsoever Else shall be Requisite and fitt for us to Know, shall be a song of honour, and the praise of your God in your Creation, Amen

Invocation by way of humble supplication & petition, made to the four servient Angells or Dignifyed Spirits of the Ayre, placed in Orders, and serving in the second lesser Angle or Division of the great Quadrangle or Table of the West, **Magém, Leoc, Vssyl, Vrvoi**, who are moved and Called forth, by the great and powerfull name of God **Nelapar**, and constrained thereunto, to Doe what they are Commanded according to their office, by the great name of God **Omébeb**. — — — —

O yee Angelicall powers of light or Dignifyed Spirits of the Ayre **Magem, Leoc, Vssyl, Vrvoi**, serving in Order under superiour powers, your most high and Omnipotent God **Nelapar**, in the second Lesser Angle or Division of the great Quadrangle or West part of the Ayre, respecting the Like part or point of the Compass appropriated to the Earth accordingly as you therein are placed more Inferiour and Subservient, and unto whom is given of the Highest by nature and office the true Knowledge finding and use of mettalls, the Congelation of stones and ~~of physick in all its parts and the Curing of all Diseases whatsoever that are Incident to humane Bodyes~~ the vertue of all stones; And to Reveale, shew forth and give the same unto mankind living on Earth whensoever you shall be moved and Called forth, by the great name of yo.r: God **Omebeb**, Commanded thereunto: wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, call upon and move you all: O yee Benevolent

Bondvolent Angells or Dignifyed powers of the Ayre for-
voing in Orders, Degree and mansion (as aforesaid) Magē
Leoc Vsyl, Vrvoi, Joyntly and Severally, Every
and Each one for and by it selfe respectively, In by and
through, this mighty and powerfull name of yor God
Nelapar, that you (at those our Earnest Addresses)
Would be soe willing, truly and friendly unto us, that
whonsoever or whoresoever wee shall Invocate, move,
or Call your forth Unto Visible appearance, and our Assist-
ance, you then readily and Immediatly forthwith at
our Invocations, move, Descend, Appear and show yor
selves Corporally Visible unto us, in this C.C. standing
here before us or Otherwise personally to appear out
of the same Visibly here before us, and soe that wee may
plainly see you and Audibly hear you speak unto us, &
by such your Spirituall Revelations unto us, to make
us partakers of that true Knowledge and Sapience,
which by nature and office (given yor of the Highest)
may by such your Visible appearance and Verball Converse
be showed forth and given to us: And furthermore also,
that in by and through this great and powerfull name
of your God Omebeb, and the force and Vertue there
of, wee doe likewise Earnestly Entreate & Invocate
you to Doe, Accomplish and fullfill whatsoever (accord
ingly as is by nature and office given you of the Highest)
wee shall Request and Command you. Hear us therefore
O yee Bondvolent Angells or Dignifyed Spirituall powers
of the Ayre, Serving in Orders, office, Degree and mansion
(as aforesaid) Magē Leoc, Vsyl, Vrvoi,

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yee doe not further in this great name of your God, Ne
lapar, and by the Vertue and Efficacy thereof Ear-
nestly Invocate and Entreate you to Yeild up and give
unto us, your Assuredly firme, true and Obliged Con
sent herein, that all or any of you, wch wee shall at
any time hereafter Invocate move or Call forth
to Visible appearance, wee do Certainly without
any Tarrying or Delay, Immediatly move, Descend
and Visibly appear unto us, in this C.C. standing here
before us, or Otherwise out of it as it shall please God
to give unto you, and there by most beneficiall Con
venient and fitt for us, in those both our present &
Other our future Actions and Operations and to Spe-
ake plainly unto us, so as that wee may Sensibly hear
you and Understand you, Directing and Instructing
us in the true Knowledge and judgment of that your
Spirituall Sapience and Science (given you of the High
est). And in this undoubted true and great name of yor
God, Omebeb, and by the Vertue and power thereof
wherby wee also Earnestly Invocate, and Entreate
you, not onely to Revele, Declare, show forth and
make Known unto us, the true and apprehensive
Knowledge of all such Occult and mysticall Ar
canes, in physick and of whatsoever else relates
thereunto as are unKnown of man kind, but also Doe
for us whatsoever wee shall further Command Req-
uest or Desire to be Done Relating to the said Science
and our Benefitts therein (as you by office are of the
Highest) accordingly preordained & appointed. All wch,

your

[illegible] of the Aird by invocation made to the Rogall Spirit [illegible] who is the King & Rulour of the same for the moving and Calling forth of all, or any of such Aydriall Spirits, by name Order and office of what Degree soever from the Superiour to the inferiour to Visible appearance &c:

[illegible] who art Called [illegible] & said to be King of the West Anglo Region or Mantion of the Ayr & governing or bearing Rule therin over many legions of Aydriall Spirits, subjected with-you, unto & under the power Obedience & command of that great & mighty Spirit Called [illegible] who is said to be the prince of the Aird & to govern the four Anglos Regions Divisions or Mansions therof East West North and South & unto whome power and Command is given over all Spirits hauding place Residence or mansion therin as by the prordinate Decree of the most high God the only Creator of heaven and Earth & of all things what soever is contained in the Creation, is Constituted & Appointed — Oyes Rogall Spirit King of the West Region, or Anglo of the Ayre being governed & governing (as afforesaid) with the servants of the most high God Reverently here present in his holy feare being Dignifyed, Armed and supported in the holy — Trinity

Trinity through Divine Grace, with Celestiall powr and Authority, given unto our first parents in the Creation, at the Beginning of Time & by Lineall Discent from them unto us, & all posterity or succeeding Generations, as the heires of Gods promise & grace, even to the utmost period therof, Oyes by the Vertue power Influence and Efficacy therof & by the name of your God & in the name of your Prince, or head of your Order & by your Seal or Character prordinately Decreed of the most high God — Confining Subjecting & binding by Orders & office unto strict Obedience first to the fulfilling of his Divine Will & pleasure both at his Mediate and Immediate Commandments & Appointments secondly unto the Command service, & Obedience of your Prince, or head of your Orders as in place Decree and office appointed, thirdly as well unto the service Obedience and Assisting of the sons of men servants of the most high God, now living on Earth, according to your Orders & office as to tempt & subvert them from their Allegiance to the Divine Lawes & Duty of God, by your Evill & Crafty insinuations & Delusions. And by the Contents of all afforesaid & by the power therof we do Excorcise Conjure Command Compell Constraine & move you Oyes Regal Spirit who is Called [illegible] King of the

your God, & by the Contents of this invocation and the Constraining power, & force thereof, And appear yo or lond ond or any of you, or Either of you by name Orders and office accordingly as wee have herein & hereby Specified & Called you forth in faire and Decent forme, And not in any wise hurtfull Dread full terrible or affrightfull unto us, or to this place or to any other place or person whatsoever, Visibly to the sight of our Eyes in those ... or any of them, standing here before us, as being ond usuall way, or formall accustomary method, or manner of Receiving and inclosing Spirits, or Otherwise to appear out of them in like manner and Decent forme and shape (as aforesaid) in all humility and Sobriety, Visibly here before us & to show forth unto us true and Visible signes foregoing your coming and appearance And to make us true and faithfull Answers unto all those and Every such other our Demands & Requests, as - lyeth here before us & as wee shall yet further propose not here inserted, speaking plainly and Loud as that wee may here understand you, & not only to Reveale Discover Make Knowne, & show forth unto us the Very truth & Certainty thereof, but also to serve & assist us, & to fulfill and accomplish for us whatsoever wee shall according to your Orders & offices Desire and Command you: Move therefore Yee Spirits,

Tomd

Tomd ... or lond ond, or any, or more of ye subservient Spirits or Spirits not know of us named in this present invocation, more then by Orders & office Residing in the East Angle of the Aire prepared yo, & by the power & Efficacy of all aforesaid, Cond away and immediatly Appeard Visibly here before us in such manner and forme, as wee have before Specified, without further Delay Dilusion or Disturbance whereby to Surprize, or Assault our Senses with fear and amazments, or in any wise to Obstruct or hinder the Effects, of these our present Operations by any Subtle Crafts or Illusions whatsoever. — — — — — — — — —

Lorus in all, or any such our operations & affairs as the Necessity thereof shall Require and as accordingly shall in anywise properly Appertaine to their Orders & offices, & to make true & faithfull Answers, unto us speaking plainly, so as that we may hear and understand them, and also to fulfill performe & accomplish unto us, & to serve & assist us in all, & every such our Commands, & Requests (as in the Contents of our Invocation, shall be more at Large Declared, & Expressly thereof forth unto them) without Delay, Delusion or Disturbance whereby to surprize or Assault ourselves, with fear and amazements or in anywise to Obstruct, or hinder the Effects, of these our present Operations by any subtile Crafts or illusions whatsoever — — — — —

[illegible] who is Called **Tan[illegible]** & said to be by office and Mager under the Royall spirit Or[illegible]ts in the East Angle of the Aire and also yo spirit by name Called [illegible] who is or may be Differently said to be a Mager, or familiar spirit serving also amongst many other subservient or familiar spirits in the East Angle of the Aire under the Royall spirit Or[illegible]t. King & governor thereof we the servants of the Highest God in the name of & your God & by the power of your great & highest governor, the prince of the Aire set over & Commanding the four Angles East west North and South, with every & Each of their severall & Respective Kings & likewise all Other spirits bearing Rule

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Rule & serving therein from the Highest or Inferiour spirits by Degree naturall Orders & offices unto the most Inferiour subservients & by your Seals or Characters, preordinately Decreed of the most high God, Confining, subjecting & binding you by Orders & office unto strict Obedience: first, to his Divine commandments secondly in Orders unto your superiours & thirdly unto the Service & Assistance by your Orders and office of the sons of men, now living on Earth, & by the Vertue power, influence, & Efficacy thereof & the Contents of all aforesaid Call forth & move you to Visible appearance — now then we the servants of the most high God Do Exercise, Conjure Command Compell, Constraine Call forth, & move you O you spirits by name [illegible] with all others yo subservient spirits & every and Each of you in gendrall & particular, joyntly and severally, for and by it Self, respectively, by what name soever you or any of you are Called more than as we do know from the tradition of our predecessors that serveth by Orders, & office, as you are by the preordinate Decree of the most high God Orderly & Graduatly placed in the East Angle of the Aire, as your Mansion or place of Residence & abode, accordingly appointed — you to Visible appearance; Move therefore yo spirits by name, T[illegible] & some one or other of yo subservient spirits by Orders and office, & Residing in the East Angle, or Mansion of the Ayre serving under Or[illegible]ts. (as aforesaid) And in the name of & yo God

all such our Desires, as wee shall by invocation Declare,
that Large in the Contents thereof Expressly thereto &
move unto them without Delay Delusion or Disturbance
whereby to surprize or Assault our Sences with fear and
Amazements, or in any wise to Obstruct, or hinder the
Effects of those our present Operations by any Subtle
Crafts or Illusions whatsoever | Oyd Spirit of [illegible]
who by name are called [illegible]rit, together
with all Others Spirits of great power, Residing & Bearing
Rule, in the East Angle, or Mansion of the Aire under
Royall Spirit Or[illegible], Who is said to be King & principall
Governor thereof next under the more Superiour Spirit
[illegible], the prince of the Aire & governing in the
foure Angles thereof East west North and South, with
their principall Kings & all other Spirits from the Superi
our to the Inferiour, Residing, & Bearing office according
to Each & Every of their Severall Respective Degrees
& as wherein they are by Divine Appointment now Ord
ly placed, Know yee then Oyee Spirit [illegible]
together with all Others ye Regall & Superiour Spirits, by
Orders & office; governing & bearing Command over Others
the Subservient & Inferiour Spirits, from Degree to Degree
in the East Angle, or Mansion of the Aire, wee the Ser
vants of the most high God being Dignified, Armed, Sanc
tified & Supported through Divine Grace, in the holy
Trinity with Celestiall power, & Authority Doe in the
name of your God, & of your high prince [illegible] and

and of your prince [illegible] the Supreame Head of your
Orders, & by Every & Each of you Severall & Respective
Seals, or Characters: & the Vertues & powers thereof Exercise
Conjure, Command, Constreine Call forth, & move you, O
ye Spirit by name as aforesaid [illegible]
together with all Others the Superiour Spirits Governing by
Orders & office, as before is said: to Command Constreine and
Compell the Spirits by name Called Terrel, who is said to
be a Mobager, under the great Spirit Or[illegible] & King of the
East Angle, or Mansion of the Hyre And also the Spirit who
by name is Called [illegible] who is Differently said to be a
mobager, or familiar Spirit, Subservient, & Subject also in
Orders under [illegible] and Residing in the East Angle or
Mansion of the Aire: (or any other Spirit residing in the
East Angle or Mansion of the Aire) (as aforesaid) immedi
atly & forthwith at our present Invocations, to move &
Appear in faire and Decent forme, not in any wise hurt
full, Dreadfull terrible, or affrightfull, unto us, or to
this place or to any Other person or place what soever
but to come and appear in all humility & Sobriety in
those, S. A. or any one of them, set for that purpose
here before us, being one usuall way of Receiveing &
Inclosing of Spirits to the Visible sight, Service and
Assistance of the Sons of men: And to show true &
Visible Signes unto us of there Coming and Appearance
or Otherwise to appear out of them, Visibly here before
us, as shall be most Beneficiall, & best Convenient
for us

Time & by Lineal Descent from them to us, & all-
posterity, or succedding generations, as the heirs of
Gods promised & grace: Even to the utmost period
thereof: Dod by the Vertue Influence & Efficacy
thereof; & by the name of your God & in the name
of your prince or head of your Orders & by your seal
or Character, predordinatly Decreed of the most-
High God confirming, subjecting & binding you, by Ords
and office unto strict Obedience first to the fullfilling
of his Divine will & pleasure, & that immediate & im-
mediate commandments & appointments secondly
unto the command service & Obedience of your prince
or head of your Orders as in place Degree & office Appr.
ein God: Thirdly, as well unto the service, Obedience
and assisting of the sons of men, servants of the most
high God, now living on Earth, according to your
Orders, & office as to tempt & subvert them from
their Allegians to the Divine laws & Duty to God, by
your Evill & Crafty Insinuations & Solusions And by
the contents of all afford said: & by the power thereof
wee God Exorcise, Conjure, Command Compell con
strain & move you & you Regall spirit who is called

King of the East Angle of the Ayre together
with those Royall great & powerfull presidentiall
spirits by name called Neo

& all Other Superiour spirits bearing
Command over the more inferiour servient & sub
servient spirits from Degree to Degree Residing
and

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and serving under you in the East Region, Angle Division
or mansion of the Ayre to command, Constrain
& Compell this spirit who by name is called, [illegible] &
[illegible] & all other spirits of great power bea-
ring Rule in your Orders, or Mansion as afford said
to serve and assist us in all & Every such of our
Operations and affairs, according to their Ords &
offices as wee shall by certaine invocations Re-
quest & Command them, And amongst the Rest
to Command Constrain, bind or Enforce to Com
& appear unto us Either or both of those spirits who
by name and called Tem[illegible] who is said by office to
to be a messager attending the Regal spirit, [illegible]
in the East Angle or mansion of the Ayre: And also
the spirit By name called [illegible] who is Differ:
ently said to be a messager, or familiar spirit subser
vient & subject in Orders under [illegible] & Residing
in the East Angle & Mansion of the Ayre, forthwith
and immediatly at our Invocation to move and
Appear in faire and Decent forme, & in no wise
hurtfull, Dread full, terrible or Affrightfull unto
us or this place or to any other person, or place what
soever, But in all humility, & Sobriety, Visibly to-
the sight of our Eyes: in some one or other of those
[illegible] standing here before us, & to make us true & &
faithfull Answers unto all such our Demands
and Requests, & to fullfill and accomplish all

Oprations [illegible] of the Ayrd by Invo:
cation made to the Rygal Spirit [illegible] who is
the King & Rulor of the Sand for the moving and
calling forth of all, or any of Such Aydriall Spirits
by name Order and office of what Degree Soevr—
from the Superiour to the Inferiour to Visible—
Appearance &c: — — — — — — —

[illegible] of great power who art called
Orients & Said to be King of the East Angle, Region
or Mansion of the Ayrd & governing, or bearing Rule
therein over many Legions of Aydriall Spirits Sub
jected with you, unto & under the power Obedience
and Command of that great and Mighty Spirit
called Sathanel who is said to be the prince of the Aird
& to governe the the foure Angles Regions Divisions or
mansions thereof East West North and South — —
Unto whome power and Comand is given over all
Spirits having place, Residence or Mansion therein
as by the predordinate Decree of the most high God
the onely Creator of heaven and Earth, & of all
things whatsoever is Contained in the Creation is
Constituted & appointed. — Cyo Rygall Spirit [illegible]
King of the East Region, or Angle of the Ayrd, Being
governed & governing as aforesaid, with the Servants
of the most high God Reverently bore presence in
his holy spear being Dignified Armed and Supported
in the holy Trinity, through Divine grace with
Celestiall power & Authority given unto our first
parents in the Creation, at the Beginning of
Time

your God Arnadai: Descend, appear
and stand one, or all, or any of you, visibly show
your selves here before us, in Manner & forme, as
it shall please God and you his Messagers of Celos
shall grace, accordingly as aforesaid, And in this
great name of your God, Nurzedeni, be fre=
indly unto us, and Doe for us in whatsoever wee
shall command you, effectually fulfilling all
our Desires, according to your offices, opening ye
Mysteryes of your Creation, and make us par
takers of Undefiled Knowledge, whereunto wee
moved you both in power & presence, whose Works
shall be a song of Honour, and the praise of
your God in your Creation Amen.

Descend, appear and ſome one, or all, or any of you Vis= ibly ſhow your ſelves here before us, & be freindly unto us, Open the Mysteryes of your Creation, and make us partakers of Undefiled Knowledge, whereunto wee move you, both in power and presence, whose Works ſhall be a ſong of Honour, and the praiſe of your God in your Creation, Amen.

Invocation or Key, moving and Calling forth to Visible appearance, ye four Angelicall powers of Light or Dignifyed ſpirits of ye Ayre Adre, Sispe, Pali, Acar, by the great name of God Arzodionar, And also to Doe what they are commanded (according to their offices) by the name of God Narzefem ſerving and ſet under ye fourth Lesser Angle, or Quarter part of ye greater Quadrangle or Table of the ſouth. — — — — — — — — —

O you Angells of Light or Dignifyed ſpirits of the Ayre Adre, Sispe, Pali, Acar, ſer= ving in Orders, under ſuperiour Angelicall powers, your Most high God by his great name Arzodi= onar and Doing all his commandements by his great name Narzefem as being ſet under or Division of the Region or the greater angle and ſervient ſpirits in the fourth Lesser Angle of the ſouth, unto whom is given of the Highest by office, the true Knowledge of all Elementall Creatures, amongst us, how many kindes & their use in the ~~Use of Physick in all its parts and the Curing of~~ Creation, as they are severally placed in the 4 Elements ~~all Diseases whatsoever that are incident to them~~ ~~and~~ Air, Water, Earth, & Fire.

and

~~Humane Bodyes~~ and to Reveal, ſhow forth, and give the ſame to Mankind living on Earth, whenſoever ye ſhall be called or Moved thereunto, by Visible appear ance & Verball converse; Wee ye ſervants of ye most High God Doe invocate, adjure, move & call forth to Visible appearance, freindly ſociety and Verball Con verse with us, all, or ſome one, or any of you O all yee Angelicall powers of the Ayre, or Dignifyed ſpirits of light ſet under and ſerving in the fourth Quarter part of ye ſouth Angle Adre, Sispe, Pali, Acar, In by and through this powerfull & great name of your God, Arzodionar And also to Doe for us, whatſoever wee ſhall Request and command you, by this great name of your God Narzefem, and by the ſignall Vertues of them; Move therefore wee ſay, O all yee Benevolent powers or Dignifyed ſpirits of the Ayre, placed in Orders (as aforeſaid) Adre, Sispe, Pali, Acar Either ſome one, or all, or any of you, Descend, appear and Visibly ſhow your ſelves unto the ſight of our Eyes, in this [illegible] or Otherwise out of the ſame Visibly here Before us, as ye pleasure of the Highest ſhall ſeem Best & most fitt or Requisite for us, both now & at all times hereafter, ſpeaking plainely and ſhow= ing forth unto us, by Verball converse, whatſoever is given you by office to Declare, Discover & make Knowne, for the Benefitt of his ſervants the ſons of men; Move therefore wee ſay and by the ſig= nall Vertue and power of this great name of

your

Accordingly as aforesaid, And in this great name of ye God [illegible] be friendly unto us, and Doe for us, in whatsoever wee shall command you, Effectually fulfilling all our Desires, according to your offices, Opening the Mysteryes of your Creation, and Make us partakers of Vndefiled Knowledge, whereunto wee move you both in power and prudence, whose Works shall be a song of Honour, and the praise of your God in your Creation,

[illegible] or Key moving & calling forth to Visible appearance, ye four Angells or Angelicall powers of the Ayre Celestially Dignifyed Z i z [illegible] by ye great name of God I E Z I Z [illegible], governing and set over the fourth Leser Angle, or Quarter of the great Quadrangle or Table of the South — — — — — —

O [illegible] Benevolent Angells or Angelicall powers of the Ayre Celestially Dignifyed Z I [illegible], [illegible] serving your God as governing & set over ye fourth Leser Angle, or Division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true Knowledge of the secrets of: mon Knowing ~~& the Knitting together of natures and also as well the Destruction of nature & of things, that may perish as of Conjoyning and Knitting them together~~ And to Declare show forth & Revoale

Revoale the same unto Mankind living on Earth, whensoever you shall be called or Moved thereunto, by Visible appearance & Verball converse, wee ye Servants of the Most high God, Doe Invocate, adjure, move & call forth to Visible appearance, & bind by society & Verball converse with us, all or some one, or any of you, all ye Benevolent ~~Angells~~, or Angelicall powers of the Ayre Celestially Dignifyed, set over ye fourth Quarter part ~~of the South~~ Angle Z i z a, I z a z, Z a z i, A z i z In by and through this great & powerfull name of your God B e z i z, and the signal Vertue thereof; Move therefore wee say ye Benevolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed and placed in Orders as aforesaid Z i z a, I z a z, Z a z i, A z i z And in this powerfull name of your God B e z i z Either some one, or all, or any of you, Descend appear and Visibly show your selves unto the sight of our Eyes, in this C. C. or otherwise out of the same, Visibly here before us, as ye pleasure of ye Highest, & you his Messagers of Divine Grace & permission, shall seeme Best and most fitt or Requisite for us, both now and at all times hereafter, speaking plainely, unto us, and showing forth by Verball Converse, whatsoever is given you by office, to Declare, Discover & make Known, for the Benefitt of his Servants the Sons of men; Move therefore wee say, & by the signal Vertue & power of all aforesaid

Descend

works shall be a ſong of Honour, and ye praise of your God in your Creation — — **Amen**, — — —

Invocation, or Key moving & Calling forth to Visible appearance, ye four Angelicall powers of Light or Dignifyed ſpirits of the Ayre, **Datete, Diom, Oopezod, Vrsan**, by ye great name of God, ~~Siod~~ **Volexdo**, and also to Doe what they are commanded (according to there offices) by the name of God **Sioda**, ſerving and ſet under ye third Leſser Angle, or Quarter part of ye great Quadrangle or Table of the South, — — — — —

[illegible] Angells of Light, or Dignifyed ſpirits of the Ayre **Datete, Diom, Oopezod, Vrsan**, ſerving in Orders under ſuperiour Angelicall powers, your Most high God by his great name **Volexdo**, And Doing all his commandements by his great name **Sioda** as (governing) or being ſet under & ſervient ſpirits in the third Leſser Angle of the Region or greater Angle of the ſouth unto whom is given of the Highest by office, the true Knowledge of Transformation and Transplantation, ~~of Phisick in all its parts and the Curing of all Diseases whatsoever that are Incident to humane Bodyes~~, And to Reveale, shew forth & give the ſame to Mankind living on Earth, whensoever you shall be called or Moved thereunto, by Visible appearance & Verball

& Verball converse, Wee the ſervants of ye most high God, Doe Invocate, adjure, move & call forth to Visible appearance, freindly ſociety & Verball converse with us, all or some one, or any of you O all yee Angelicall powers of Light, or Dignifyed ſpirits of the Ayre, ſet under and ſerving in the third Quarter part of ye ſouth Angle, **Datete, Diom, Oopezod, Vrsan**. In by and through this powerfull and great name of your God **Volexdo**. and also to Doe for us, wtsoever wee shall Request and command you by this great name of your God **Sioda**, and by the ſignal Vertues of them; Move therefore wee ſay, O all yee Benevolent powers of the Ayre, Cœlestially Dignifyed & placed in Orders as aforesaid, **Datete, Diom, Oopezod, Vrsan**, Either ſome one, or all or any of you Deſcend, appear, & Visibly ſhew your ſelves, unto the ſight of our Eyes, in this **C G** or Otherwise out of the ſame. Visibly here before us, as ye pleasure of the Highest shall ſeeme Best & most fitt or Requisite for us. both now and at all times hereafter, Speaking plainely, & shewing forth unto us, by Verball Converse, whatsoever is given you by office, to Declare, Discover & make Knowne, for the benefitt of his ſervants ye ſons of men; Move therefore wee ſay, & by the ſignal Vertue & power of this great name of your God **Volexdo** Deſcend appear and ſome one or all, or any of you Visibly ſhew your ſelves — here before us, in manner and forme as it shall please God and you his Messagers of Cœlestiall grace accordingly.

fulfilling all our Desiros, according to your offices, Upon
ing the Mysteryes of your Creation, & Manifold partakers
of undefiled Knowledge, whereunto wee move you both
in power & prefered, whose works shall be a song of Hon
our, and ye praise of your God in your Creation, w^ch

Invocation, or Key moving & calling forth to
Visible appearance, ye four Angells or Angelicall powers
of the Ayre Celestially Dignifyed, Pesac, Sacep,
Aecpos, Cspesa, by the great name of God
Bepesac governing and set over ye third Lesser
Angle or Quarter of ye great Quadrangle or Table
of the South. — — — — — — — —

O.C., Benevolent Angells, or Angelicall powers
of the Ayre, Celestially Dignifyed Pesac, Sacep,
Aecpos, Cspesa, Bepesac,
serving your God Bep
as governing and set over ye third Lesser Angle
or Division of ye Region or greater Angle of ye South,
unto whom is given of the Highest by office, the
true Knowledge of all mechanicall Crafts w^tsoever
~~w^t the knitting together of natures and able as~~
~~well the Destruction of natures and of things that~~
~~are^a y perish, as of Conjoyning and knitting them to~~
~~gether~~ and to Declare, show forth and revoald y^e
same unto Mankind living on Earth, whensoever
you shall be Called or Moved thereunto, by Visible
appearance & Verball Converse, wee the servants of

of the most high God, Doe Invocate, adjure, move and
Call forth to Visible appearance, friendly Society, and Verball
Converse with us, all, or some one, or any of you, Call you
Benevolent Angells or Angelicall powers of the Ayre Ce-
lestially Dignifyed, set over the third Quarter part of
of South Angle Pesac, Sacep, Aecpos,
Cspesa, In by and through, this great and powerfull
name of your God, Bepesac, and the signall Vertue
thereof, Move therefore wee say, Ye Benevolent Angells
or Angelicall powers of the Ayre Celestially Dignifyed,
and placed in Orders as aforesaid Pesac, Sacep,
Aecpos, Cspesa. And in this powerfull name of
your God Bepesac, Either some one or all, or any of
you Descend, appear and Visibly show your selves unto y^e
sight of our Eyes in this C.G. or Otherwise out of the
same Visibly here before us, as the pleasure of the Highest
and you his Mdsagers of Divine Grace & permission,
shall seem Best and most fitt or Requisite for us,
Both now and at all times hereafter, speaking plainly
unto us, and showing forth by Verball Converse, w^tsoever
is given you by office to Declare, Discover, and Make
Known for the Benefitt of his servants ye sons of men;
Move therefore wee say & by the signal Vertue & power
of all aforesaid Descend, appear, & some one or all or any
of you, Visibly show your selves, here before us, and be friendly
unto us, Upon the mistery es of your Creation, and
make us partakers of Undefiled Knowledge, whereunto
wee move you both in power and prefered, whose
works

Invocation or Key moving & calling forth to Visible appearance, yᵉ four Angelicall powers of Light, or Dignifyed Spirits of yᵉ Ayre, Gemenon Ecop, Amox Brap, by the great name of God Vadali. And also to Doe, what they are commanded (according to their offices) by the name of God Ob=ava. Serving & set under yᵉ Second Lesser Angle, or Quarter part of yᵉ Greater Quadrangle or Table of the South. — — — — — — —

O you Angells of Light, or Dignifyed Spirits of yᵉ Ayre, Gemenon Ecop, Amox, Brap, Serving in Orders under superiour Angelicall powers, your Most high God, by his great name Vadali & doing all his Commandements by his great name [illegible] as being set under and servient Spirits in yᵉ Second Lesser Angle, or Division of yᵉ Region or greate Angle of yᵉ South; unto whom is given of the Highest by office, the true Knowledge ~~of~~ finding outt & use of Mett=alls the Congelation of Stones, & the Vertues of all Stones. ~~& of Phisick in all its parts and the curing of all Diseases whatsoever that are incident to Humane Bodyes~~ And to Reveale, therforth and give the same to Mankind living on Earth, whensoever you shall be called or Moved thereunto by Visible appearance, and Verball Converse; Wee the Servants of the most High God, Doe invocate, adjure & Call forth to Visible appearance, freindly society & Verball Converse with us, all or some one or any of you, O all yee Angelicall powers of Light or Dignifyed Spirits of yᵉ Ayre, set under & serving, in yᵉ Second Quarter part of yᵉ South Angle Gemenon Ecop Amox, Brap. In By and through this powerfull & great name of your God Vadali. And also to Doe for us whatsoever wee shall Request & command you by this great name of your God Obava & by the signall Vertues of them; Move therefore wee say O all yee Benevolent powers or Dignifyed Spirits of the Ayre placed in Orders as aforesaid, Gemenon Ecop Amox Brap Either some one, or all or any of you Descend, appear & visibly show your selves unto yᵉ sight of our Eyes in this C. C. or Otherwise out of the same, Visibly here before us, as yᵉ pleasure of the Highest shall seeme best, and most fitt or Requisite for us, both now & at all times hereafter, Speaking plainly & shewing forth unto us by Verball converse, whatsoever is given you by office to Declare, Discover and Make Knowne, for the Benefitt of his servants yᵉ sons of men, Move therefore wee say, and by yᵉ signal Vertue & power of this great name of your God Vadali Descend, appear and some one or all or any of you, Visibly show your selves here before us, in Manner and forme, as it shall Please God and you his Messagers of Cœlestiall grace accordingly as aforesaid, And in this great name of your God [illegible] be freindly unto us, & Doe for us in whatsoever wee shall command you, Effectually fulfilling

us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose Works shall be a song of Honour, and ye praise of your God in your Creation. [illegible]

Invocation or Key, moving & calling forth to visible appearance ye four Angells, or Angelicall powers of the Ayre Cælestially Dignifyed, [illegible] by the great name of God [illegible] governing and set over ye second Lesser Angle or Quarter of ye great Quadrangle or Table of ye South. — — — — — —

Benevolent Angells or Angelicall powers of ye Ayre, Cælestially Dignifyed. [illegible], serveing your God [illegible], as governing & set over ye second Lesser Angle or Division of ye Region or greater Angle of ye South, unto whom is given of the Highest by office, the true knowledge of the moveing from place to place as unto this or that Country at will & pleasure ~~and the Knitting together of natures & also as well the Destruction of nature and of things that may perish as of Conjoyning and Knitting them together~~ And to Declare, show forth and Reveale the same unto Mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & Verball Converse; wee ye Servants of the most high God, Doe Invocate, Adjure, move & Call forth to visible appearance friendly

friendly society. & Verball converse with us all, or some one, or any of you, I call yee Benevolent Angells or Angelicall powers of the Ayre Cælestially Dignifyed, set over the second Quarter part of the South Angle, [illegible]. In by and through this great & powerfull name of your God [illegible], and the signal Vertue thereof, Move therefore wee say O yee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed & placed in Order, as aforesaid, [illegible], and in this powerfull name of your God [illegible] Either some one, or all, or any of you, Descend appear and visibly show your selves unto the sight of our Eyes in this [illegible] or Otherwise out of the same visibly here before us, as ye pleasure of the Highest, and you his Messengers of Divine Grace & permission, shall seeme Best & most fitt, or Requisite for us, both now and at all times hereafter, speaking plainely and showing forth unto us by Verball Converse, whatsoever is given you by office to Declare, Discover, & make knowne for ye Benefitt of his servants the sons of men, Move therefore wee say, and by the signall Vertue and power of all aforesaid Descend, appear and some one, or all, or any of you, Visibly show your selves here before us & be friendly unto us, Open the Mysteryes of your Creation, and make us partakers of undefiled Knowledge, whereunto wee move you, Both in power and presence, whose works shall be a song of Honour, and ye praise of your God in your Creation [illegible]

[illegible] by the great name of God, [illegible] and also to Doe, what they are commanded (according to their offices) by the name of God [illegible] serveing & set under ye first Lesser, Angle, or Quarter part of the greater Quadrangle or table of ye South. — — — — —

[illegible] Angells of Light or Dignifyed Spirits of ye Ayre [illegible] serveing in Orders under Superiour Angelicall powers, your Most high God, by his great name [illegible] and Doing all his commandements, by his great name [illegible] as being set under & servient Spirits in ye first Lesser Angle, or Division of the Region or greater Angle of the South unto whom is given of the Highest by office, ye true Knowledge of Phisick in all its parts, & the Curing of all Diseases whatsoever, that are Incident to humane Bodyes, And to Reveale, shew forth and give the same to Mankind liveing on Earth, wheresoever you shall be called or moved thereunto, by Visible appearance and Verball Converse, wee the Servants of the most high God, doe Invocate, adjure move & call forth to Visible appearance, friendly society & Verball Converse with us, all or some one or any of you Call yee Angelicall powers of Light, or Dignifyed spirits of the Ayre set under and serveing in the first Quarter part of the South Angle, [illegible], In by and through this power

Powerfull and great name of your God [illegible], And also to Doe for us, whatsoever wee shall Request and Command you, by the great name of your God, [illegible] & by ye Signal Vertues of them; Wee therefore wee say, Call yee Benevolent powers or Dignifyed Spirits of the Ayre, placed in Orders as aforesaid, [illegible], Either some one, or all, or any of you Descend appear and Visibly shew your selves unto the sight of our Eyes in this, C.G. or Otherwise out of the same Visibly here Before us, as the pleasure of the Highest shall seeme best and most fitt or Requisite for us Both now and at all times hereafter speaking plainly and shewing forth unto us, by Verball Converse whatsoever is given you by office, to Declare Discover & make Known, for the Benefitt of his Servants ye sons of men, Wee therefore wee say, & By the Signal Vertue and power of this great name of your God [illegible] Descend, appear and some one, or all, or any of you, Visibly shew your selves here before us, In manner and forme as it shall please God, and you his Messagers of Celestiall grace accordingly as aforesaid, And in this great name of your God [illegible] be friendly unto us, and Doe for us in whatsoever wee shall command you, Effectually fulfilling all our Desires, according to your offices Opening the Mysteryes of your Creation, and make us

[illegible] or Roy moving & calling forth to Visible appearance, yᵉ four Angells or Angelicall powers of the Ayre Celestially Dignifyed, D[illegible] [illegible]d, Pedo Adop, by the great name of God Bedopē, governing & set over yᵉ first Lesser Angle or Quarter of the great Quadrangle or Table of yᵉ South,' — — — — — —

D[illegible]. Benevolent Angells or Angelicall powers of yᵉ Ayre Celestially Dignifyed, Dopē Opd, [illegible] Adop, serving your God Bedopē as governing & set over yᵉ first Lesser Angle or Division of yᵉ Region or greater Angle of yᵉ South, unto whom is given of yᵉ Highest by office, yᵉ true Knowledge of the Knitting together of natures, and also as well the Destruction of nature, and of things that may perish, as of Conjoyning and Knitting them together, And to Declare them forth and Revele & the same unto Man Kind living on Earth, Wherever you shall be called or moved thereunto, by Visible appearance & Verball Converse, Wee the servants of the most high God, Doe Invocate adjure, Move and Call forth to Visible appearance, friendly Society and Verball Converse with us, all or some one or any of you, O all you Benevolent Angells or Angelicall Powers of the Ayre, Celestially Dignifyed set over yᵉ first Quarter part of yᵉ South Angle, [illegible], [illegible], [illegible] In by and — through

through, this great & powerfull name of God, Bedopē and Signal Vertue thereof, Move therefore wee say O you Benevolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed & placed in Orders as afore said, Dop [illegible] Pd, Pedo Adop, And in this powerfull name of your God, Bedopē Either Some one or all, or any of you, Descend appear and Visibly show your selves unto the sight of our Eyes in this C.C. or Otherwise out of the same Visibly here Before us, as yᵉ pleasure of the Highest & you his Messagers of Divine Grace & permission, shall seem Best & most fitt or Requisite for us, Both now, and at all times hereafter, Speaking plainly & shewing forth unto us by Verball Converse, whatsoever is given you by office, to Declare Discover and Make Known, for the Benefitt of his Servants the Sons of men, Wherefore wee say, and by the Signal Vertue & power of all aforesaid, Descend, appear and some one or all, or any of you Visibly show your selves here, Before us, & be friendly unto us, Open the Mysteryes of your Creation, & make us partakers of undefiled Knowledge, wherefore wee move you both in power & presence, whose works shall be a Song of Honour, and the praise of your God in your Creation. Amen

[illegible] or Roy moving & calling forth to Visible appearance, yᵉ four Angelicall powers of Light or Dignifyed Spirits of the Ayre Op[illegible]

Ianua Meridionalis Reserata, Or the Key Opening and given Entrance into ye Region Angle, or Division of the South. — — —

Invocation, or Key, moving & calling forth to Visible appearance, ye 6 Angelicall seniors of the south, Aaetpio, Adoeoet, Alendood, Aapdoce, Arinnaqui, Anodoin, by the great & mighty name **EDELPERNA**.

Yee, glorious Angells or Angelicall Seniours Cælestially Dignifyed Aaetpio, Adoeoet, Alendood, Aapdoce, Arinnaqui, Anodoin serving before the great and mighty Angell or Angelicall Monarch, **EDELPERNA** In the Mansion, Region, Angle or Division of the south, unto whom is given of the Highest, by office Scientiam Rerum Humanarum et Judicium, & to Declare shew forth & reveale the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball Converse; wee the servants of ye most high God, Doe Invocate, adjure, move and Call forth you to Visible appearance, freindly soci=ety and Verball Converse with us, all or some one, or any of you, Call yee Cælestially Digni=fyed Angells, or Benevolent Angelicall seniours of the south Aaetpio, Adoeoet, Alendood, A=

apdoce, Arinnaqui, Anodoin, In by & through this mighty, powerfull, great & Royall name **EDELPERNA** and the most Imperiall Efficacy and Vertue thereof. Move therefore, wee say, O all yee Benevolent Angells or Angelicall Seniours of the South. Aaetpio, Adoeoet, Alendood, Aapdoce, Arinnaqui, Anodoin, And in this Ro=yall & mighty name **EDELPERNA**, Either some one, or all, or any of you Descend, appear and Visibly shew your selves unto the sight of our Eyes, in this, C.G. or Otherwise out of the same visibly here before us, as ye pleasure of the Highest and you his messagers of Divine grace shall seeme best and most fitt or Requi=site for us, both now and at all times hereafter, speaking plainely & shewing forth unto us by Verball Converse, what soever is given you by office, to Declare, Discover & make knowne for the Benefitt of his servants ye sons of men, Move therefore wee say, and by ye signal Vertue & power of all aforesaid, Descend, appear, and some one, or all or any of you Visibly shew your selves here before us, and be freindly unto us, Open the Mysteryes of your Creation, and Make us parta=kers of Undefiled Knowledge, whereunto wee move you both in power & presence, whose Works shall be a song of Honour, and the Praise of your God in your Creation Amen.

Angells of Light, or Dignifyed Spirits of ye
Ayre M[illegible] Jabamiah,
Serveing in Orders under Superiour Angelicall powrs
your Most high God, by his great name, E[illegible]
and Doing all his Commandements by his
great name, Hp[illegible]od as being Set under, and
Servient Spirits in ye fourth Quarter Angle or Division
of the Region or greater Angle of ye North, unto
whom is given of the Highest by office, the true Know
ledge of all Elementall Creatures ~~that Inhabit in~~
~~amongst us, how many kinds of them be in the~~
~~all its parts and the Curing of all Diseases whereof~~
Creation, as they are severally placed in the 4 Elements &c:
~~that are Incident to humane Bodyes~~ And to Reveale,
show forth, and give the same unto Mankind living
on Earth, whensoever you shall be called or moved
thereunto, by Visible appearance and Verball Con
verse, I do the Servants of the most high God,
Do Invocate, adjure, move & Call forth to Visible
appearance, friendly Society and Verball Converse
with us, all or some one, or any of you, O all you
Angelicall powers of Light or Dignifyed Spirits of
the Ayre, Set under and Serveing in ye fourth Quarter
part of ye North Angle M[illegible] Jabamiah Je=
[illegible] In by and through, this powerfull
& great name of your God, E[illegible], and also
to Do for us whatsoever we shall Request and Com
mand you by this great name of your God Hp[illegible]=
and by the Signal Vertues of them. I say therefore we say O all you Benevolent powers or Dignify
ed Spirits of the Ayre, placed in Orders as aforesaid,
[illegible] Either

Either some one or all, or any of you Descend, Ap=
pear and Visibly show your selves unto ye sight of our
Eyes in this C[illegible] or Otherwise out of the same Visibly
here before us, as the pleasure of the Highest shall
seem Best, and most fitt or Requisite for us, both
now and at all times hereafter, speaking plainly,
and showing forth unto us by Verball Converse
~~whatsoever~~ is given you ~~by office~~, to Declare Disco
~~ver~~ and make Known, for the Benefitt of his
Servants ye Sons of men, Allwell therefore we say,
& by the Signal Vertue and power of this great
name of your God, E[illegible] Descend
appear & some or all, or any of you, Visibly show
your selves here Before us, in manner and forme
as it shall please God & you his Messagers of Celes=
tiall graces, accordingly as aforesaid, and in this
great name of your God, Hp[illegible]od, be friendly
unto us, and Doe for us in whatsoever we shall com
mand you, Effectually fulfilling all our desires
according to your offices, Opening ye Mysteryes of
your Creation, and make us partakers of Undefiled
Knowledge, wherunto we move you both in power
& presence, whose Works shall be a song of Honour,
and of praise of your God in your Creation. Amen

[illegible], by ye great name of God, [illegible], governing and set over ye fourth Lesser Angle, or Quarter of ye great Quadrangle or Table of the North. — — — — — —

Ol[illegible] Benevolent Angells or Angelicall powers of ye Ayre, Celestially Dignifyed, [illegible] serveing your God, [illegible] as governing & set over ye fourth Lesser Angle or Division of the Region or Greater Angle of ye North, unto whom is given of the Highest by office the true Knowledge of the secrets of men knowing, ~~the of the Knitting together of Natures, & also as well the Destruction of nature and of things that may perish, as of Conjoyneing & knitting them together,~~ And to Declare, Show forth & Revele the same unto mankind living on Earth, when soever, you shall be called or moved thereunto, by Visible appearance and Verball converse. Wee ye Servants of ye most high God, Doe Invocate, adjure move and call forth to Visible appearance, freindly society & Verball Converse, with us, all, or some one, or any of you, Call you Benevolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed set over ye fourth Quarter part of ye North Angle [illegible] In by and through this great & powerfull name of your God [illegible] and the signall Vertue thereof. Allowe therefore

Therefore wee say. O you Benevolent Angells, or Angelicall powers of the Ayre, Celestially Dignifyed, and placed in Ord[illegible] as aforesaid, [illegible] And in this powerfull name of your God [illegible] Either some one or all or any of you, Descend, appear, and Visibly show your selves, unto the Light of our Eyes in this [illegible] or Otherwise out of the same Visibly there before us, as ye pleasure of the Highest, and you his Messagers of Divine Grace, & permission shall seem best, and most fitt, or Requisite for us both now and at all times hereafter, speaking plainely and showing forth unto us by Verball converse, whatsoever is given you by office to Declare, Discover, and make known for ye Benefitt of his Servants, ye Sons of men. Moved therefore wee say, & by ye Signal Vertue and power of all aforesaid, Descend, appear, and some one, or all or any of you, Visibly show your selves here Before us, and be freindly unto us: Open the Mysteryes of your Creation, and make us partakers of undefiled Knowledge: wherevnto wee move you, Both in power and prudence, whose works shall be a song of Honour, and the praise of your God, in your Creation, Amen.

Invocatio[illegible] or Loy, moveing & calling forth to Visible appearance, the four Angelicall powers of Light, or Dignifyed Spirits of the Ayre; [illegible] by ye great name of God, [illegible] And also to Do, what they are commanded, according to their offices, / by the name of God. [illegible] serveing and set under ye 4th Lesser Angle or Quarter part of ye greater Quadrangle or Table of ye North.

~~forveing in Orders~~, under ~~Superiour~~ Angolicall ~~powers~~ your most high God, by his great name, [illegible] and doing all his commandments, by his great name [illegible] as ~~being~~ sett under, and ~~forvoint~~ spirits, in the third Lower Angle, or Division of ye Region or grea~~ter~~ Angle of the North, unto whom is given of ye Highest by office, the true Knowledge of transformation & trans plantation ~~of Physick in all its parts, & of Curing of all Diseases, whatsoever, that are incident to Humane Bodyes~~ & to Revoale, show forth and give the same to mankind living on Earth, whensoever you shall be Called, or moved thereunto, by Visible appearance and Verball converse. Wee the servants of ye most High God, Doe Invocate, adjure, move & call forth to ~~Visible Appearance~~, friendly society & Verball Converse, with us, all or some one, or any of you, Oall good Angolicall powers of Light, or Dignifyed spirits of the Ayre, sett under & forveing in ye third Quarter part of the North Angle [illegible] In by and through, this powerfull & great name of your God [illegible] t. and also to Doe for us, whatsoever wee shall Request and command you, by this great name of your God. [illegible] and by the signall Vertues of them, Move therefore wee say, Oall yee Benevolent powers or Dignifyed spirits of the Ayre, placed in Orders as aforesaid, [illegible] Either some one, or all, or any of you, Descend, appear and Visibly show your selves unto ye sight of our Eyes in [illegible] or otherwise out of the same Visibly here before us, as the pleasure of the Highest shall seeme best and most fitt or Requisite for us, both now & at all times hereafter; speaking plainly & showing forth unto us, by Verball Converse, whatsoever is given you by office, to Declare, Discover & make known, for the benefitt of his servants ye sons of men Move therefore wee say and by the signall Vertue & power of this great name of your God ccb [illegible] t Descend, appear, and some one, or all, or any of ye, Visibly show your selves here before us, in manner & forme, as it shall please God, and you his messags of Celesticall grace, accordingly as aforesaid, And in this great name of your God, [illegible] be friendly unto us and Doe for us, in whatsoever wee shall comand you, Effectually fulfilling all our Desires, according to your Offices, Opening the mysteryes of your Creation, & make us partakers of undefiled Knowledge Whereunto wee move you both in power and presence, whose works shall be a song of Honour & praise of your God in ye Creation Amen.

Invocation; or, by moving, & calling forth to Visible appearance, ye four Angells or Angelicall powers of the Ayre, Celestially Dignifyed, I am

O all yee Benevolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed, [illegible] N[illegible], serveing your God, NÆOAN, as governing & set over ye third Lesser Angle or Division of ye Region, or greater Angle of the North, unto whom is given of the Highest by office, the true Knowledge, and the Secretts of all Mechanicall Crafts &c: ~~of the Knitting together of Natures and also as well a Destruction of natures & of things that may perish as of Conjoyning & Knitting them together~~ And to Declare, show forth, & Reveale the same unto mankind living on Earth, whomsoever you shall be called or moved thereunto by Visible appearance & Verball Converse, Wee the Servants of the most high God, Doe Invocate, adjure, move & call forth to Visible appearance, friendly society & Verball, Converse with us all or some one or any of you O all yee Benevolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed, set over the third Quarter part of ye North Angle. [illegible] In by and through, this great & powerfull name of your God, N[illegible] & ye signal Vertue thereof, move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed, and placed in Orders as aforesaid. [illegible]

And in this powerfull name of your God -

Either some one, or all, or any of you,

Descend, appear & Visibly show your selves unto ye sight of our Eyes in this, [illegible] or otherwise out of the same Visibly here before us, as the pleasure of the Highest and you his Messagers of Divine Grace & permission, shall seeme Best & most fitt or Requisite for us. Both now & at all times hereafter, speaking plainly, and showing forth unto us by Verball converse, what = soever is given you by office, to Declare, Discover, & make Knowne, for the Benefitt of his servants & sons of men, Move therefore wee say & by the signal Vertue and power of all aforesaid Colleond, Appear, & some one or all or any of you Visibly show your selves here before us, and be friendly unto us, Upon the Mysterys of your Creation, and make us partakers of understood knowledge, whereunto wee move you both in power & prudence, whose works shall be a song of Honour, and the praise of your God in your Creation, Amen.

Invocati[illegible] or Joy, moveing & calling forth to Visible appearance, ye four Angelicall powrs of Light or Dignifyed Spirits of the Ayre, Op[illegible] Exp[illegible] Exiz, by the great name of God, Ceb[illegible] and also to Doe what they - are commanded, according to their offices, by the name of God Arbiz[illegible] serveing and set under the third Lesser Angle or Quarter part of ye greater Quadrangle or Table of ye North. - - - - - -

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[illegible] Angells of Light, or Dignifyed Spirits of ye Ayre, Op[illegible]

for:

High God, by his great name, Anaeem & Doing all
his commandements by his great name Sonden,
as being sett under, and servient Spirits in ye second
lesser Angle, or Division of ye Region, or greater-
Angle of the north; unto whom is given of the
Highest, by office, the true Knowledge ~~&~~ finding out and
~~[illegible]~~ use of metles, ~~& c. & Mechaniks in all its parts &~~
~~the curing of all Diseases whatsoever that are~~
~~Incident to humane Bodyes, And to Reveale hidden~~
and to, reveale, show
forth & give the same to Mankind living on Earth,
whensoever you shall be called or Moved thereunto,
by Visible appearance, & Verball converse: wee ye
servants of ye most high God, Doe Invocate, adjure
move & call forth, to Visible appearance, friendly society
~~&~~ & verball converse with us, all or some one, or
any of you O all yee Angelicall powers of light or
Dignifyed Spirits of the Ayre set under & serveing
in ye second Quarter part of ye North Angle, Om
[illegible] Gbl Rlem[illegible], Jahl, In by &
through, this powerfull & great name of your God
Anaeem, and also to Doe for us, whatsoever wee
shall Request and command you, by this great-
name of your God, Sonden, and by the signal
Vertues of them, Move therefore wee say O all yee Be-
nevolent powers or Dignifyed Spirits of the Ayre pla-
ced in Orders as aforesaid Omgeg Gebl
R[illegible] Jhl, Either some one, or all,
or any of you, Descend, appear and Visibly show yo-
selves unto the sight of our Eyes, in this C.St. or

or Otherwise out of the same Visibly here before us, as
the pleasure of the Highest shall seeme best and most
fitt or Requisite for us, both, now and at all times here=
after, Speaking plainly and shewing forth unto us by
Verball Converse, whsoever is given you by office
to Declare, Discover & make Knowne for ye bene-
fitt of his servants ye sons of men; move therefore
wee say, & by ye signal Vertue and power of this-
~~great name~~ of your God, Anaeem, Descend
~~appear~~, & some one or all, or any of you, Visibly show yo-
selves here before us, in maner & forme, as it shall please
~~[illegible]~~ God and you his Messagers of Cœlestiall grace, accor-
dingly as aforesaid, And in this great name of your God
Sonden, be friendly unto us, & Doe for us, in wt=
soever wee shall command you, Effectually fulfilling
all our Desires according to your offices, Opening ye
mysteryes of your Creation, and make us parta-
kers of undefiled Knowledge, whereunto wee move
~~you~~ both in power & presence, whose works shall
be a song of honour, and ye praise of your God
in your Creation, Amen.

Invocation or Key moving and Calling forth
to Visible appearance ye four Angells or Angelicall powrs
of the Ayre Cœlestially Dignifyed Aoz[illegible],
[illegible] N[illegible], by the great name of God—
[illegible]N governing and set over ye Third Lsr.
or, Angle or Quarter of ye great Quadrangle or
Table of ye North. — — — — — — —

O Yee Benevolent Angells or Angelicall powers of ye Ayre Cælestially Dignifyed **Plara, Ha[illegible] K[illegible] [illegible] Achar** serveing your God **E[illegible]** and as governing & set over ye second Lesser Angle, or Division of ye Region or greater Angle of the North; unto whom is given of the Highest by office, the true knowledge of moveing from place to place as into this Country or that Country at pleasure ~~& of ye knitting togethe of natures and also as well the Destruction of nature & of things that may perish as of Conjoyning & knitting them together~~, And to Declare shew forth and reveale ye same unto mankind liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball Converse, Wee ye servants of the most high God, Doe invocate adjure, move & call forth to Visible appearance, freindly society & Verball Converse with us, all or some one, or any of you, Called Benevolent Angells, or Angelicall powers of the Ayre, Cælestially Dignifyed sett over ye second Quarter part of the North Angle, **Th[illegible] [illegible]rap [illegible]** In by and through this great and powerfull name of your God **Eh[illegible]** & ye signall Vertue thereof, Move therefore wee say, O yee Benevolent Angells, or Angelicall powers of the Ayre Cælestially Dignifyed, and placed in ord^rs as aforesaid **Pla[illegible] [illegible] Ra[illegible]** And in this powerfull name of your God, **Eh[illegible]** Either some one, or all, or any of you, Descend, appear, & Visibly shew your selves unto ye sight of our Eyes in this, C: G or otherwise out of the same Visibly here before us, as ye pleasure of the Highest and

and you his Messagers of Divine grace & permission shall seeme best and most fitt or Requisite for us, both now and at all times hereafter, speaking plainely & shew forth unto us, by Verball Converse, w^t soever is given you, by office to Declare, Discover, and make knowne for the Benefitt of his servants ye sons of men; Move therefore wee say, and by the signall Vertue & power of all aforesaid, Descend appear & some one or all or any of you, Visibly shew your selves ~~here before~~ us, & be freindly unto us. Open the Mysteryes of your Creation, and Make us partakers of undefiled knowledge, whereunto wee move you, both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation

Amen

Invocation, or Key, moveing & calling forth to Visible appearance ye four Angelicall powers of Light or Dignifyed spirits of ye Ayre **Om[illegible] [illegible] [illegible]lemu, [illegible]** by the great name of God, — **Anaeem**, and also to Doe what they are commanded. (according to their offices) by the name of God **Sonden**, serveing and sett under ye second Lesser Angle, or Quarter part of ye greater Quadrangle or Table of the North. — — — — — — — —

[illegible] Angells of Light or Dignifyed spirits of ye Ayre [illegible] serveing in Orders under superiour Angelicall powers, your most high

powers your Most high God, by his great name, [illegible]
and Doing all his commandements by his great
name [illegible] as being set under & servient to spirits
in the first Coluor Angle, or Division of ye Region or great
Angle of the North, unto whom is given of the Highest
by office, the true Knowledge of Physick in all its parts,
& the curing of all Diseases, whatsoever, that are In
cident to humane Bodyes, & to Reveale, show forth &
give the same to Mankind living on Earth, whensoever
you shall be called, or moved thereunto, by Visible —
Appearance, and Verball Converse, wee the servants
of the most high God, Doe invocate, adjure, move
& call forth to Visible appearance, friendly Society &
Verball Converse with us, All or some one, or any of
you, all you Angelicall powers of Light or Dignifyed,
Spirits of the Tyre, set under & serveing in ye first Quarter
part of the North Angle, [illegible]
in by and through this powerfull
and great name of your God [illegible] and also
to Doe for us, what soever wee shall Request & comman and
you, by this great name of your God, [illegible] and
by the Signall Vertues of them, moved therefore wee say,
all you Benevolent powers or Dignifyed Spirits of
the Tyre, placed in Orders as aforesaid, [illegible]
[illegible] Either some one,
or all, or any of you Descend, appear & Visibly show
your selves unto the sight of our Eyes in this C.[illegible]
Or otherwise out of the same Visibly, here before us,
as the Measure of the Highest shall seem best and

and most fitt or Requisite for us, both now and at all —
times hereafter, speaking plainly, & showing forth unto
us by Verball converse, whatsoever is given you, by
office, to Declare, Discover, & make Known, for the
Benefitt of his servants the Sons of men, Moved there
fore wee say, & by the Signall Vertue & power of this
great name of your God [illegible] Descend, Ap =
pear, & some one, or all, or any of you, Visibly show
your selves here before us, in manner, & forme, as
it shall please God, & you his Messengers of Celestiall
grace decordingly as aforesaid, And in this great
name of your God [illegible], be friendly unto us,
and Doe for us, in whatsoever wee shall Command
you, Effectually fulfilling all our Desires, according
to your offices, Shewing the Mysteryes of your Creation,
and Make us partakers of Undefiled, Knowledge, where
unto wee move you both in power & presence, whose
works shall be a song of honour, and the praise of
your God in your Creation Amen —

[illegible] or Key, moveing and calling forth
to Visible appearance, ye four Angells or Angelicall powrs
of ye Tyre, Celestially Dignifyed, Phara, [illegible]
Raph. Apl[illegible] by the great name of God
Emp[illegible] powdring and set over the second letter
Angle, or Quarter of the great Quadrangle or Table
of the North. — — — — — — —

of God Enboza, governing and set over ye first Lesser Angle, or Quarter of ye great Quadrangle or Table of the North. — — — — — — — — —

Oyee Benevolent Angells or Angelicall powers of the Ayre Cœlestially Dignifyed, Boza, Ozab, [illegible]ba, Aboz, governing, and sett over the first Lesser Angle, or Division of the Region or greater Angle of the north, unto whom is given of the Highest by Office, the true Knowledge of the Knitting together of natures, and also as well the Destruction of nature & of things that may perish, as of ye Conjoyning & Knitting them ~~to~~ together, And to Declare, shew forth & reveale the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball Converse, wee the servants of the most high God, Doe invocate, adjure, move & call forth to Visible appearance, friendly society & Verball converse with us, All or some one, or any of you, O all ye Benevolent Angells, or Angelicall powers of the Ayre Cœlestially Dignifyed & sett over ye first Quarter part of the North Angle, Boza, Ozab, Z[illegible] [illegible] In by & through this great & powerfull name of your God, Enboza, & ye signal Vertue thereof move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignifyed & placed In Orders as aforesaid, Boza, Ozab, Zaba, Aboz, And in this powerfull name of your God, Enboz[illegible] Either some one, or all or any of you, Descend, appear & visibly shew your selves unto the sight of our Eyes in this [illegible] or Otherwise out of the same Visibly here Before

Before us, as the pleasure of the Highest, and you his Messagers of Divine Grace and permission, shall seem best & most fitt, or Requisite for us, both now and at all times hereafter Speaking plainly unto us and shewing forth, by Verball Converse, whatsoever is given you by office to Declare, Discover, & make knowne, for the Benefitt of his servants ye sons of men, move therefore wee say, And by the signal Vertue & power of all aforesaid, Descend, appear, and some one or all or any of you, Visibly shew your selves here before us, and be friendly unto us, Open the Mysteryes of your Creation and Make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen, —

Invocation or Key moving & calling forth to Visible appearance ye four Angelicall powers of Light or Dignifyed spirits of the Ayre Aira, [illegible] = [illegible], Resni, Izoden[illegible], by ye great name of God, Ansepol, and also to Doe what they are Commanded (according to their offices) by ye name of God Vnenax, serving and set under ye first Lesser Angle or Quarter part of ye greater Quadrangle or Table of ye North. — — — — —

Angells of Light or Dignifyed spirits of ye Ayre Aira, Ormer, Resni, I[illegible] = [illegible], serving in Orders under superiour Angelicall powers

Janua Septentrialis Reserata.

or the Key Opening and giveing Enterance, into the Region, Angle, or Division of the North — — —

Invocation or Key, moving & calling forth to visible appearance ye 6 Angelicall Seniors of ye North. Laidrom, Aczinor, or Aczedinor, Elzinopo. Alhectega, Elhiansa, Acemliceve = by the great and mighty name Iczodhe=hca.

O Ye glorious Angells or Angelicall Seniors Cælestially Dignifyed Laidrom, Aczinor or Aczedinor, Elzinopo. Alhectega, Elhiansa, Acemliceve, serveing before ye great & mighty Angell or Angelicall monarch Iczodhehca in ye Region, Mansion, Angle or Division of ye North, unto whom is given of ye Highest by office, Scientiam, Rerum Humanarum et Judicium. And to Declare, show forth and reveale ye same unto Mankind liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance and Verball Converse, wee the servants of the most High God, Doe invocate, adjure, move & call forth to Visible appearance, friendly & sociely and Verball Converse with us, all, or some one, or any of you, O all yee Cælestially Dignifyed Angells or Angelicall seniors of the North, Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve,

In:

In, by and through, this mighty powerfull, great and Royall name Iczodhehca, and the most Imperiall Efficacy and Vertue thereof; Move therefore wee say, O all yee Benevolent Angells, or Angelicall, seniors of the North. Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve. And in this Royall and mighty name Iczodhehca Either some one, or all, or any of you Descend, appear, and Visibly show your selves unto the sight of our Eyes, in this C.G. or Otherwise out of the same, Visibly here before us, as ye pleasure of the Highest, and you his Messagers of Divine grace, shall seeme Best, & most fitt or Requisite for us, both now and at all times hereafter, speaking plainely, & shewing forth unto us, by Verball Converse, whatsoever is given you by office to Declare, Discover & make knowne for ye benefitt of his servants the sons of men, Move therefore wee say and by the signall Vertue & power of all aforesaid, Descend appear & some one or all or any of you, Visibly show your selves here before us, and be freindly unto us, Open the Mysteryes of your Creation, & make us partakers of undefiled Knowledge, whereunto wee move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key moving & calling forth to Visible appearance, ye four Angells, or Angelicall powers of the Ayre Cælestially Dignifyed Pezi, [illegible]b, [illegible]b, [illegible] by the great name of

ſervants of the Most High God. Wee invocate, Adjure, move & call forth to Visible appearance, friendly ſociety, and Verball Converse with us all, or ſome one, or any of you, O all yee Angelicall powers of light, or Dignifyed ſpirits of the Ayre, ſet under and ſerveing in ye fourth Quarter part of the weſt Angle Expecen. Vasa. Dapi. Reniel. In by and through this powerfull and great name of your God, Iaaasde, And also to Doe for us, whatſoever wee ſhall Request and command you, by this great name of your God Atapa and by the ſignall Vertues of them, Move therefore wee ſay, O all yee Benevolent powers or Dignifyed ſpirits of the Ayre, placed in Order as aforeſaid Expecen, Vasa, Dapi, Reniel, Ether ſome one, or all, or any of you Descend, appear & Visibly ſhew your ſelves unto the ſight of our Eyes in this C.G. or Otherwise out of the ſame, Visibly here before us, as ye pleasure of the Highest ſhall ſeeme best, and most fitt or Requisite for us, both now and at all times hereafter, ſpeaking plainely unto us, and ſhewing forth by Verball Converse whatſoever is given you, by office, to Declare Discover and make knowne for ye Benefitt of his ſervants the ſons of men: Move therefore wee ſay, and by the ſignal Vertue and power of this great name of your God Iaaasd. Descend appear, and ſome one, or all, or any of you, Visibly ſhew your ſelves here before us, in manner and forme as it ſhall please God, and you his messagers of Celestiall grace, accordingly as afore ~~or~~ ſaid and in this great name of your God Atapa, be freindly unto us, and doe for us in whatſoever wee ſhall command you, Effectually fulfilling all our Desires according to your offices. Opening the Mysteryes of your Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you both in power & preſence, whose works ſhall be a ſong of Honour, and the praise of your God in your Creation — — Amen —

God HEHLAREX and the signall Vertue thereof move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed N[illegible] L[illegible] [illegible] Lat (and placed in Order as aforesaid) And in this powerfull name of your God HEHLAREX Either some one, or all, or any of you, Descend appear and visibly show your selves unto the sight of our Eyes in this C.G. or otherwise out of the same visibly here before us, as the pleasure of the Highest and you his Messagers of Divine grace and permission, shall seeme Best and most fitt or Requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us, by Verball Converse whatsoever is given you by office to Declare, Discover and make Knowne, for the Benefitt of his servants the sons of men, Move therefore wee say, and by the signal Vertue and power of all aforesaid, Descend, appear and some one, or all, or any of you, Visibly show your selves here before us, and be freindly unto us, Open the Mysteryes of your Creation, and make us partakers of undefyled Knowledge, whereunto wee move you both in power and presence whose works shall be a song of Honour, and the praise of your God in your Creation.

Invocation, or Key, moving and Calling forth to Visible appearance, the four Angelicall powers of Light, or Dignifyed spirits of the Ayre × × Expecen, Vasa, Dapi, Reniel, by the great name of God, Iaasde, And also to Doe what they are commanded (according to their offices) by the name of God. Atapa. serving and set under the fourth Lesser Angle, or Quarter part of the greater Quadrangle, or Table of the West — — — — — — — — —

O yee Angells of Light, or Dignifyed spirits of the Ayre, Expecen, Vasa, Dapi, Reniel, serving in Orders under superiour Angelicall powers, your Most high God, by his great name Iaasde, and Doing all his commandements by his great name Atapa, as being set under, and servient spirits in the fourth Lesser Angle or Division of the Region or greater Angle of the West, unto whom is given of the Highest by office, the true Knowledge of all Elementall Creatures ~~& of physick in all its parts, and the curing of all Diseases whatsoever that are Incident to humane Bodyes~~, And to Reveale show forth and give the same to mankind living on Earth whensoever you shall be called, or moved thereunto, by Visible appearance and Verball Converse, wee the servants

of our Eyes in this [illegible] or Otherwise out of the ſame visibly here before us, as ye pleaſure of ye Highest ſhall ſeeme beſt, and moſt fitt or Requiſite for us, both now and at all times hereafter; ſpeaking plainely and ſhewing forth unto us by Verball Converſe, whatſoever is given you by office, to Declare, Discover and make Knowne, for ye Benefitt of his ſervants ye ſons of men, Move therefore wee ſay and by ye ſignal Vertue & power of this great ~~ate~~ name of your God. MaLadi. Deſcend, appear & ſome one or all, or any of you visibly ſhew your ſelves here before us, in manner & forme as it ſhall pleaſe God and you his Meſſagers of Cælestiall grace, accordingly, (as aforeſaid) And in this great name of your God. OL[illegible] be freindly unto us, & Doe for us, in whatſoever, wee ſhall command you, Effectually fulfilling all our Deſires According to your offices, opening the Mysteryes of your Creation, & make us partakers of undefiled Knowledge, whereunto wee move you both in powe and preſence, whose workes ſhall be a ſong of Honour, and the praiſe of yor God in your Creation

Amen.

J[illegible] or Key, moving and calling forth to Visible appearance, the four Angells or Angelicall powers of the Ayre Cælestially Dignifyed, Nelarex. Larexen Rexenel. Xenelar, By the great name of God HEnLAREX, governing

governing and ſet over the fourth Leſser Angle or Quarter of ye great Quadrangle or Table of the West — — — — — — —

All Benevolent Angells, or Angelicall powers of the Ayre Cælestially Dignifyed. Nelarex. Larexen, Rexenel, Xenelar, ſerving your God Henlarex, as governing & ſet over the fourth Leſser Angle, or Division of ye Region or greater Angle of the west, unto whom is given of of the Highest by office, the true Knowledge and the ſecrets of men Knowing ~~of the Knitting together of natures And also as well the Destruction of nature, and of things that may perish as of Conjoyning and Knitting them together~~ And to Declare, ſhew forth and reveale the ſame unto mankind living on Earth, whenſoever you ſhall be called or moved thereunto, by Visible appearance and Verball converſe: wee the ſervants of the most high God Doe Invocate, adjure, move & call forth to Visible appearance, freindly Society and Verball converſe with us. all or ſome one, or any of you, O all ye Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed, ſet over ye fourth Quarte part of the West Angle, Nelarex. Larexen. Rexenel. Xenelar, In by and through, this great and powerfull name of yor God

Converse, whatsoever is given you by office to Declare, ~~an~~ Discover, and Make Known, for the benefitt of his servants ye sons of men; move therefore wee say & by ye signal Vertue & power of all aforesaid Descend, ~~and~~ appear, & some one, or all, or any of you, Visibly shew your selves here before us, & be friendly unto us, open the mysterys of your Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you, both in power & presence, whose Works shall be a song of honour, and the praise of yor God, in your Creation Amen.

[illegible] or Key, moveing & calling forth to Visible appearance, ye four Angelicall powers of Light, or Dignifyed Spirits of the Ayre Paco, Endzn, Iipo. Exrnh by the great name of God Maladi And also to Doe what they are commanded (according to their offices) by ye name of God Olaad serveing and set under ye third Lesser Angle, or Quarter part of ye greater Quadrangle or Table of the West. — — —

Angells of Light, or Dignifyed Spirits of the Ayre. Endzn, Iipo. Exrnh, serveing in Orders under superiour Angelicall powers, your Most high God, by his great name Maladi, And doing all his commandements, by his great name

name Olaad, as being set under and servient Spirits in ye third Lesser Angle or Division of ye Region, or greater Angle of ye West, unto whom is given of the highest by office, ye true Knowledge and transformation & transplantation ~~of physick in all its parts and the curing of all Diseases whatsoever that are Incident to humane Bodyes, and~~ & to reveale shew forth, and give the same to Man Kind living on Earth, whensoever you shall be called or moved there unto, by Visible appearance & Verball Converse; wee the servants of the most high God, Doe Invocate adjure move & Call forth to Visible appearance, friendly society & Verball Converse with us, All or some and or any of you, O all yee Angelicall powers of Light or Dignifyed Spirits of the Ayre, set under and serving in ye Third Lesser Angle or Quarter part of ye west Angle, Paco. Endzn = Iipo, Exrnh In by and through this powerfull & great name of your God Maladi and also to Doe for us whatsoever wee shall Request & command you, by this great name of yor God Olaad, and by ye signal Vertues of them: Move therefore wee say O all yee Benevolent powers or Dignifyed Spirits of the Ayre, placed in Orders (as aforesaid) Paco, Endzn, Iipo, Exrnh =

Either some one or all or any of you Descend, appear, and Visibly shew your selves unto ye sight of

Descend appear, & some one or all, or any of you, Visibly show your selves here before us in manner & forme, as it shall please God and you his Messagers of Celestiall grace accordingly as afore said And in this great name of your God [illegible] be friendly unto us, & Doe for us in whatsoever wee shall command yu, & effectually fulfilling all our Desires, according to your offices, Opening the misteryes of yr Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you both in power & prudence, whose workes shall be a song of honour, & the praise of your God in your Creation. Amen.

[illegible] or Key, moveing & calling forth to Visible appearance, yr four Angells or Angelicall powers of the Ayre Celestially Dignifyed [illegible], by the great name of God [illegible] governing and for over the third Letter Angle or Quarter of the great Quadrangle or Table of the West.

[illegible] Benevolent Angells. or Angelicall powers of the Ayre, Celestially Dignifyed [illegible], governing yr God. [illegible] as governing & for over yr third Letter Angle, or Division of the Region or greater Angle of the West, unto whom is given of the Highest by office, the true Knowledge of all mechanicall Crafts what soever & the Knitting together of Natures

~~Natures and also as well the Destruction of natural Lost things that may perish, as of Conjoyning & Knitting them together.~~ And to Declare, show forth, & Revelate the same unto mankind living on Earth, whom soever you shall be called or moved thereunto, by Visible appearance & Verball Converse. We yr Servants of the most high God, Doe Invocate, adjure, move & call forth to Visible appearance, friendly society, & Verball Converse with us. all, or some one or any of you, Call yee Benevolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed, for over yr third Quarter part of the West Angle. [illegible], In, by & through this great & powerfull name of your God [illegible] & the signal Vertue thereof, move therefore wee say Ye yee Benevolent Angells or Angelicall powers of the Ayre, Celestially Dignifyed & placed in Order as afore said. [illegible], And in this powerfull name of your God [illegible], Either some one or all or any of you Descend appear, & Visibly show your selves unto yr sight of our Eyes in this C.C. or Otherwise out of yr same Visibly here before us, as the pleasure of yr Highest & you his Messagers of Divine grace & permission, shall seem best & most fitt or Requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us, by Verball

(Converse

one, or all, or any of you, Visibly shew your ſelves here before us, and be freindly unto us. Open the Myſteryes of yor Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you both in power and preſence, whose works ſhall be a ſong of honour, & ye praise of your God in ye Creation Amen

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Invocation. or Key moveing & calling forth to Visible appearance, ye four Angelicall powers of Light or Dignifyed Spirits of the Ayre Magm, Leoc, Vssn, Rvoi by the great name of God Nelapr and also to Doe what they are commanded (according to their offices) by the name of God Omebb, ſerving and ſett over ye ſecond Leſser Angle, or Quarter part of the greater Quadrangle or Table of the West. — — — — — — — —

O you Angells of Light or Dignifyed Spirits of the Ayre, Magm, Leoc, Vssn, Rvoi ſerving in Orders under Superiour Angelicall powers, your Most high God by his great name Nelapr. And Doing all his commandements, by his great name Omebb. as being ſet under & ſervient Spirits in the ſecond Leſser Angle or Division of the Region or greater Angle of the west, unto whome is given of the Highest by office, the true Knowledge ~~of~~ finding out & ~~the use~~ of mettalls. ~~&c. of Physick in all its parts & the Curing of all Diseases whatſoever that are Incident to humane~~

~~humane Bodyes~~ & to Reveale, shew forth & give the ſame to mankind living on Earth, whenſoever you ſhall be called or moved thereunto by Visible appearance & Verball converse, wee the ſervants of the most high God, doe Invocate, adjure, move & call forth to Visible appearance, freindly ſociety, & Verball converse with us, all, or ſome one, or any of you. O all yee Angelicall powers of Light or Dignifyed Spirits of the Ayre. ſet under & ſerving in the ſecond Quarter part of the West Angle. Magm, Leoc, Vssn, Rvoi, In by & through this powerfull & great name of your God, Nelapr. And also to Doe for us, whatſoever wee ſhall request & command you by this great name of your God Omebb, and by the ſignall Vertue of them, Move therefore wee ſay O all yee Benevolent powers or Dignifyed ſpirits of the Ayre, placed in Orders as aforeſaid. Magm, Leoc, Vssn, Rvoi Either ſome one, or all, or any of you, Deſcend, appear & Visibly shew your ſelves unto the ſight of our Eyes in this or Otherwise out of the ſame Visibly here before us, as the pleasure of the Highest ſhall ~~finde~~ seeme best & most fitt or Requisite for us, both now and at all times hereafter, Speaking plainely & shewing forth unto us by Verball Converse, whatſoever is given you by office, to Declare Discover & make Knowne, for the benefitt of his ſervants ye ſons of men ÷ Move therefore wee ſay and by the ſignall Vertue & power of this great name of your God Nelapr,

Deſcend

unto us, & Doe for us in whatsoever wee shall Command you: Effectually fulfilling all our Desires, according to your Offices, Opening the Mysteryes of your Creation, and Make us partakers of undefiled Knowledge, whereunto wee move you both in power and presence, whose works shall be a song of Honour and the praise of your God in your Creation — Amen

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Invocation or Key moving & Calling forth to Visible appearance, ye four Angells or Angelicall powers of the Ayre, Cælestially Dignifyed. [illegible] imet, Imted Emtdi, by the great name of God, Hctedim, governing & set over the second Lesser Angle, or Quarter of the great Quadrangle or Table of the West.

Benevolent Angells, or Angelicall powers of the Ayre, Cælestially Dignifyed Ted:im, [illegible] ntedi serving your God Hct[illegible] as governing and set over ye second Lesser Angle or Division of ye Region or greater Angle of the West unto whom is given of the Highest by office, ye true Knowledge and moveing from place to place as into this place or that place all places over. ~~& of the knitting together of natures and also as well ye Destruction of nature and of things that may perish as of Conjoyning & Knitting them together.~~ And so Declare, shew forth and reveale the same unto Mankind, Liveing Living on Earth, when soever you shall be called or moved thereunto by Visible appearance & Verball Converse; Wee the servants of the most high God, doe Invocate, adjure, move & Call forth to Visible appearance, friendly Society & Verball converse with us, all or some one, or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed and sett over ye second Quarter part of the West Angle Tedim, Dimet, [illegible], Emtedi, In by and through this great and powerfull name of your God Hct[illegible]dim & the signall Vertue thereof, move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre Cælestially Dignifyed & placed in Ord^{rs} as aforesaid Tedim, Dimet, I[illegible] [illegible]tedi, And in this powerfull name of your God Hctedim, Either some one or all, or any of you Descend appear and Visibly shew your selves unto the sight of our Eyes, in this C.S. or Otherwise out of the same Visibly here before us, as ye pleasure of the Highest & you his Messengers of Divine grace & permission, shall seeme Best & most fitt or Requisite for us, both now and at all times hereafter, Speaking plainely, & shewing forth unto us, by Verball Converse, whatsoever is given you by office to Declare, Discover & make Knowne, for the Benefitt of his servants the sons of men, Move therefore wee say and by the signall Vertue and power of all aforesaid, Descend, appear, and some one

or any of you Visibly shew your selves here before
us, and be friendly unto us, Open the mysteryes of your
Creation, and Make us partakers of undefiled Know
ledge, whereunto wee move you both in power &
presence, whose workes shall be a Song of Honour,
& ye praise of your God in your Creation Amen

[illegible] or Key, moving & calling forth
to Visible appearance ye four Angelicall powers
of Light or Dignifyed Spirits of the Ayre [illegible]
[illegible] Endeld [illegible] [illegible], by the
great name of God [illegible] and also to Doe
what they are commanded (according to their offices)
by the name of God [illegible] serving and set
under, the first Lesser Angle or Quarter part of ye
Greater Quadrangle, or Table of the West.

[illegible] Angells of Light or Dignifyed Spirits of ye
Ayre [illegible]
serving in Ordrs under Superiour Angelicall powers,
your Most high God by the great name [illegible],
and Doing all his commandements by his great-
name [illegible] as being set under and serving-
Spirits in the first Lesser angle or Division of ye
Region or greater Angle of the West unto whom is
given of the Highest by office, ye true Knowledge of
Physick in all its parts, and the Curing of all Disea
ses whatsoever, that are Incident to Humane-
Bodyes, and to reveale them forth, & give ye same to
mankind

mankind living on Earth, whensoever you shall
be called or moved thereunto, by Visible appearance
& Verball Converse, wee the servants of the most high
God, doe invocate, adjure, move, and call forth to
Visible appearance, friendly society & Verball Con
verse with us, All or ~~some one~~, or any of you O
all yee Angelicall powers of Light, or Dignifyed
Spirits of the Ayre set under, and serving in ye
first Quarter part of the West Angle, [illegible]
Endeld, [illegible] In by and through
this powerfull and great name of your God [illegible]
And also to Doe for us whatsoever wee
shall Request & command you by this great
name of your God [illegible] & by the signal
vertues of them, move therefore wee say, O all
yee Benevolent powers or Dignifyed Spirits of
the Ayre placed in ordrs (as aforesaid) T[illegible],
Endeld, [illegible], [illegible], Either some
one or all or any of you, Descend, appear and
Visibly shew your selves unto ye sight of our Eyes,
in this C.S. or Otherwise out of the same Visibly
here before us, as the pleasure of the Highest
shall seeme best and most fitt or Requisite
for us both now and at all times hereafter Speakg
~~[illegible]~~ plainly & shewing forth unto us by verball Converse,
whatsoever is given you by office, to Declare, Dis
cover & make knowne for the benifitt of his
servants the sons of men; Move therefore wee
say, and by the signall Vertue & power of this great
name of your God, ~~[illegible] be friendly unto~~
Obegoca, descend, appeare & someone or all or any
of you vissibly show your selves here before us, in
manner & forme, as itt shall please God & you, his
messagers of Celestiall grace, accordingly as aforesd,
& in this greate name of your God Aabeco: be friendly unto

signall vertue and power of all aforesaid, Descend, appear, & some one or all or any of you visibly shew your selves here before us, and be friendly unto us, open the Mysteryes of your Creation, and Make us partakers of Undefiled Knowledge, whereunto wee move you both in power and presence, whose Works shall be a song of Honour, & ye praise of your God in your Creation, Amen.

Invocation, or Key, moveing & Calling forth to Visible appearance, ye four Angells or Angelicall powers of the Ayre Cælestially Dignifyed Taad, Aadt, Adta, Dtaa, by the great name of God. Helaad, governing & set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the West.

Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed, Taad, Aadt, Adta, Dtaa as governing and set over the first Lesser Angle or Division, of ye Region, or greater Angle of the West, unto whom is given of the highest by office, the true Knowledge of the Knitting together of natures, and also as well the Destruction of nature,

And

And of things that may perish; as of Conjoyning & Knitting them together, And to Declare shew forth & reveale the same unto Mankind living on Earth, whensoever you shall be called or moved thereunto, by Visible appearance and Verball converse; Wee the servants of the most high God, Doe Invocate, adjure, move and Call forth to Visible Appearance, friendly society & Verball Converse with us, All or some one or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre Cælestially Dignifyed set over ye first Quarter part of the West Angle, Taad, Aadt, Adta, Dtaa. In by and through this great and powerfull name of your God Helaad & the signall Vertue thereof, move therefore wee say Oyee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed & placed in Order as aforesaid Taad, Aadt, Adta, Dtaa, And in this powerfull name of your God Helaad, Either some one or all or any of you Descend, appear & Visibly shew your selves in this [illegible] or Otherwise out of the same Visibly here before us, as ye pleasure of the Highest & you his Messagers of Divine Grace & permission, shall seeme best and most fitt or Requisite for us, both now and at all times hereafter, Speaking plainely unto us and shewing forth by Verball Converse whatsoever is given you by office, to Declare, Discover, and Make Knowne for the benefitt of his servants the sons of men, move therefore wee say, and by the signal Vertue & power of all aforesaid, Descend, appear & some one or all

or any

Janua Coeleſtis Reſerata,

or the Key Opening and giving Enterance into the Region Angle or Diviſion of the Weſt: ——

Invocation or Key, moving & calling forth to Viſible appearance ye 6 Angelicall Seniours of the Weſt, Leſurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdiſa, Soaixente, by the great & mighty name RAAGIOS

[illegible] glorious Angells or Angelicall ſeniours Coeleſtially Dignifyed Leſurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdiſa, Soaixente ſerveing before the great and Mighty Angell or Angelicall Monarch RAAGIOS In the Manſion, Region, Angle or Diviſion of the weſt, unto whom is given (by office) of the Higheſt, ~~glor~~ Scientiam Rerum Humanarum [illegible] and to Declare, ſhew forth & Reveale ye ſame unto Mankind living on Earth, whenſoever you ſhall be called or Moved thereunto, By Viſible appearance & Verball Converſe, wee the ſervants of the moſt high God, doe invocate, Adjure, move and call forth you to Viſible Appearance

appearance, freindly ſociety & Verball converſe with us, all or ſome one or any of you, O all yee Coeleſtially Dignifyed Angells, or Benevolent Angelicall ſeniors of the weſt Leſurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdiſa, Soaixente. In by and through this mighty powerfull, great & Royall name RAAGIOS, and the moſt Imperiall Efficacy & Vertue thereof, move therefore wee ſay O all yee Benevolent Angells or Angelicall Seniors of the weſt, Leſurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdiſa, Soaixente, And in this Royall & mighty name RAAGIOS, Either ſome one, or all, or any of you, Deſcend, appear and Viſibly ſhew your ſelves unto the ſight of our Eyes in this [illegible] or Otherwiſe out of the ſame Viſibly here before us, as the pleaſure of the Higheſt, & you his Meſſagers of Divine grace, ſhall ſeeme beſt and moſt fitt or Requiſite for us, both now and at all times hereafter, ſpeaking plainely & ſhewing forth unto us by Verball Converſe, whatſoever is given you by office, to Declare, Diſcover & make knowne, for the Benefitt of his ſervants the ſons of men, move therefore wee ſay, and by the ſignall

~~of Phisick in all its parts and the curing of all Diseases whatsoever that are Incident to Humane Bodyes~~ & to Reveale throw forth and give the same to Mankind living on Earth, whensoever you shall be called or or moved thereunto, by Visible appearance & Verball Converse, wee the Servants of the most high God, God Invocated, adjured, moved & Call forth to Visible Appearance, friendly Society and Verball converse with us, all or some one or any of you, O all you Angelicall powers of Light, or Dignifyed Spirits of the Ayre, set under and serveing in the fourth Quarter part of the East Angle [illegible] In by & through this powerfull and great name of your God [illegible], and also to God for us, what soever wee shall Request and command you, by this great name of your God [illegible] and by the signall Vertues of them, Moved therefore wee say, O all you Benevolent powers or Dignifyed Spirits of the Ayre, placed in Orders, as aforesaid, [illegible] Either some one, or all, or any of you, Descend, appear And Visibly show your selves unto the sight of our Eyes, in this [illegible] or Otherwise out of the same, Visibly here before us, as the pleasures of the Highest shall seeme best, and most fitt or Requisite for us both, now and at all times hereafter, speaking plainly

And

And shewing forth unto us by Verball Converse, what-soever is given you by office to Declare, Discover & make Known, for the benefitt of his Servants & Sons of men, moved therefore wee say, & by the signall Vertue and power of this great name of your God [illegible] Descend, appear and some one or all, or any of you, Visibly show your selves here before us, in manner and forme, as it shall please God and you, his Messagers of Celestiall Grace accordingly as aforesaid, And in this great name of your God [illegible] be friendly unto us, and God for us, in what soever wee shall command you, effectually fulfilling all our Desires, according to your offices, Opening ye Mysteryes of your Creation, and make us partakers of fundefiled Knowledge, wherunto wee move you, both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation, Amen

Appearance & Verball Converse, wee the servants of ye most high God, Doe invocate, adjure, move & call forth to Visible appearance, friendly Society & Verball Converse with us, all or some one, or any of you, O all yee Benevolent Angells, or Angelicall powers of the Ayre, Cælestially Dignifyed, sett over ye fourth quarter part of the East Angle Exg[illegible]zod, [illegible]ezoda[illegible] [illegible]adea[illegible], De[illegible]ezod. In by and through this great & powerfull name of your God, Exge=zod, and the signall Vertue thereof, move there=fore, wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed & placed in Order as aforesaid, Ex[illegible]zod, [illegible]dex, A[illegible]=[illegible], [illegible]cezod. And in this powerfull name of your God E[illegible] Either some one, or all or any of you, Descend, appear and Visibly shew your selves unto the sight of our Eyes in this C[illegible] or otherwise out of the same Visibly here before us, as ye pleasure of ye highest and you his Messagers of Divine grace, shall seem best & most fitt or Requisite for us, both now & at all times hereafter, speaking plainely and shewing forth unto us, by Verball Converse, whatsoever is given you by office to Declare, Discover and Make knowne, for the benefitt of his servants the sons of men, Move therefore wee say, and by the signall Vertue & power of all

of all aforesaid, Descend, appear, & some one or all or any of you Visibly shew your selves here before us & be friendly unto us, open the Mysteryes of yor Creation, & Make us partakers of Undefiled Knowledge, whereunto wee move you both in power & presence, whose workes shall be a song of honour, & the praise of your God in your Creation Amen —

Invocatio[illegible], or Key, moving & Calling forth to Visible appearance ye four Angelicall powers of Light, or Dignifyed Spirits of the Ayre Acc[illegible], Enp[illegible]t, Otoi, Pm[illegible]ox by the great name of your God Aovararzod, and also to Doe what they are commanded (according to their offices) by the name of God Aloai, serveing, & sett under ye fourth Lesser Angle or Quarter part of the greater Quadrangle or Table of the East. — — — — — — — —

O All[illegible] Angells of Light or Dignifyed Spirits of the Ayre Acc[illegible], Enpe[illegible]t, Ot[illegible] [illegible]ox serveing in Orders under superiour Angelicall powers, your most high God, by his great name A[illegible]ov[illegible]z[illegible]d, and Doing all his commandements by his great name Alo[illegible]i, as being set under & servient spirits in ye fourth Lesser Angle or Division of the Region or greater Quadrangle of the East, unto whom is given of the Highest by office, the ~~true Knowledge~~ true Knowledge of all Elementall creatures: amongst us, how many kinds, & theire ~~use~~ uses in the Creation, as they are severally placed in the 4 Elements, fire, Ayr, Earth, & water, —

In the third (Lesser) or Quarter part of the East Angle, Abemo Naco, Ocnem, Shial In by and through this powerfull and great name of your God Aiaoai. And also Doe for us whatsoever wee shall Request & command you, by this great name of your God, Oiiit and by the signall Vertues of them, move therefore wee say, O all yee Benevolent powers or Dignifyed Spirits of the Ayre placed in Order as afforesaid, Abemo Naco, Ocnem, Shial, Either some one, or all or any of you Descend, appear & Visibly shew your selves, unto the sight of our Eyes in this C.S. or Otherwise out of the same, Visibly here before us, as ye pleasure of the Highest, shall seeme best & most fitt or Requisite for us, both now and at all times hereafter speaking plainly and shewing forth unto us by Verball Converse, whatsoever is given you by office to Declare, discover, and Make Knowne for the benefitt of his servants the sons of men. move ther fore wee say & by the signal Vertue & power of this great name of your God, Aiaoai, Descend appear & some one or all or any of you. Visibly shew your selves here before us, in manner and forme as it shall please God, and you his Ministers of Cœlestiall grace, accordingly as aforesaid. And in this great name of your God Oiiit be freindly unto us, and Doe for us whatsoever wee shall command you, Effectually fulfilling all our Desires, according to your offices, Opening the Mysterys of your Creation & make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose workes shall be a song of honour, and the praise of your God in yor Creation — Amen

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Invocation or Key moving & Calling forth to visible appearance ye four Angells or Angelicall powers of the Ayre, Ex[illegible], [illegible]zodex; Zod[illegible], D[illegible]ezod, by the great name of God Exgezod, governing and set over the fourth Lesser Angle or Quarter of the great Quadrangle, or Table of the East: — —

[illegible] Benevolent Angells or Angelicall powers of the Ayre Cœlestially Dignifyed. Exgezod or [illegible], Zodexz, D[illegible]ez[illegible], serving yor God Exgezod, as governing and set over ye fourth Lesser Angle, or Division of the Region or greater Angle of the East, unto whom is given of the Highest by office the true Knowledge of the secretts of men — Knowing, ~~& of the Knitting together of natures and also as well the Destruction of nature & of things that may perish as of Conjoyning and Knitting them together~~ and to Declare, shew forth and Reveale ye same unto Mankind living on Earth, whensoever you shall be called or moved thereunto, by Visible appearance

powerfull name of your God Ec[illegible] And the signall vertue thereof. Move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed & placed in Ord^{rs} as aforesaid. C[illegible] [illegible] Er[illegible]. B[illegible] [illegible]. And in this powerfull name of your God. Ec[illegible]bar. Eithe some one, or all or any of you, Descend appeare and Visibly shew your selves unto the sight of our Eyes in this [illegible] or otherwise out of the same visibly here before us, as the pleasure of the Highest, & you his Messeng^{rs} of Divine Grace shall seeme best, & most fitt or Requisite for us both now, and at all times hereafter speaking plainely & shewing forth unto us by Verball Converse whatsoever, is given you by office to Declare Discover & make Knowne, for the benefitt of his servants the sons of men. Move therefore wee say and by the signall Vertue & power of all afforesaid Descend appear & some one or all or any of you, visibly shew your selves before us here & be freindly unto us, open the Mysteryes of your Creation, & make us partakers of undefiled Knowledge, whereunto wee move you both in power & presence, whose workes shall be a song of honour, and the praise of your God in your Creation [illegible]

[illegible] or Key moving and Calling forth to Visible appearance; the four Angelicall powers of Light or Dignifyed Spirits of the Ayre. Abemo. A[illegible] [illegible] Ocnem. Shiel. by the great name of God A[illegible] and also to Doe what they are commanded (according to their offices) by the name of God [illegible] serveing & sett under the third Lesser Angle or Quarter of the great Quadrangle, or Table of the East.

O[illegible], Angells of Light, or Dignifyed Spirits of the Ayre Abemo. N[illegible] [illegible] S[illegible] serveing in Orders under superiour Angelicall powers your Most high God, [illegible] And Doing all his commandements by his great name O[illegible] as being set under & servient Spirits, in the third Lesser Angle or Division of the Region or greater Angle of the East, unto which is given of ye Highest by office: ye true Knowledge of Transformation and transplantation ~~of Physick in all its parts & the curing of all Diseases whatsoever that are incident to humane Bodyes~~ & to reveale, shew forth & give the same to Mankind Liveing on Earth, whensoever you shall be called or moved thereunto by Visible appearance & Verball converse; wee the servants of the most high God, Doe invocate Adjure, move & Call forth to Visible appearance freindly society, & Verball Converse with us all, or some one or any of you, O all yee Angelicall powers of Light or Dignifyed spirits of the Ayre, sett under and serveing

In

one, or all or any of you descend, appear & visibly shew your selves unto the sight of our eyes in this [illegible] or otherwise out of the same, visibly here before us, both now and at all times hereafter, speaking plainly & shewing forth unto us, by verball converse, whatsoever is given you by office to declare, discover & make knowne, for the benefitt of his servants the sons of men, move therefore wee say, & by the signall vertue and power of this great name of your God, Ilac= [illegible], descend, appear, & some one or all, or any of you, visibly shew your selves here before us, In manner and forme, as it shall please God & you his messagers of Divine grace accordingly, as afforesaid! And in this great name of your God, Pal= [illegible] be friendly unto us & doe for us in whatsoever wee shall command you, effectually fulfilling all our desires, according to your offices, opening the mysteryes of your Creation & make us partakers of undefiled knowledge, whereunto wee move you both in power and presence whose workes shall be a song of honour, & the praise of your God in your Creation — — —

Amen

Invocation or Key, moveing & calling forth to visible appearance, the four Angells or Angelicall powers of the Ayre, Cœlestially Dignifyed, C[illegible] b[illegible], E[illegible]c, E[illegible] Vrcenbe, by the great name of God, Ecenbar, governing & set over, the third Lesser Angle or Quarter of the great Quadrangle or Table of the East. — — —

Ye, Benevolent Angells or Angelicall powers of the Ayre, Cœlestially Dignifyed, Cenbar, E[illegible] = [illegible] B[illegible] [illegible] rcenl serveing your God Ecenb[illegible] as governing & sett over the 3d Lesser Angle, or Division of the Region or greater Angle of the East, unto whom is given of the Highest by office the true knowledge of all mechanicall Crafts whatsoever ~~& of the knitting together of natures & also as well the destruction of nature & of things yt may perish as of conjoyning & knitting them together~~ And to declare shew forth, & reveale the same unto Mankind liveing on Earth, whensoever you shall be called or moved thereunto by visible appearance & verball convers; we the servants of the most high God, doe Invoke; ~~friendly society, & verball converse with us all or~~ desire, move, & call forth, to visible appearance & friendly society verball converse with us all, or some one, or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre, Cen I [illegible] Celestially Dignifyed & set over the 3d Quarter part of the East Angle! In by and through this great & power

full

office, to Declare, Discover, and Make known, for the bondfitts of his servants the sons of men;
Move therefore wee say, & by the signall Virtue & power of all aforesaid, Descend, appear & stand
one or all or any of you, Visibly show your selves
here before us, and be friendly unto us, Upon ye
Mysteryes of your Creation, & Make us partakers of undefiled Knowledge, whereunto wee
move you both in power and presence, whose
workes shall be a song of honour, and the
Prayse of your God in your Creation Amen

Invocation or Key, moving & Calling forth to Visible Appearance, the four Angelicall powers of Light, or Dignifyed Spirits of the Ayre [illegible] Bereh Dic
by the great name of God jlaza and also to Doe what they are commanded (according to there offices) by the name of God Palam, Serving
And Set under ye Second lesser Angle, or Quarter part of the greater Quadrangle or Table of the East.

The Angells of Light or Dignifyed Spirits of the Ayre [illegible]

Serving in Orders, under superiour Angelicall powers, your Most high God by his great name

named [illegible] and Doing all his commandments by his great name [illegible], as being Set under & Servient Spirits, in the Second Lesser Angle or Division of the Region, or greater Angle of the East unto whom is given of the highest by office, the true Knowledge & finding out & use of Mettals, the Congelation of Stones, & the vertue of all Stones & Herbs, & of Physick in all its parts and the Curing of all Diseases whatsoever that are incident to humane Bodyes And to Reveale, Show forth & give the same unto mankind, living on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball Converse, wee the Servants of the most high God, doe invocate, adjure, move and call forth to Visible appearance, friendly Society and Verball Converse with us, all or some one or any of you, Call ye Angelicall powers of Light or Dignifyed Spirits of the Ayre, Set under and Serving in the Second Quarter part of the East Angle Oyab [illegible] Dir, In by and through this powerfull & great name of God jlaza, And also to Doe for us, whatsoever wee shall request & Command you, by this great name of God Palam, and by the signall Virtues of them, move therefore, wee say, Call ye Benevolent powers or Dignifyed Spirits, of the Ayre, placed in Orders as aforesaid, Oyab [illegible], Either some one

of you Visibly shew your selves here before us In manner and forme, as it shall please God & you his Messagers of Cælestiall Grace, accordingly (as aforesaid) And in this great name of your God Elltcpa, be freindly unto us, and do for us whatsoever wee shall command, Effectually fulfilling all our Desires, according to your offices, Opening the Mysteryes of your Creation & make us partakers of undefiled Knowledge, whereunto wee move you both in power and pressence, whose Workes shall be a Song of honour & the praise of your God in your Creation, Amen

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Invocation, or Key moving and Calling forth to Visible appearance, ye four Angells or Angelicall powers of the Ayre, Cælestially Dignifyed Vcspa, Tspau, Pdac, Aussp, by the great name of God Elltcpa, governing and sett over the second lesser Angle or Quarter of the great Quadrangle, or Table of the East. — —

Benevolent Angells or Angelicall powers of the Ayre, Vcspa, Tspau, Pdac, Aussp, as governing and sett over the second Lesser Angle or Division of the Region, or greater Angle of the East, unto whom is given of the Highest by office, the true Knowledge & moving from place to place, as into this Country or that Country at will & pleasure. ~~of the Knitting together of natures and also as well the Destruction of nature, & of things that may perish, as of Conjoyning and Knitting them together~~ And to Declare, shew forth & reveale the same unto Mankind living on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball Converse; wee the servants of the most high God, doe Invocate adjure, move and Call forth to Visible appearance, freindly society & Verball Converse with us, All or some one or any of you, O all ye Benevolent Angells or Angelicall powers of the Ayre, Vcspa, Tspau, Pdac, Aussp, Cælestially Dignifyed & set over the second Quarter part of the East Angle, In by and through this great and powerfull name of your God Ellcpa, and the signall Vertue thereof move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed & placed in orders (as aforesaid) Vcspa, Tspau, Pdac, Aussp, and in this powerfull name of your God Elltcpa, Either some one or all or any of you, Descend appear and Visibly shew your selves unto the sight of our Eyes in this [illegible] or Otherwise out of the same, Visibly here before us, as ye pleasure of the Highest, & you his Messagers of Divine grace, shall seem best and Most fitt or Requisite for us both, now and at all times hereafter, Speaking plainly, and shewing forth unto us by Verball Converse whatsoever is given you by office

Invocation, or Key moving & calling forth to Visible appearance the four ~~Angelicar~~ Angelicall powers of Light or Dignifyed Spirits of the Ayre Cezodines Totet, Sias, & Efmende, by the great name of God Idoigo, and also to Doe what they are Commanded (according to their offices) by the name of God Ardeza, serving & sett under the first Lesser Angle, or Quarter part of the greater Quadrangle, or Table of the East.

O you Angells of Light or Dignifyed Spirits of ye Ayre, Cezodenes, Totet, Sias, Efemende serving in Orders under Superiour Angelicall powers, your Most high God by his great name Idoigo, And Doeing all his Commandements by his great name Ardeza, as being sett under and servient Spirits, in the first Lesser Angle, or Division of the Region, or greater Angle of the East, unto which is given of the Highest by office, the true Knowledge of Physick in all its parts, and the curing of all Diseases whatsoever, that are incident to humane Bodyes; And to Reveale, shew forth & give the same to mankind living on Earth, whensoever you shall be Called or moved thereunto, by Visible Appearance and Verball Converse, wee the servants of ye of the most high God, Doe invocate, adjure, move and Call forth to Visible appearance freindly Society and Verball Converse with us, All or some one or any of you, O all yee Angelicall powers of Light or Dignifyed Spirits of the Ayre, set under and ~~greate~~ serving in the first Quarter part of the East Angle, Cezodenes, Totet, Sias, Efemende, In by and through this powerfull & great name of yor God, Idoigo, And also Doe for us, whatsoever wee shall Request & command you by this great name of your God Ardeza, and by the signall Vertues of them move therefore wee say O all yee Benevolent powers or Dignifyed Spirits of the Ayre, placed in Orders (as aforesaid) Cezodenes, Totet, Sias, Efemende, Either some one or all or any of you, Descend appear & Visibly shew your selves, unto the Sight of our Eyes, in this [illegible] or Otherwise out of the same Visibly here before us, as the pleasure of the Highest shall seeme best & most fitt or requisite for us, both now and at all times hereafter, Speaking plainely and shewing forth unto us by Verball Converse, whatsoever is given you by office, to Declare Discover & make Knowne, for the benefitt of his servants the sons of men, move therefore wee say, and by signall Vertue & power of this great name of your God, Idoigo, Descend, appear & some one or all or any of you,

Invocation or Key, moving & Calling forth to Visible appearance of four Angells or Angelicall powers of the Ayre; Cælestially Dignifyed, Vrzela, Zelar, Larzod, & Arzel by the great name of God Erzela, governing and sett over the first lesser Angle or Quarter of the great Quadrangle or Table of the East. — — — — — —

Yee Benevolent Angells or Angelicall powers of ye Ayre Cælestially Dignifyed, Vrzela, Zelar, Larzod, & Arzel as governing & sett over the first lesser Angle or Division (of the great Quadrangle of the Region or Angle of the East, unto whome is given of the Highest by office and nature, the true Knowledge of the Knitting together of natures & also as well the Destruction of nature and of things that may perish, as of Conjoyning and Knitting them together, and to Declare shew forth & Reveale ye same unto Mankind, living on Earth, whensoever you shall be called or moved thereunto by Visible appearance & Verball Converse: wee the servants of the Highest. Doe Invocate, adjure, move and Call forth to Visible Appearance, freindly society, and Verball Converse with us, all or some one or any of you, O all yee Benevolent Angells or Angelicall powers of the Ayre Cælestially

Cæles

Cælestially Dignifyed sett over the first Quarter part of the East Angle Vrzela, Zelar, Larzod, & Arzel. In by and through this great & powerfull name of your God. Erzela, & the signall Vertue thereof, move therefore wee say, O yee Benevolent Angells or Angelicall powers of the Ayre, Cælestially Dignifyed & placed in Orders (as aforesaid) Vrzela, Zelar, Larzod, & Arzel. And in this powerfull name of your God Erzela, Either some one or all or any of you, Descend, appear & Visibly shew your selves, unto the sight of our Eyes, in this Glass. or Otherwise out of the same Visibly here before us, as the pleasure of the Highest, and you his Messengers of Divine Grace & permission shall seem Best & most fitt and Requisite for us, both now and at all times hereafter, Speaking Audibly unto us, and shewing forth, by Verball Converse, whatsoever is given you by Office to Declare Discover & make Knowne, for the Benefitts of his servants the sons of men, Move therefore wee say, and by the signall Vertue & power of all aforesaid, Descend, appear & some one or all of you, Visibly shew your selves here before us, and be freindly unto us, Open the Mysteryes of your Creation, and make us partakers of undefiled Knowledge, whereunto wee move you all both in power & presence, whose workes shall be a song of honour, & the praise of your God in your Creation, Amen.

Janua Orientalis Reserata or

the Key opening, And given Entrance into the Region, Angle or Division of the East x x x

Invocatio. or Key moveing and calling forth to Visible appearance, ye 6 Angelicall Seniours of the East Habioro, Aaoxaif, Hetemorda, Ahaozpi. Hipotga, Autotar, by the great and mighty name BATAIVA,

O you glorious Angells or Angelicall Seniors Cælestially Dignifyed, Habioro. Aaoxaif, Hetemorda. Ahaozpi. Hipotga. Autotar, serveing before the great & Mighty Angell or Angelicall Monarch, BATAIVA. in the mansion Region, Angle, or Division of the East, unto whom is given of the Highest by office, [illegible] And to Declare shew forth & Reveale the same unto mankind liveing on Earth, whensoever you shall be called or moved thereunto, by Visible appearance & Verball Converse wee the servants of the most High God, Doe invocate, adjure, move and Call you forth to Visible appearance, freindly society & Verball Converse with us, all or some one, or any of you Call yee Cælestially Dignifyed Angells or benevolent Angelicall Seniors, of the East Habioro. Aaoxaif, Hetemorda. Ahaozpi. Hipotga. Autotar. In by and through this mighty powerfull, great and Royall name, Bataiva, And the most Imperiall Efficacy & Vertue thereof, Move therefore wee say, O all yee Benevolent Angells or Angelicall Seniors of the East, Habioro. Aaoxaif. Hetemorda, Ahaozpi. Hipotga. Autotar, And in this Royall & Mighty name BATAIVA Either some or all, or any of you Descend, appear, and Visibly shew your selves unto the sight of our Eyes in this C. G. or Otherwise out of the same. Visibly here before us, as the pleasure of the Highest & you his Messengers of Divine grace, shall seeme best & most fitt or Requisite for us, both now at all times here after, speaking plainely and shewing forth unto us by Verball Converse whatsoever is given you by office to Declare, Discover and make Knowne, for the Benefitt of his servants the sons of men move therefore wee say, & by the signall Vertue & power of all aforesaid, Descend, appear, & some one or all or any of you, Visibly shew your selves here before us and be freindly unto us, Open the Mysteryes of your Creation, & make us partakers of undefiled Knowledge whereunto wee move you all both in power & presence, whose workes shall be a song of Honour, and the praise of your God in your Creation

Amen

And Vorball Convorso bo shown forth and given to us: And furthermore also, that in by and through this great and powerfull name of your God — Narzgfm... and the force and Vertue thereof, wee God likewise Earnestly Invocate and Entreate you, to God Accomplish and fulfill, what soever (accordingly and as by nature and office given you of the Highest) wee shall request and Command you: Hear us therefore, O yee benevolent Angells or Dignified Spirituall powers of the Ayre serveing in Orders, Degree and Mansion (as aforesaid) ... yee God yett further in this great name of your God: Ar...dianos. and by the Vertue and efficacy thereof, Earnestly Invocate and Entreate you, to yeild up and give unto us, your Assuredly firme, free and Obliged, Consent herein, that all or any of you, which wee shall at any time hereafter Invocate, move or call forth to Visible appearance, would Certainly without any Tarrying or Delay, Immediatly move, Descend and Visibly appear unto us in this Cr... standing here before us, or Otherwise out of it, as it shall please you to give unto you, and thereby most beneficiall convenient and fitt for us, in those both our present, and Other our future Actions and Operations, and to speake plainely unto us, soe as that

that wee may sensibly hear you and understand you, Directing and instructing us, in the true Knowledge & judgment of that your Spirituall Passioned and Seiomed given you of the Highest) And in this undoubted, true and great name of your God. Narzgfm... and the Vertue & power thereof, over hereby wee also Earnestly Invocate and Entreate you, not onely to Reveale Declare, thereforth and make Knowne unto us, the true and Apprehensive Knowledge of all such Occult and mysticall, Arcan... in Physick and of whatsoever else Relates thereunto, as are unknowne of mankind, but also God Almighty soever wee shall command, request, or desire to be done for us, relating to the said Seiomed, and our bond ... therein (as you by office and of the Highest, accordingly predordained and appointed) All which your Obedience, Readily and willingly fulfilling and accomplishing unto us, as wee have in the powerfull and true names of your God, Earnestly Entreated and besought you, shall be a song of Honour and the praise of your God in your Creation.

Amen

Invocation by way of humble supplication and petition made to the four servient Angells or Dignifyed Spirits of the Ayre, placed in Orders, and serveing in the fourth Lesser Angle or Division of ye great Quadrangle or Table of the South. Adr, Sispe. pali. Acar. who are moved and Called forth, by the great and powerfull name of God, Arzodionar, and constreined thereunto to Doe what they are commanded according to their office by the great name of God, Narzefem.

Oyee Angelicall powers of Light, or Dignifyed Spirits of the Ayre Adr. Sispe. pali. Acar, serveing in Orders, under superiour powers, your Most high and Omnipotent God, Arzodionar, in the fourth Lesser Angle or Division of the great ~~at~~ Quadrangle or South part of the Ayre. Respecting the Like part or point of the Compass appropriated to the Earth, according as you therein are placed, more inferiour and subservient, and unto whome is given of the Highest by nature and office the true Knowledge of all Elementall Creatures ~~&~~ amongst us; how many kinds, & theire use in the Creation; as ~~of Physick in all its parts and the curing of all~~ they are severally placed in the 4 Elements Ayre water Earth & fire: ~~Diseases that are incident to humane Bodyes~~ and to Reveale shew forth and give the same unto Mankind living on Earth, whensoever you

you shall be moved and called forth, by the great name of God. Narzefem. commanded there unto, wee the servants of the Highest (and the same your God.) and Reverently here present in his holy fear, Doe Earnestly Intreat and Call upon and move you all, Oye Benevolent Angells, or Dignifyed powers of the Ayre, serveing in Orders, Degree and Mansion (as afore said). Adr. Sispe. Pali. Acar. Joyntly and Severally, Every and Each one for and by it selfe respectively, In by and through this mighty and powerfull name of your God Arzodionar, that you (at these our humble Addresses) would be so truly willing and friendly unto us, that whensoever or wheresoever wee shall invocate move or Call you forth, unto Visible Appearance and our Assistance you then would Readily and immediatly forthwith at our Invocations, move, Descend, appear, and shew your selves Corporally Visible unto us in this C.G. Standing here before us, and so as that wee may plainly see you, and Audibly heare you speake unto us, or Other: wise personally to appear out of the same, And by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and sapience, which by nature and office (given you of the Highest) may by such your Visible appearance, And

Reverently here present in his holy fear, Doe Earnestly Entreate, humbly beseech and move you all, Good Angells or Angelicall powers of Light, or Celestially Dignifyed Spirits of the Ayre, governing in Orders, Degree and Mansion as aforesaid: ZIZA GAZ, ZAZIAZIZ, Joyntly and Severally, Every and Each one for and by it Selfe Respectively, In & by and through this mighty and powerfull name of your God, BEZIZA, that you (at these our Earnest Addresses) would be favorable and friendly unto us, that whensoever or whersoever we shall invocate, move or call you forth to Visible Appearance, and our Assistance you would be thereby moved, to Descend and Appear visibly unto us, in this C:G: which stands here before us, or Otherwise personally to appear out of the same Visibly here before us, And so as that we may plainely see you, and Audibly hear you speake unto us, and by such your friendly & Verball Converse with us, to make us partakers of that undoubted Knowledge and true fashion, which by nature and office (given you of the Highest) may by such your Angelicall ministery be Revealed given or administered unto us, Heare us therefore (you Sacred Angelicall powers of Light, or Celestially Dignifyed Spirits of the Ayre, by Degree and Orders governing as aforesaid: ZIZA, [illegible] and we doe yett further in this great name of your God, BEZIZA, and by the force & Efficacy thereof, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter invocate, move or call forth to Visible appearance, would (ready) and forthwith move Descend and Visibly appear unto us whensoever we shall Invocate or Move you thereunto in this C:G: standing here before us, or Otherwise out of it as it shall please God and you his ministers of Divine grace, and as best befitteth or shall be most Convenient or Beneficiall for us, or unto us, in the true Knowledge of that your Angelicall (passion and science (given you of the Highest) And wherein also he hath accordingly by order and office Ordained and Appointed you, And this your Angelicall Benevolence, in Celestiall grace and Charity, thus given and granted unto us, and Also in the accomplishment and fulfilling of these our humble Desires and Requests, and what soever else shall be Requisite and fit for us to know, shall be a song of honour, and the praise of your God In your Creation, Amen.

this [illegible] standing hord before us, or Otherwise out of it as it shall pleas God to give unto you, and thereby most Beneficiall Conversion and fitt for us in those both our present and Other our futard Actions and Operations, and to speake plainly unto us, so as that wee may plainly see you & understand you, Directing and instructing us in the true Knowledge and Judgment of that your Spirituall Sapience and Science given you of the Highest And in this undoubted true and great name of your God Sioda, and by the Vertue and power thereof, whereby wee also Earnestly Invocate and Entreate you, not only to Revele, Declare, show forth and make Knowne unto us the true and Apprehensive Knowledge of all such Occult and Mysticall Arcanes, in Physick, and of whatsoever else relates thereunto, and unknowne of man kind; but also Doe for us, whatsoever wee shall further Command, Request or Desire to be Done, Relating to the said Science, and our benefitts therein (as you by office and of the Highest accordingly ordained and appointed) All which your Obedience readily and willingly fulfilling and accomplishing unto us, as here wee have in the powerfull and true names of your God, Earnestly Entreated and besought you, shall be a song of honour, & the praise of your God in your Creation ——— Amen

Invocation by way of humble Supplycation & petition, made to the four Benevolent Angells or Angeliall powers of light, placed in Orders, and set over the fourth Letter Angle, or Division of the great Quadrangle or Table of the South, Ziza, Izaz. Zazi. Azizi, by the great and powerfull name of God BEZIZA.

O yee great and glorious Angels, or Angeliall powers of Light, Ziza, Izaz, Zazi, Azizi, governing, or set over the fourth Letter Angle, Division or Quarter of the great Quadrangle of the south part of the Ayre, respecting the like part or point of the compass, Appropriated to the Earth, Eevding your most high God Beziza, in Orders and office accordingly, as you (by Celestiall Dignification) are in place and power more Ayorially Superiour, unto whom is given also of the Highest by nature and office, the true Knowledge & the Secretts of mans Knowing ~~but the Knitting together of natures and of things that may perish, as of Conjoyning and Knitting them together~~ And to Revele, show forth & Communicate the same (by your Angeliall ministery) unto mankind living on Earth whensoever you shall be invocated or moved thereunto, wee the Servants of the Highest (and the same your God) and Revently

of the great Quadrangle, or South part of the Ayre, Respecting the like part or point of the Compass, appropriated to the Earth, accordingly as you therein are placed more inferiour and subservient and unto whom is given of the Highest by nature and office the true Knowledge of Transformation and transplantation ~~of Physick in all its parts and the curing of all Deseases whatsoever that are incident to humane Bodyes~~ And to Reveale, shew forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God Sioda, commanded thereunto, wee the servants of the Highest (and ye same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate call upon, and move you all, O yee Benevolent Angells or Dignified power of the Ayre, serving in Orders Degree and mansion (as aforesaid) Datete, Diom, Oopzod, Urgan, Joyntly and severally, Every and Each one; for and by it selfe respectively, In by & through this mighty & powerfull name of your God Volexdo, that you (at these our Earnest Addresses) would be soe truly willing and friendly unto us, that whensoever and wheresoever wee shall Invocate, move or Call you forth unto Visible appearance and our Assistance, you then would Readily and Immediately forthwith at our Invocations move, Descend,

Descend, appear and shew your selves corporally Visible unto us in this [illegible] standing here before us or Otherwise personally to appear out of the same Visibly here before us, and soe as that wee may plainely see you, and Audibly hear you Speake unto us; And by such your Spirituall Revelations, to make us partakers of that true Knowledge & Sapience, which by nature and office (given you of the Highest) may by such your Visible appearance and Verball Converse, be shewed forth and given unto us, And furthermore also that in by and through this great and powerfull name of your God Sioda, and the force and Vertue thereof, wee doe likewise Earnestly invocate and Entreat you, to Doe, accomplish and fulfill, whatsoever (accordingly and is by nature and office given you of the Highest) wee shall Request and Command you, Hear us therefore O yee Benevolent Angells or Dignifyed Spirituall powers of the Ayre, Serving in Orders, office, Degree and Mansion (as aforesaid) Datete, Diom, Oopzod, Urgan, yee Doe yet further in this great name of your God Volexdo, And by the Vertue and Efficacy thereof, Earnestly invocate and Entreate you, to yeild up and give unto us, your Assuredly firme, free and Obleiged Consent herein, that all or any of you, which wee shall at any time hereafter invocate move or Call forth to Visible appearance, would Certaindly without any tarrying or Delay Immediately move, Descend, and Visibly appear unto us in this

unto us, as that whon soever or whorsoever, wee shall Invocate, move or call forth to Visible appearance and our Assistance, You would be thereby moved to Descend and Appear Visibly unto us, in this C: G: which stand here before us, or otherwise personally to appear out of the same, that wee may plainly see you And audibly hear you Speake unto us, and by such your friendly and Verball Converse with us, to make us partakers of that undefiled Knowledge and true Sapience which by nature and office (given you of the Highest) may by such your Angelicall Ministery so Revealed given or administered unto us, Hear us therefore (Good sacred Angelicall powers of Light, or Celestially Dignified Spirits of the Ayre, by Degree and Orders governing (as aforesaid) **Pesac, Sacepe Acepes, Copesa**, wee doe yett further in this great name of your God **Bepesac**, and by the force & power and Efficacy thereof, to grant these our Supplications and petitions, and that all or any of you, that wee shall at any time hereafter Invocate, move, or call forth to Visible appearance, wee do Readily and forthwith move, Descend, and Visibly appear unto us whon soever wee shall invocate or move you thereunto, in this C: G: Standing here Before us, or Elsewhere out of it as it shall please God and you his ministers of Divine Grace, and as best Befitteth or shall be most Convenient or

or Beneficiall for us, or unto us, in the true Knowledge of that your Angelicall Sapience and Science, (given you of the Highest) and wherein also he hath accordingly, by order and office ordained and appointed you; and this your Angelicall Benevolence in Celestiall grace and Charity thus given and granted unto us, and also in the accomplishment and fulfilling of those our humble requests and Desires, and whatsoever else shall be Requisite and fitt for us to Know, shall be a song of Honour, and the praise of your God in your Creation **Amen.**

Invocation, by way of humble supplycation and petition made to the four Servient Angells or Dignified Spirits of the Ayre, placed in Orders and Serveing in the third Lesser Angle or Division of the great Quadrangle or Table of the South, **Datt Diom, Oapezod Vrgan**, who are commanded and Called forth by the great and powerfull name of God **Volexdo**, and Constrained thereunto to Doe what they are commanded, according to their office, by the great name of God: **Sladi**

Ouee Angelicall powers of Light or Dignified Spirits of the Ayre **Datete, Diom, Oapezod, Vrgan**, Serveing in Orders, under Superiour powers your most high and Omnipotent God **Volexdo**, in the third Lesser Angle or Division of

and Science, given you of the Highest, And in this Vndoubted true and great name of your God Ebari, and by the Vertue and power thereof; whereby wee also Earnestly Invocate and Entreate you, not only to revele, Declare, show forth and make known unto us, the true and approhensive Knowledge of all such Occult & Mysticall Arcanes, in physick & of what soever else relates thereunto, as are unknown of mankind. but also Doe Jorus, what soever wee shall further Command, Request or Desire to be Done, relating to the said Science & our Benefitt therein (as you by office and of the Highest Accordingly ordeained and appointed) All which your Obedience readyly & willingly fulfilling & accomplishing unto us, as dear wee have in the powerfull & true names of your God Earnestly Entreated & Besought you, shall be a song of honour & the praise of your God in your Creation, Amen.

Invocation by way of humble supplycation & petition made to the four Benevolent Angells or Angelicall powers of Light placed in Orders and sett over the third Letter Angle or Division of the great Quadrangle or Table of the South. Pesac, Sacep, Acepes, Cepesa, by the great and powerfull name of God, BEPESAC.

Wee, great and glorious Angells or Angelicall powers

powers of Light Pesac, Sacep, Acepes, Cepesa, governing or sett over the third Letter Angle Division or Quarter of the great Quadrangle of the South part of the Ayre, respecting the like part or point of the Compass appropriated to the Earth for being the most high God, Bepesac, in Orders & office accordingly as you (by Celestiall Dignification) are in place and power more Ayrially superiour unto whom is giuen also of the Highest, by nature & office the true Knowledge of all Mechanick Crafts whatsoever, ~~and of the Knitting together of natures and also as well the Destruction of nature of nature and of things that may perish as of Conjoyning and Knitting them together~~, And to Revele, show forth and Communicate the same (by your Angelicall Ministery) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto: wee the Servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate humbly Beseech and move you all, good Angells or Angelicall powers of Light, or Celestially Dignified spirits of the Ayre governing in Orders, Degree & mansion aforesaid, Pesac, Sacep, Acepes, Cepesa. Joyntly and severally, every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of your God Bepesac, that you (at those our humble Requests and Addresses) would be favorable and friendly unto us

~~that are incident to humane Bodyes~~ and to Reveale, show forth and give the same unto mankind living on Earth, whensoever you shall be moved & called forth, by the great name of your God Obavi. commanded thereunto, wee the Servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate call upon and move you all Ayes Benevolent Angells or Dignifyed powers of the Ayre, Serveing in Orders, Degree and mansions as afore said (Semeuren, Esape, Amox, Berape, Joyntly and Severally, Every and Each one for and by it selfe Respectively, In by and through this mighty & powerfull name of your God Vadali, that you (at these our Earnest addresses) would be pleased truly willing and freindly unto us, that whensoever, and wheresoever, wee shall Invocate, move or call you forth unto Visible appearance and our Assistance, you then would Readily and Immediately, forth with at our Invocations move, Descend, appear and shew your selves corporally Visible unto us, in this ~~Circle~~ standing here before us, or Otherwise personally to appear out of the same Visibly here before us, and soe as that wee may plainly see you, and Audibly hear you Speake unto us, and by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature and office given you of the Highest, may by such your Visible appearance and Verball Converse, be showed forth and given to us

and

And furthermore also, that in by and through this great and powerfull name of your God, Obavi and the force and Vertue thereof, wee Doe likewise Earnestly Invocate and Entreate you, to Doe, Accomplish and fulfill, whatsoever (accordingly as is by nature and office given you of the Highest) wee shall Request and command you, Hear us therefore Ayes Benevolent Angells or Dignifyed Spirituall powers of the Ayre, Serveing in Ord^rs, Office, Degree and mansion as aforesaid. Semeuren, Esape, Amox, Berape, yee Doe yett further in this great name of your God Vadali, and by the Vertue and Efficacy thereof Earnestly Invocate and Entreate you, to yeild up and give unto us your Assuredly firme fixed and Obliged consent herein, that all or any of you which wee shall at any time hereafter Invocate, move and call forth, to Visible appearance, Would Certainely without any Tarrying or Delay, Immediately move, Descend and Visibly appear unto us in this Circle standing here before us, or Otherwise out of it as it shall please God to give unto you, and thereby most Beneficiall, Convenient and fitt for us, in these both our present and Other our future Actions and Apperations, and to Speake plainely unto us, soe as that wee may sensibly hear you, and understand you, Directing and Instructing us, in the true Knowledge and judgment of that your Spirituall Sapience and

which by nature and office (given you of the Highest) may by such your Angelicall Ministery be Revealed, given or administered unto us: Hear us therefore O you Sacred Angelicall powers of Light, or Celestially Dignified spirits of the Ayre, by Degree and Order superiour, & governing (as aforesaid) Anda, Ndad, Aadn, Adna, we do do you further in the great name of your God Banad, and by the force power and efficacy thereof; Earnestly Entreat ~~and~~ and humbly beseech you, to grant those our supplycations and petitions, and that all or any of you, ye we shall at any time hereafter Invocate, move or Call forth to Visible appearance, would readily and forthwith move, Descend and Visibly appear unto us, whensoever we shall Invocate, move or Call you forth in this Circle standing here before us, or Otherwise out of it, as it shall please God, and you his ministers of Divine grace, and as best befitteth or shall be most convenient or beneficiall for us, or unto us in those our Actions Or Operations, speaking Audibly unto us, and also thereby Directing and Instructing us in the true knowledge of that your Angelicall Sapience and Science (given you of the Highest) and wherein also he hath accordingly, by order and office Ordained and appointed you, and this your Angelicall Benevolence, in Celestiall grace and Charity thus given and granted unto us, and also in the accomplishment and fulfilling

fulfilling of those our humble Desires and Requests, and whatsoever else shall be Requisite and fit for us to know, shall be a song of Honour, and the praise of your God in your Creation Amen — —

Invocation, by way of humble supplycation and petition made to the four servient Angells or Dignified spirits of the Ayre, placed in Order and serving in the second Lesser Angle or Division of the great Quadrangle or Table of the south, Gemenem, Ecape, Amox. Berape, who are moved and called forth by the great and powerfull name of God Vadali. and constrained thereunto, to Do what they are commanded, according to their office by the great name of God Obavi. — — — — —

Oh all Angelicall powers of Light or Dignified spirits of the Ayre Gemenem, Ecape, Amox, Berape, serving in Order under superiour powers, your most high and omnipotent God Vadali, in the second Lesser Angle or Division of the great Quadrangle or south part of the Ayre, Respecting the Like part or point of the Compass appropriated to the Earth accordingly, as you therein are placed more superiour and subservient, and unto whom is given of the Highest, by nature and office the true knowledge finding and use of mettals ~~and of Physicke in all its~~ the Congelation of Stones, & the breaking of all Stones, ~~Earth and the curing of all Diseases whatsoever~~

that

But alſo Doe whatſoever wee ſhall farther Command, request or Desire to be Done for us, Relating to the ſaid ſcience and our Benefitts therein (as you by office are of the Highest accordingly preordained and appointed) All which your Obedience, readily and willingly fulfilling and accomplishing unto us, as here wee have in the powerfull and true names of your God, Earnestly Entreated and beſought you, ſhall be a ſong of honour & the praiſe of your God in your Creation AMEN —

Invocation, by way of humble ſupplycation and petition, made to the four Benevolent Angells or Angelicall powers of Light, placed in Orders & ſett over the ſecond Leſser Angle or Division of the great Quadrangle or Table of the ſouth, Anaa, Naaa, Aaan, Aana, by the great and powerfull name of God BANAA.

O YEE great and glorious Angells or Angelicall — powers of Light Anaa, Naaa, Aaan, Aana, governing or ſett over the ſecond Leſser Angle, Division or Quarter of the great Quadrangle of the ſouth — part of the Ayre, reſpecting the like part or point of the Compaſs appropriated to the Earth, ſerving your most high God Banaa, in Orders and office accordingly as you (by Cælestiall Dignifycation) are in place and power more Ayerially Superiour unto whome is given also of the Highest by nature and

office

office the true knowledge of moving from place to place as into this Country or that att pleasure ~~of the Knitting together of Natures and also as well the Destruction of nature and of things that may perish as of Conjoyning and Knitting them toge ther~~; and to reveale ſhew forth and communicate the ſame (by your Angelicall ministery) unto man Kind living on Earth, whenſoever you ſhall be Invocated or moved thereunto: wee the ſervants of the Highest (and the ſame your God) and Reverently here preſent in his holy fear, doe Earnestly Entreate, humbly beſeech and move you all O yee Benevolent Angells or Angelicall powers of Light, or Celestially Dignifyed ſpirits of the Ayre governing in Orders Degree and manſion (as aforeſaid) Anaa, Naaa, Aaan, Aana, Joyntly and ſeverally, Every and Each one for and by it ſelfe Reſpectively, In by and through this mighty and powerfull name of your God Banaa. that you: (at these our humble Requests and Addreſses) would be favorable and freindly unto us, as that whenſoever or whereſoever wee ſhall Invocate, move or Call you forth to Visible appearance and our Aſsistance, you would be thereby moved to Deſcend and appear Visibly unto us, in this C:T: which ſtand here before us, or Otherwise perſonally to appear out of the ſame, Visibly here, before us, and ſoe as that wee may plainly ſee you & Audibly hear you ſpeake unto us, And by ſuch your freindly and Verball Converse with us, to make us partakers of that Undefiled Knowledge and true ſapience

which

mention(as aforesaid) Opemen Apest
Scio. Vasg, Joyntly and Severally, Every and
Each one for and by it Selfe Respectively, In by
and through this mighty and powerfull name of
your God Noalmar that you(at those our
Earnest Addresses) would be soe truly willing and
friendly unto us, that whensoever and wheresoever
wee shall Invocate, move or Call you forth, unto
Visible appearance and our Assistance, you then
would Readily and Immediately forthwith at
our Invocations move, Descend, appear and shew
your selves (corporally Visible unto us, in this Cir:
standing here before us or Otherwise personally to
appear out of the same Visibly here before us, As
soe as that wee may plainly see you, and Audibly
hear you speake unto us, and by such your Spirit=
uall Revelations unto us, to make us partakers
of that true Knowledge and Sapience, which by nature
and office (given you of the Highest) may by such
your Visible appearance and Verball Converse,
be shewed forth and given unto us; and furthermore
also that in By and through this great and power
full name of your God Olog. and by the force
and Vertue thereof, wee doe Likewise Earnestly
Invocate and Entreate you to Doe, accomplish &
fulfill whatsoever (accordingly and is by nature &
office given you of the Highest) wee shall Request
and Command you; Hear us therefore Ye good Benevo=
lent Angells or Dignifyed Spirituall powers of the
Ayre

Ayre Serveing in Orders, office, Degree and mansion
(as aforesaid) Opemen Apeste Scio,
Vasge, yee doe yett furthermore in this great=
name of your God: Noalmar, and by the Vertue
and Efficacy thereof, Earnestly Invocate and
Entreate you, to Yeild up and give unto us your=
Absurdly firme, free, and Obliged consent here
in=, that all or any of you which wee shall at
any time hereafter Invocate, move, or Call forth
to Visible appearance and our Assistance, would
Certainely without any Tarrying or Delay, Immed=
iately move, Descend and Visibly appear unto us,
in this Cir: standing here before us, or Otherwise
out of it, as it shall please God to give unto you;
and thereby most Beneficiall, Convenient and
fitt for us, in those, Both our present and Other
our future Actions and Operations, and to speake
plainly unto us, soe as that wee may sensibly hear
you and understand you, Directing and Instruct
ing us in the true Knowledge and judgment of that
your Spirituall Sapience and Science (given you
of the Highest) And in this undoubted true and great
name of your God Olog. and by the Vertue &
power thereof, whereby wee alsoe Earnestly Invocate
and Entreate you, not only to Revele, Direct, shew=
forth and make Known unto us the true apprehen
sive Knowledge, of all such occult and mysticall
Arcanas in Physick, and of whatsoever Else
Relates thereunto, as are unKnowne of mankind
but

Celestially Dignifyed Spirits of the Ayre, by Degrees & Orders governing as aforesaid. Dopa, Opad, Fado, Adop, wee Doe yett further in this Great name of your God Bedopa, And by the forcd power and Efficacy thereof, to grant those our Supplications and petitions, and that all or any of you, that wee shall at any time hereafter Invocate move or Call forth to Visible appearance, would Readily and forthwith move, Descend and Visibly appear unto us, whensoever wee shall Invocate or move you thereunto, in this C G standing here before us, or Otherwise out of it as it shall please God and you his ministers of Divine Grace and as best & fittest or shall be most convenient and Beneficiall for us - or unto us, in the true Knowledge of that your Angelicall Sapience and Science given you of the Highest, and wherein also he hath accordingly by Order and office, ordained and Appointed you; And this your Angelicall Benevolence, in Celestiall Grace and Charity, thus given and granted unto us, and also in the accomplishment and fulfilling of those our humble Desires and Requests, and what soever Else shall be Requisite and fitt for us to Know, shall be a song of honour, and the praise of your God in your Creation Amen.

Invocation by way of humble supplycation and petition, made to the four servient Angells or Dignifyed Spirits of the Ayre, placed in Ords & servding in the first Lower Angle or Division of the great

great Quadrangle or Table of the south, Opan, Apeste, Scio, Vsdi, who are moved and called forth, by the great and powerfull name of God Noalmar, and Constreined thereunto to Doe what they are commanded, According to their office, by the great name of God Oloag.

Angelicall powers of Light or Dignified Spirits of the Ayre, Opeiner, Apest, Scio, Vsdi, servding in Orders under Supreme powers your most high and Omnipotent God Noalmar, in the first Lower Angle or Division of the great Quadrangle or South part of the Ayre, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed, more Inferiour and Subservient, and unto whome is given of the Highest, by nature and of office, the true Knowledge of Physick in all its parts, and the curing of all Diseases which are incident to humane bodyes, and to Revealed them forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of God Oloag commanded thereunto, wee the Servants of the Highest, and the same your God and Reverently here present in his holy fear, Doe Earnestly Entreate, Call upon and move you all, Cyse Benevolent Angells or Dignifyed powers of the Ayre, servding in Ords & Degree and mansion

wod humbly besoech and earnestly entreate of all and every of you sacred Angells or Angelicall powers, in the name of your God and King, whose in those your friendly and Benevolent Workes (thus graciously communicated and given to us) shall be asong of honour, and the praise of your God in your Creation Amen

Invocation, by way of humble supplycation and petition, made to the four Benevolent Angells or Angellicall powers of Light, placed in Orders & sett over the first Leser Angle or Division of the great Quadrangle or Table of the South, Dopa, Opdd, Pado, Adop, by the great and power full name of God Bedopa.

O great and glorious Angells or Angelicall powers of Light, Dopa, Opdd, Pado, Adop, governing or sett over the first Leser Angle Division or Quarter of the great Quadrangle of the South part of the Ayre, Respecting the Like part or point of the Compass, appropriated to the Earth, serving your most high God Bedopa, in Orders and office Accordingly, as you (by Celestiall Dignifycation) are in place and power more Ayorially superiour unto whome is given also of the Highest by nature and office, the true Knowledge of the knitting together of natures, and also as well the Destruction of

Natur,

Natur and of things that may perish as of Conjoyning and knitting them together, And to Revoale them forth, and communicate the same (by your Angelicall ministery) unto mankind living on Earth, Whosoever you shall be Invocated or moved thereunto, wee the servants of the Highest (and the same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, humbly beseech you and move you all, O yee Angells or Angelicall powers of Light, or Celestially Dignifyed Spirits of the Ayre, governing in Orders, Degree and mansion (as aforesaid Dopa, Opdd, Pado, Adop. Joyntly & severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and powerfull name of God Bedopa, that you (at these our humble Requests and Addresses) would be favorable and friendly unto us as that whensoever & wheresoever wee shall move or Call or Invocate you, to Visible appearance and our Assistance, you would be thereby moved to Descend and appear Visibly unto us in this C:C: which stand here before us or otherwise personally to appear out of the same Visibly here before us, and soe as that wee may plainely see you, and Audibly hear you speake unto us, and by such your friendly and Verball Conversation us, to make us partakers of that undefiled Knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelicall ministery, be Revealed given or administered unto us, Hear us therefore O yee sacred Angelicall powers of Light or Celestially

Dignifyed

thorein, And by office judging the government of the Angel=
ical King, thord by fulfilling the Divine will and pleasur
of the Highest in all things appointed and Committed to
your Charge, and placed in superiour Orders, under the said
Angelicall King and governing ~~over~~ over all Other, both
Superiour Servient and Subservient Angells or Angelic=
all powers Celestially Dignified, and also all other Element=
all Spirits what soever, that in any wise hath power,
mansion, Residence, Orders, office, place or being in the
south ~~part~~ part, Region or Angle of the Ayre, with like Res:
port also from thence to be had to the South point of the
Compass Angle part or Division of the Earth, wee the
Servants of the most high God, and Reverently here
present in his holy feare, Doe humbly Beseech and
move you all: Good Angelicall Seniors Melpio,
Alandood Aspelice, Ann
gel Anodoir, In by and through this Im=
riall mighty and powerfull name EDELPER
NA, that Some one or any of you, Joyntly and
Severally, in generall and particular, Every and Each
one for and by it selfe respectively, would be so favor:=
able and friendly unto us, as that whensoever or Where
soever wee shall Invocate, move or Call you forth
unto Visible appearance and our Assistance, you then
would be thereby moved to Descend and appear Visibly
unto us, in this Christall here before us, and so as that
wee may plainly see you, and Audibly hear you Speak
unto us, and by such your friendly Society and Verball
Converse with us, to Illuminate, Instruct, Direct
helpe

holpe, Aide and assist us, in all things whatsoever wee
shall humbly Desire, Beseech and Request of you,
wherein by nature and office given you of the
Highest, you may or Can; Hear us therefore Good
Blessed Angells or Angelicall Seniors Adelpio,
Adecoet, Merdood, Aspelice, Arin=
gael, Anodoir, And in the mighty name
EDELPERNA, and by the Vertue, power, In
fluence, Efficacy and force therof, wee Earnestly
Entreate and humbly beseech you to grant those our
Supplications & petitions, that all or any of you wch
wee shall at any time hereafter Invocate, move or
Call forth to Visible appearance, would then be favor:
able, and friendly pleased in Celestiall Charity and
Benevolence, forthwith and Immediatly at such our
Invocations & Earnest Requests accordingly of us made,
be thereby moved, And also to move, Descend, Visibly
appear and speake Audibly unto us, Either in this
or Otherwise out of the same, as it shall please God and
you his Angelicall Ministers or Celestiall messagers of
Divine grace and Light, and shall be most fitting Be
neficiall & Convenient for us therin, and to administer
unto us the bountifull gifts of all Earthly Benefits,
and also Endowe us with the gift of true Science &
Sapience, and Such Other gifts of humane Accom
plishments and Enjoyments, as may or shall be
fitt for us, and God Beneficiall unto us, that wee
may thereby live happy with Comfort, During our
Continuance in this our mortall Being, All which
wee

office and Authority (given you of the Highest)
for the protection, Defence, preservation, and Con-
duct, comfort, support, assistance, and benefitt &
use of mankind living on Earth, And amongst the
Rest, wee also again humbly Entreate and Ear-
nestly Beseech you, that all those Six Angells
called Angelicall Seniors, and all other
governing or Superiour Angelicall and Elementall
powers of Light (Celestially Dignifyed and also that
all other Dignifyed Servient and Subservient Spirits,
or Benevolent Hyderiall powers, who are by nature &
office friendly and good and Ordained (by Divine Appo:
intment in the Vnity of the Blessed Trinity) for the
use, Benefitt & service of mankind, of all degrees
and offices, from the Superiour to the Inferiour, In
the Orders and mansion, Serving the most High God
under your Imperiall and Soveraigne power, Authority
Command, Subjection, Service, and Addicted properly -
Referred or appropriated to the South Angle of the Ayre,
Respecting the Like point of the Compass, Quarter,
Angle or Division of the Earth, may by the force &
power of our Invocations be moved to Descend and
appear Visibly unto us, in this · C.G: or Otherwise out
of the same, as either Convenience or necessity
of the occasion shall Require, and that they may
at the Repetition and Reading of our Invocations
or calls, on that account by us made unto them,
moved

moved Obliged, and appear before us Visibly to the
sight of our Eyes, and to Speake audibly unto us, as that
wee may plainly and perfectly both See and Hear them
and friendly to converse with us, fulfilling our desires
and Requests in all things according to their Severall &
Respective offices and to serve us therein, and also
God for us, as for the Servants of the most high God,
whomsoever and WhereSoever and whereunto wee
shall at any time and place move them, both in
power and presence, whose workes herein shall
be a song of Honour to the glory and praise of y^e
most high God both in your and their Creation

Amen

Invocation by way of humble Supplycation
and petition made to the Six great Angells or Angelicall
Seniors Adepte, Adoeet, Aapedoce, Alar-
dood, Arinnagun, Arodon, by the great
and powerfull name of their Imperiall King — —
EDELTERNA

Olee, great and glorious Angells or Angelicall Seniors,
Adepio, Adoeet, Aapedoce, Alardod,
Arinnagun, Arodon, Serving the most
high God. Ol. Tedd, Pedoce, obey the mighty —
Angelicall monarch King, EDELTERNA
in the Angle Region, or Division of the South, and who
are Dignifyed with Celestiall power and Authority there in

powerfull and true names of your God, Earnestly Entreated and Besought you, shall be a song of Honour and the praise of your God in your Creation Amen

Humble Supplication and petition made to ye great King EDELPERNA, principall govrnor & Celestiall Angelicall watchman, stoff over the Watch Tower or Terrestiall Table of the South, by the three mighty & powerfull names of God, Oip, Tea, Pedoce.

THou Royall great mighty and powerfull Angell of the most High, Immortall and Incomprehensible God of hosts EDELPERNA, who in the Beginning of time by the Divine Decree and appointment of the Highest in the unity of the Blessed Trinity govrnor, overseer, principall watchman, protector and Keeper thereof, from ye malice, Abuse, Illusion, Temptation, assaults Surprizalls Theft or other wicked Encroachments, Blasphemy of the great Enemy of God's Glory, and the welfare of mankind, the Devill and Spirits of Darkness, and as a snaffle to Restraine their wickednes, by the bitt of God's Boundless power & Justice, to the intent that (they being put out into the Earth) their Envious will might be Bridled, the Determinations of the Highest fulfilled, and his Creatures Kept within the Compass and measure of Order: wee humbly

humbly Invocate ~~Entreate~~ and beseech you, O you Royall Angell EDELPERNA In by and through those potent mighty and great names of your God Oip, Tea, Pedoce, to preserve Beyond Coop and protect us, from the wicked Illusions, Envious temptations, Violent Assaults or any other Destructive Surprizalls of all Evill Spirits, or Infernall powers of Darkness whatsoever, and that wee may not be thereby Dismayed, Vanquished or Overcomed, and that by the Vertue, power and Efficacy of those three said mighty names of your God Oip, Tea, Pedoce, ~~to preserve Beyond Coop and protect us from the wicked Illusions, Envious Temptations~~ O you great potent and Royall Angell EDELPERNA, and by the true Seale or Character of your Creation, and by those Banners, Ensigns or Trophies of honour and glory, borne or Standing Before you, as both Divine, Celestiall, Angelicall, naturall and Royall tokens and Testimonyes of Majesty, majesty and Imperiall Authority given and Confirmed unto ye in the Begining of the world, and by the Influence, Efficacy, force and Vertue thereof, wee most Earnestly Entreate and humbly beseech you, to be gratious and friendly unto us herein, and further more likewise, to help, aide and Assist us, in all these and such our Temporall and Terrestiall Operations and affaires and Concernes, as wherein you may or Can, by the Superiour powers of that your

Kingly office

Addresses, would be so truly willing and friendly unto us, yt whensoever and wheresoever wee shall Invocate, move, or Call you forth unto Visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations, move and Descend and appear and shew your selves corporally Visible unto us in this C:G Standing here before us, and see as that wee may plainly see you and Audibly heare you speake unto us, And by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such your Visible appearance and Verball Converse, be shewed forth and given to us, And farthermore also, that in by and through this great and powerfull name of your God **Ilpizod** and the force and Vertue thereof, wee doe likewise Earnestly invocate you, to Doe, accomplish and fulfill whatsoever (accordingly and is by nature and office given you of the Highest) wee shall Request and Command you, Heare us therefore, O yee Benevolent Angells or Dignifyed Spirituall powers of the Ayre; Serving in Orders office Degree and mansion (as aforesaid) **Mesael, Iaba, Iezexpe, Estim,** Yee Doe yett farther, in this great name of your God, **Espemenir.** and by the Vertue and Efficacy thereof, Earnestly invocate and Entreate yu

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you to yeild up and give unto us your Assuredly, firme, free and Obleiged consent herein. that all or any of you, which wee shall at any time hereafter Invocate move or Call forth to Visible appearance, would Certainly without any tarrying or Delay Immediately move Descend and Visibly appear unto us, in this C:G: Standing here before us, or Otherwise out of it, as it shall please God to give unto you and thereby most Beneficiall, Convenient and fitt for us, in these both our present and other our future Actions and Opperations, and to Speake plainely unto us, see as that wee may Sensibly heare you and understand you, Directing and Instructing us, in the true Knowledge and Judgement, of that your Spirituall Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God **Ilpizod**, and by the Vertue and power thereof, whereby wee also Earnestly Invocate and Entreate you, not only to Reveale Declare, and make Knowne unto us, the true apprehensive Knowledge of all such Occult and misticall **Arcanaes**, in
(9 physick, and of whatsoever Else relates thereunto as are unknowne of mankind, but also Doe for us whatsoever wee shall farther command request or Desire to be Done for us, relating to the said Science and our benefitts therein (as you by office are of ye Highest) accordingly preordained and appointed all which your Obedience readily and willingly fulfilling & accomplishing unto us, as here wee have in the

powerfull

appoar unto us in this, O.G. standing here before us, or
otherwise out of it, as it shall please God, & you his
ministers of Divine Grace, and as best befitteth or
shall be most convenient for us, or unto us, in ye
true knowledge of that your Angelicall Sapience
and Science (given you of the Highest) and wherein
also he hath accordingly by Order and office Ordai-
ned and appointed you, and this your Angelicall
Benevolence in Celestiall grace and Charity
thus given and granted unto us, and also in the
Accomplishment and fulfilling of those our
humble Desires and Requests, and whatsoever else
shall be Requisite and fitt for us to know, shall be
a Song of Honour & the praise of your God in ye
Creation ..... Amen

Invocation by way of humble supplycation
and petition made to the four servient Angells or
Dignified Spirits of the Ayre placed in Orders, and
serving in the fourth Lesser Angle or Division of
the great Quadrangle or Table of North, Mesl
jaba, Jezeep, Elim, who are moved
and called forth by the great and powerfull name
of God Espemerin, and constrained
thereunto, to doe what they are Commanded
according to their office, by the great name of
God Ilpizod

Cyi

Oyee Angelicall powers of Light, or Dignified
Spirits of the Ayre Mesal, jaba, Jezeep,
Elim, serving in Orders under superiour powrs,
your most high and omnipotent God, Espeneir,
in the fourth Lesser Angle or Division of the great
Quadrangle or North point of the Ayre, respecting
the like part or point of the Compass, appropria
ted to the Earth, accordingly as you therein and
placed more Inferiour and subservient. and unto
whom is given of the Highest by nature and office,
the true knowledge of Elementall Creatures
amongst us, how many kinds & their vse in the
of Physick in all its parts and the Curing of all Diseases
Creation as they are severally placed in the four-
divisions and obedient to humane Body and to Revelate
Elements Aire, Water, Earth & Fire & to severall
them forth and give the same unto mankind living on
Earth, whensoever you shall be moved and called
forth by the great name of your God Ilpizod,
commanded thereunto: we the Servants of the
Highest (and the same your God) and Reverently here
present, in his holy fear, doe Earnestly Entreate, call
upon and move you all, Oyee Benevolent Angells or
Dignified powers of the Ayre, serving in Orders degree
& mansion (as aforesaid) Mesael, jaba, jezee
pe Elim, Joyntly and severally, Every and Each
one for and by it selfe respectively, in by and through
this mighty and powerfull name of your God, Espe
merin, that you (at those our Earnest addresses)

fourth. Lotter Angle or Division of the great Quadrangle
or Table of the North Idom, Aonii, Omia, Mi.
ao, by the great and powerfull name of God NIAOM

OIIee great and glorious Angells or Angelicall powers
of Light Idom Aonii, Omia, Miao,
governing and sett over the fourth Lotter Angle, Division
or Quarter of the great Quadrangle or North part of
the Ayre, appropriated to the Earth, serveing your most
High God Niaom, in Orders and office accordingly,
as you (by Celestiall Dignifyiation) are in plac and
power more Ayrially Superiour, unto whom is given
also of the Highest by nature and office, the true Know
ledge of the Secrets of men Knowing ~~of the knitting~~
~~together of natures, also as well the Construction of natures~~
~~and of things that may perish, as of Conjoyning and~~
~~knitting them together~~, And to Reveal show forth and
Communicate the same (by your Angelicall ministry)
unto mankind, living on Earth, whensoever ye shall
be invocated or moved thereunto, wee the Servants
of the Highest (and the same your God) and Reverently
here present in his holy Star, doe Earnestly Intreate,
humbly beseech, and move you all, O yee Angells or An
gelicall powers of Light or Celestially Dignifyed Spirits
of the Ayre, governing in Orders, Degree and Mansion
(as aforesaid) Idom Aonii, Omia, Miao,

Joyntly

Joyntly and severally Every and Each one for and by it
selfe respectively, in by and through this mighty and
powerfull name of your God, Niaom, that you (at
those our Earnest and humble requests and Addresses)
would be favorable and friendly unto us, as that wee
ever or where soever, wee shall Invocate, move or Call
you forth to Visible appearance and our Assistance;
you then would be thereby moved, to Descend and appear
Visibly unto us in this C. C. which stand here before us,
or Otherwise personally to appear out of the same
Visibly here before us, and so as that wee may plainly
see you, and Audibly hear you speake unto us, and by such
your friendly and Verball Converse with us, to make
us partakers of that undefiled Knowledge and true
Sapience, which by nature and office (given you of ye
Highest) may by such your Angelicall ministery be Reve
led given or administered unto us, Hear us therefore
O yee Sacred Angelicall powers of Light or Celestially
Dignifyed Spirits of the Ayre, by Degree and Orders
Superiour & governing as aforesaid Idom, Ao =
nii, Miao, Omia, wee pray you yett further in this
great name of your God Niaom, and by the
power, power and Efficacy thereof to grant those
our Supplications and petitions, and that all or any
of you, that wee shall at any time hereafter Invo:
cate, move or Call forth to Visible appearance,
would Readily and forthwith move, Descend, and Visibly
(appear

Revelations unto us, to make us partakers of that true Knowledge and sapience, which by nature and office (given you of the Highest) may by such your Visible appearance, and Verball Converse (with us) be thrown forth and given to us, and farthermore also that in by and through this great and powerfull name of your God Arbizod, and by the force and Vertue thereof, We God likewise Earnestly Invocate and Intreate you, to God accomplish and fulfill whatsoever (accordingly and is by nature and office given you of the Highest) we shall Request and command you Hear us therefore O you Benevolent Angells or Dignified Spirituall powers of the Aire, serving in Orders, Degrees and mansions as aforesaid Opene, Deope, Rezao, Axir, you do yett further in this great name of your God - Cabpel. and by the Vertue and Efficacy thereof; Earnestly Invocate, and Intreate you, to yield up and give unto us, your Assuredly firme, fixed, and Obliged consent herein, that all or any of you which we shall at any time hereafter, Invocate, move, or call forth to Visible appearance, would Certainly without any Tarrying or Delay, Immediatly move, Descend, and Visibly appear unto us, in this C. C. Standing here before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most beneficiall convenient and fitt for us, in those both our present and other our future

future Actions, and opperations, and to speake plainly unto us, soe as that we may sensibly hear you, & under stand you Directing and instructing us, in the true Knowledge and Judgement of that your Spirituall sapience and Science (given you of the Highest) and in this undoubted true and great name of your God Arbizod, and by ye vertue & powers there of, wherby we also Earnestly Invocate and Entreate you, not only to reveale, Declare, show forth and make Known unto us, the true and apprehensive Knowledge of all such Occult and misticall Arcanes in physick and of whatsoever Elce Relates thereunto, as are Unknown of mankind, but also Doe for us whatsoever we shall farther Command, request or Desire to be Done for us, relating to the said Science and our Benefitt therein (as you by office are of the Highest accordingly preordained and appointed) All which your Obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerfull and true names of your God Earnestly Entreated and Besought you, shall be a song of honour and the praise of your God in your Creation, Amen.

Invocation, by way of humble supplication and petition, made to the four Benevolent Angells or Angelicall powers of Light, placed in Orders and Set over the (fourth

appointed you, and this your Angeliall Benevolence, in Celestiall grace and Charity, thus given and granted unto us, and also in the Accomplishment and fulfilling of those our humble Desires and Requests, and w^t soever Else shall be Requisite and fitt for us to know, shall be a — Song of honour, and the praise of your God in yor Creation — — — Amen —

Invocation, by way of humble Supplicat on and petition, made to the four Servient Angells or Dignifyed Spirits of the Ayre, placed in Orders and Serveing in the third Lesser Angle or Division of the great Quadrangle or Table of of the North, Opena Doope, Rexas. Axir. who are moved and called forth by the great and powerfull name of God Cebalpet, and Constrained thereunto to Doe w^t they are Commanded according to their office by the great name of God Arbizod. — — —

Oyee, Angelicall powers of Light, or Dignifyed Spirits of the Ayre Opena, Doope, Rexas, Naxis, Serveing in Orders under Superiour powers, ye most High and Omnipotent God Cebalpet, in the third Lesser Angle or Division of the great Quadrangle or North part of the Ayre, Respecting the like part or point of the Compass appropriated to the Earth,

Earth, according as you there in are placed more Inferiour, and Subservient, and unto whom is given of the Highest, by nature and office, the true Knowledge of Transformation and transplantation ~~of Stybylite in all its parts and the curing of all Diseases whatsoever that are incident to humane Bodyes~~ and to Revoald throughforth, and give the same unto Man Kind Liveing on Earth whensoever you shall be moved and called forth by the great name of God Arbizod, Commanded thereunto: wee the Servants of the Highest (and the same your God.) and reverently here present in his holy feare, Doe Earnestly Entreate, Call upon and move you all, O you Benevolent Angells or Dignifyed powers of the Ayre, Serveing in Orders, Degree and mansion as aforesaid, Opena, Doope, Rexas, Naxis. Joyntly and Severally, Every and Each one for and by it selfe respectively, In by and through this mighty and powerfull name of your God, Cebalpet, that you (at those our Earnest Entreaties) — would be so truly willing and friendly unto us, that — whensoever or Whersoever wee shall Invocate, move or Call you forth unto Visible appearance and our Assistance, you then would Readily and Immediately forth with at our Invocations, move, Descend, appear and show ye selves corporally Visible unto us, in this Circle standing here before us, or otherwise personally to Appear out of the same Visibly here before us, and so as that wee may plainly see you, and Audibly hear you speake unto us, And by such your Spirituall Revelations

Anglo; Division or Quarter of the great Quadrangle, of the North part of the Ayre, respecting the little part or point of the Compass, appropriated to the Earth; serveing your Most high God, Nœoan, in Orders & office accordingly, as you (by Celestiall Dignifycation) ordein place and power more Hyerically superior, unto whom is given also of the Highest, by nature and office the true Knowledge, of all mechanicall Crafts or Power ~~of the Knitting together of natures, and also as well the Destruction of nature, and of things that may perish, as of Conjoyning and Knitting them together.~~ And to Revele when forth Communicate the same (by your Angelicall Ministery) unto mankind living on Earth, when soever you shall be Invocated, or moved thereunto: we the Servants of the Highest (and the same your God) and Reverently here present in his holy fear, doe Earnestly Entreate, humbly beseech and move you all: Yee Angells or Angelicall powers of Light, or Celestially Dignifyed Spirits of the Ayre, governing in Orders, Degrees and Mantion, as aforesaid, Æoan, Oanœ, Anœo, Nœoa, Joyntly and Severally Every and Each one, for and by it selfe, Respectively In by and through this mighty and powerfull name of your God, Nœoan, that you (at these our humble Requests and addresses) would be favorable and friendly unto us, as that when soever or where soever we shall Invocate, move or Call you forth to Visible appearance and our Assistance: you would be thereby moved to Descend and appear Visibly unto us in this C.C. which stand here before us, or Otherwise personally to appear out of the

of the same Visibly here before us, and so as that we may plainely see you and Audibly hear you speake unto us And by such your friendly and Verball Converse with us, to make us partakers of that undefiled Knowledge & true Sapience, which by nature and office (given ye of the Highest) may by such your Angelicall Ministery be revealed, given or administered unto us, Hear us therefore Yee Sacred Angelicall powers of Light, or Celestially Dignified Spirits of the Ayre, by Degree and Orders superiour, and governing (as aforesaid) Æoan, Oanœ, Anœo, Nœoa, we doe not further in this great name of your God Nœoan, and by the force, power and Efficacy thereof; Earnestly Entreate and humbly Beseech you, to grant these our humble supplications and petitions, and that all or any of you that we shall at any time hereafter Invocate, move or Call forth to Visible appearance, would Readily and forthwith move Descend, and Visibly appear unto us in this C.C. standing here before us, or Otherwise out of it, as it shall please God and you, his ministers of Divine Grace, and as best befitteth or shall be most Convenient or Beneficiall for us, or unto us, in these our Actions or Operations, speaking Audibly unto us and also thereby Directing and Instructing us, in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) and wherein also he hath accordingly by Order and office Ordained and Appointed

trud Knowledge and Sapience, which by nature and office
(given you of the Highest) may by such your Visible Appp
earance, and Verball Converse, be showed forth and given
to us: And furthermore also, that in by and through this
great & powerfull name of your God, Sonden,
and the force and Vertue thereof, wee Doe likewise Earnestly
Invocate & Entreate you, to Doe, accomplish and fulfill
whatsoever (accordingly and is by nature and office
given you of the Highest) wee shall Request & Comm=
and you, Hear us therefore O you Benevolent Angells, or
Dignified Spirituall powers of the Ayre, serveing in Ords,
offices, Degree and mansion (as aforesaid). Omeg
Tebal Relemu Jad, you Doe yett further in this
great name of your God Aiaeem, and by the Vertue
and Efficacy thereof, Earnestly Entreate and Invocate
you, to yeild up and give unto us, your Assuredly firme
fred and Obligod Consent herein, that all or any of you
which wee shall at any time hereafter, Invocate move
or Call forth, to Visible appearance, would Certainly
without any tarrying or Delay, Immediately move, Descend
and Visibly appear unto us in this Circle Standing here
before us, or Otherwise out of it, as it shall please God
to give unto you and thereby most Beneficiall conveni
ent and fitt for us, in those both our present and other
our future Actions and Inspirations, and to Speake
plainly unto us, soe as that wee may sensibly hear yu
and understand you, Directing and Instructing us in the
in the trud Knowledge and judgment of that your
Spiritual Sapience and Science given you of the
Highest

(6)

Highest, And in this undoubted trud and great name of your God
Sonden and by the Vertue and power thereof, whereby
wee also Earnestly Invocate and Entreate you, not only
to Reveale, Declare, Show forth and make known unto
us, the trud and appprehensive Knowledge of all such
Occult and Mysticall Arcanaes, in physick &
of whatsoever Calculations thereunto as are unknown
of mankind; but also doe for us whatsoever wee shall
further Command, request or Desire to be Done, relating
to the said Science, and our Benefitts therein, as you
by office and of the Highest, accordingly prdeained
and appointed: All which your Obediences, readily
and willingly fulfilling and accomplishing unto us, as
here wee have in the powerfull and trud names of yt
God Earnestly Entreated and beSought you, shall be,
A Song of honour and the praise of your God in yt
Creation —— Amen ——

Invocation, by way of humble Supplycation &
petition made to the four Benevolent Angells or Angeli=
call powers of Light placed in Ords and sett over yt
third Lettr Angle or Division of the great Quadrangle
or Table of the North, Æoan Oane Anae
Nrag, by the great and powerfull name of God
NÆOAN ——

The great and glorious Angells or Angellicall
powers of Light Æoan, Oane, Anae,
Nrag, governing or sett over the third Lettr
Angle

thorby Directing, and instructing us, in the true Knowledge of that your Angelicall fashioned and formed (given you of the Highest) And wherein also he hath accordingly by Order and office, Ordained and appointed you, and thus your Angelicall Benevolence in Celestiall grace and Charity, thus given and granted unto us, and also in the accomplishment and fulfilling of those our humble desires & Requests, and whatsoever else shall be Requisite and fitt for us to Know, shall be a song of honour, and the praise of your God in your (rdation Amen

Invocation, by way of humble supplications and petition, made to the four servient Angells or Dignifyed spirits of the Ayre, placed in Orders and serveing in the Second Lesser Angle or Division of the great Quadrangle or Table of the North, Orrgege, Gebal, Relemu, Ihel, who are moved and called forth, by the great and powerfull name of God Anaeem, and Constreined thereunto, to Do as what they are Commanded, according to their office, by the great name of God Sonden. - - - -

A Angelicall powers of Light or Dignifyed spirits of the Ayre, Orrgege, Gebal Relemu, Ihel, serveing in Orders under Superiour powers, your most high and Omnipotent God Anaeem, in the Second Lesser Angle or Division of the great Quadrangle or North part of the Ayre, Respecting the like part or point of the Com-pass

Compass appropriated to the Earth, accordingly as you therein are placed, more Inferiour and Subservient, and unto whom is given of the Highest by nature and office, the true Knowledge, and finding and use of mettalls, the Congelation of Stones & the vertue of all stones & of perfection all its parts and the Living of all Creatures whatsoever, that are Incident to Humane Bodyes and to Reveald therefor th and give the same to mankind living on Earth, whomsoever you shall be moved, and (called forth by the great name of your God Sonden, commanded thereunto: wee the Servants of the Highest (and the Same your God) and Reverently here present in his holy Fear, God Earnestly Entreate: (all upon and move you, all, O you Benevolent Angells of Dignifyed powers of the Ayre, serveing in Orders Degreed & mansion as aforesaid Orrgege, Gebal, Relemu, Ihel, Joyntly and Severally Every and Each one for and by it selfe Respectively In by and through this mighty and powerfull name of God Anaeem, that you at these our Earnest Addresses would be so truly willing - and friendly unto us, as that whensoever and wherefoever wee shall Invocate move or (all you forth, unto Visible Appearance and our Assistance, you then would readily and immediately forthwith at our Invocations, move Descend, appear and show your selves corporally Visible unto us in this Circle standing here before us, or otherwise personally to appear out of the same Visibly here - before us, and so as that wee may plainly See you and Audibly hear you Speake unto us, and by such your spirit all Revelations unto us, to make us partakers of that true

great Quadrangle or Table of the North, Phan, Harp, Rapel, Aphar, by the great & powerfull name of God Enphara.

These great and glorious & Angells or Angelliall powers of Light, Phan. Harap. Rapel. Aphar, governing or sitt over the the second Lesser Angle, Division or Quarter of the great Quadrangle of the North part of the Ayre; Respecting the like part or point of the Compass, Appropriated to the Earth, serveing your most high God Enphara, in Orders and office accordingly, as you (by Celestiall Signification) are in place and power moved Aydrially superiour, unto whome is given also of the Highest, by nature and office, the Knowledge of moveing from place to place, as into this country or that Country all places ~~& the Knitting together of nature and also & scroll the Obstruction of nature and of things that may perish, as of Conjoyning and Knitting them together~~ and to Revoald them forth and Communicate the same by your Angelicall ministry unto man Kind Living on Earth, whomsoever you shall be Invocated or moved thereunto, you & the Servants of the Highest, and the same your God, and Reverently kneel pro sent in his holy fear, God Earnestly Entreated, humbly Beseech, and move you all Ye & Angells or Angelicall powers of Light, or Celestially Dignified Spirits of the Ayre, governing in Orders & grad and Mansion as (aforesaid) Phana, Harp. Rapel. Aphar, Joyntly and Severally, Every

Every and Each one for and by it selfe Respectively. In by and through this mighty and powerfull name of your God Enph ra, that you at those our humble Requests and Addresses would be favorable and friendly unto us, as that whomsoever or whersoever we shall Invocate & move or call you forth to Visible appearance and our Assistance, you would be thereby moved & Desired and appear Visibly unto us in this ~~C C~~, which stand here before us or otherwise personally to appear out of the same Visibly here before us, and soe that we may plainely see you, and Audibly hear you speake unto us, and by such your friendly and Verball Converse with us, to make us partakers of that undefiled Knowledge & true Sapience, which by nature and office given you of the Highest may by such your Angeliall Ministry be Revealed given or administered unto us: Hear us therefore O ye sacred Angelicall powers of Light or Celestially Dignified Spirits of the Ayre Phan. Harp. Rapel. Aphar, we doe yet further, in this great name of your God Enphara, and by the force, power and Efficacy thereof, Earnestly Entreate and humbly beseech you to grant those our Supplications and petitions, and that all or any of you, that we shall at any time hereafter Invocate, move or Call you forth to Visible appearance, would readily and forthwith move, Descend and Visibly appear unto us, whomsoever we shall Invocate, call forth or move you thereunto in this C C. Standing here before us, or otherwise out of it, as it shall please God and you, his ministers of Divine Grace, and as best befitteth or shall be most Convenient or Beneficiall for us, or unto us, in these our Actions and Operations, Speaking Audibly unto us, and also thereby —

of the same Visibly here before us, and see as that wee may plainely see you, and Audibly hear you speake unto us; And by such your Spirituall Revelations unto us to make us partakers of that true Knowledge and Sapience, which by nature and office (given you of the Highest) may by such your Visible appearance and Verball Converse, be shewed forth and given to us, and farthermore also that in by & through this great and powerfull name of your God Vnenax and the force and Vertue thereof, wee doe Likewise Earnestly Invocate and Entreate you, to doe, Accomplish, and fulfill whatsoever (accordingly and is by nature and office given you of the Highest) wee shall Request and Command you: Hear us therefore O yee Benevolent Angells or Dignifyed Spirituall powers of the Ayre, serveing in Orders, degree and Mansion as aforesaid. Aira Ormen, Reseni, Izodenar, yee doe yet further in this great name of your God Angepoi, and by the Vertue and Efficacy thereof Earnestly Invo: cate and Entreate you, to yeild up and give unto us yor Assuredly, firme, free, and Obleiged consent herein, that all or any of you, which wee shall at any time hereafter In: vocate, move or Call forth to Visible appearance would ~~de~~ Certainly without any Tarrying or Delay, Immediately move Descend, and Visibly appear unto us in this C.G. Standing here before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most Beneficiall

Beneficiall convenient and fitt for us, in these both our present and Other our future Actions and Operations, and to speake plainely unto us so as that wee may sensibly hear you, and Understand you, Directing and Instructing us, in the true Knowledge, and Judgment of that yor Spirituall Sapience and Science given you of the Highest. And in this undoubted true and great name of yor God Vnenax, and by the Vertue and power thereof, whereby wee also Earnestly Invocate and Entreate you, not onely to Reveale, Declare, shew forth and make Knowne unto us, the true and Apprehensive Knowledge of all such Occult and mysticall Arcanaes, in physick and of whatsoever else Relates thereunto as are unknowne of mankind, but also doe whatsoever wee shall further Command, Request or Desire to be Done for us. Relating to the said Science and our benefitts therein (as you by office are of the Highest accordingly preordained and appointed: All which your Obedience Readily and willingly fulfilling and accomplishing unto us, as here wee have in the powerfull and true names of your God Earnestly Entreated and besought you, shall be a song of Honour, & the praise of your God in yor Creation [illegible] Amen

Invocation by way of humble supplycation and petition, made to the four Benevolent Angells or Angelicall powers of Light, placed in Orders and set over the second Lesser Angle or Division of the great

bo fittoth or shall bo most convonient for us, or unto us, in those our Actions and Opperations, spoaking Audibly unto us, and also thord by Directing and instructing us, in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) wherein also he hath accordingly by Order and office Ordained and appointed you, and this your Angelicall ~~Sapience or~~ Benevolence, in Celestiall grace and Charity, ~~by~~ thus given and granted unto us, and also in the Accomplishment and fulfilling of those our humble Desires and Requests and whatsoever else shall be Requisite and fitt for us to know, shall be a song of honor, & the praise of your God in your Creation, Amen — — — — —

Invocation, By way of humble Supplycation & petition, made to the four servient Angells or Dignified Spirits of the Ayre, placed in Orders, and serving in the first Colsor Angle or Division of the great Quadrangle or Table of the North, Aira, Ormen, Reseni, Izodenar, who are moved and called forth by the great and powerfull name of God Angepoi, & constrained to do what they are Commanded, according to their office, by the great name of God Vnenax,

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O yee Angelicall powers of Light or Dignified Spirits of the Ayre Aira, Ormen, Reseni, Izoden-; or serveing in Orders under Superiour powers your most high and Omnipotent God Angepoi, in the first

first Colsor Angle or Division of the great Quadrangle or North part of the Ayre, Respecting the like part or point of the Compass, appropriated to the Earth, accordingly as you therein are placed more Inferiour and subservient, and unto whom is given of the Highest, by nature and office, the true Knowledge of Physick in all its parts, and the Curing of all Diseases whatsoever, that are incident to humaine bodyes, and to Revele henceforth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth, by the great name of your God Vnenax, commanded therunto (you the Servants of the Highest) and the same your God, and Reverently here present in his holy fear, Do Earnestly Entreate, call upon, and move you all, O yee Benevolent Angells or Dignified powers of the Ayre, serveing in Orders, Degree and mansion as aforesaid, Aira, Ormen Reseni, Izodenar. Joyntly and Severally, Every and Each one for and by it selfe Respectively, In by & through this mighty and powerfull name of your God Angepoi, that you (at these our Earnest Adorations) Would be graciously willing and freindly unto us, that whensoever & wheresoever we shall Invocate, move or call you forth to Visible appearance and our assistance you then would Readily and Immediatly, forthwith at our Invocations move, descend, appear, and shewe selves (corporally Visible unto us, in this C ~~C~~ standing here before us, or Otherwise personally to Appear out (of the

or Table of the North. Boza, Ozab. Zabo Aboz,
by the great and powerfull name of God. ENBOZA.

Olfee great and glorious Angells or Angellicall powers of Light Boza, Ozab, Zabo, Aboz, governing or sett over the first Ester Angle, Division, or Quarter of the great Quadrangle of North part of the Ayre, Respecting the left part or point of the Compass, appropriated to the Earth, I rouing your Most high God ENboza in Orders and office accordingly as yt (by Celestiall Dignification) and in place and power, more Ayerially Superiour (vnto whom is given also of the Highest) by nature and office the true Knowledge of the Knitting together of natures, & also as well the Destruction of nature, and of things that may perish as of Conjoyning and Knitting them together: & to Revealed them forth, and Communicated the same (by your Angelicall ministery) unto Mankind Living on Earth, whomsoever you shall be invocated or Moved thereunto: wch the Servants of the Highest (and of same your God) and Reverently here present in his holy fear, Doe Earnestly Entreate, humbly Beseech and move you all, O you Angells or Angelicall powers of Light or Celestially Dignified spirits of the Ayre, governing in Orders Degree and mansion (as aforesaid) Boza, Ozab, Zabo, Aboz, Joyntly and Severally, Every and Each one for and by it self Respectively, in by and through this mighty and powerfull name of your God Enboza, that you (at these our humble

humble Requests and addresses) would be favorable and freindly unto us, as that whensoever or whersoever, wee shall Invocate, move or Call you forth to Visible appearance and our Assistance, you would be thereby moved to Descend, and appear Visibly unto us, in this C:G: which stand here before us, or Otherwise personally to appear out of the same Visibly here before us, and soe as that wee may plainely see you, and audibly hear you speake unto us, and by such your freindly & Verball Converse with us, to make us partakers of that Vndoubted knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelicall ministery be Revealed given or administered unto us; Wherefore we pray you by you Sacred Angelicall powers of Light, or Celestially Dignified spirits of the Ayre, by Degree and Orders Superiour and governing as aforesaid Boza, Ozab, Zabo, Aboz, wee pray you all further in this great name of yt God Enboza, and by the force power and Efficacy thereof, Earnestly Entreate and humbly beseech you, to grant these our humble supplycations and petitions, and that all or any of you, that wee shall at any time hereafter, Invocate, move or Call forth to Visible appearance, would Readily and forthwith, move, Descend & Visibly appear unto us, whomsoever wee shall Invocate Call, forth or move you thereunto, in this C: G: standing here before us, or Otherwise out of it, as it shall please God and you his ministers of Divine Grace, and as best befitteth

Region or Angle of the Ayre, with Like Respect also from thence to be had to the North point of the Compass, Angle part or Divition of the Earth; Wee the Servants of the most high God and Reverently here present in his holy fear, Doe humbly Beseech & Earnestly Entreate you, all & yee Angelicall Seniors **Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve**, in by and through this Emperially mighty and powerfull name **jezodhcha**, that Some one or all or any of you Joyntly and Severally Every and Each one for and by it selfe Respectively, would be so favorable and friendly unto us as that whensoever or whersoever wee shall Invocate, move or Call forth unto Visible appearance and our Assistance, you then would be thereby moved to Descend and appear Visibly unto us in this CG Sct here before us, and soe as that wee may plainly see you and Audibly hear you Speake unto us, And by such your friendly Society and Verball Converse with us, to Illuminate, Instruct, ~~Teach~~ Direct, helpe, Aide and Assist us, in all things whatsoever wee shall humbly Desire, beseech and Require of you, wherein by nature and office (given you of the Highest) you may or Can; Hear us therefore O yee Blessed Angels or Angelicall Seniors **Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve** and in the mighty name **jezodhcha** and by the Vertue, power, Influence, Efficacy and force thereof, wee Earnestly Entreate & humbly—

humbly beseech you to grant those our Supplycations and petitions, that all or any of you, which wee shall at any time hereafter Invocate, move or Call forth to Visible appearance, would then be favorable and friendly in Celestiall Charity & Benevolence, forthwith and Immediately at Such our Invocations and Earnest Requests accordingly of us, be thereby moved, And also to move, Descend, Visibly, appear, and Speake Audibly unto us, Either in this CG or otherwise out of this Sand, as it shall please God and you his Angelicall ministers or Celestiall Messagers of Divine grace & Light, and shall be most befitting, beneficiall and Convenient for us therein, and to administer unto us this Bountifull guift of all Earthly Benefitts & also indue us ~~with this gifts~~ with the gifts of true Sapience and Science, and as may or shall be fitt for us, and so Beneficiall unto us that wee may thereby live happily with Comfort during our continuance in this our Mortall Being. All wherein wee humbly Beseech and Earnestly Entreate of all and every of you Sacred Angells or Angelicall Seniors in the name of your God and King, wherein those your friendly And Benevolent workes (thus graciously communicated and given to us) shall be a Song of Honour, and the praise of your God in your Creation **Amen**— —

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelicall powers of Light, placed in Orders and Set over the first Letter Angle or Divition of the great Quadrangle or Table

powers of Light Celestially Dignifyed. And also that all other Dignifyed Servient and subservient Spirits, or Benevolent Ayds all powers, who are by nature & office friendly and good and Ordained (by Divine Appointment in the unity of the Blessed Trinity) for ye Use, Benefitt and Service of mankind of all Degrees and Offices, from the superiour to the Inferiour, in the Orders & mansion seruing the most High God, Vnder your Imperiall and Soveraine power, Authority, Command, Subjection, Service & Obedience, properly referred or appropriated to the North Angle of the Ayre, Respecting the Litle point of the Compass, Quarter, Angle or Division of the Earth, may by the force and power of our Invocations, be moved to Descend, and appear Visibly unto us, in this, C.C. or Other wise out of the same, as either Convenience or Necessity of the Occasion, shall Require, and y^t they may, at the Reading and Repetition of our Invocations or Calls on that account, by us made unto them, move Descend and appear before us, Visibly to the Light of our Eyes, and to Speake Audibly unto us as, that we may plainly and perfectly, both See and heare them, and friendly to Converse with them, fulfilling our Desires and Requests in all things, According to their Severall and Respective offices, and to serve us therein, and also Pray for us, as for the Servants of the most high God, w^t soever & whersoever & (where unto

wherunto, we shall at any time and place move them, Both in power and presence whose workes herein shall be a song of honour, to the glory and praise of the most High God, both in your and there Creation Amen—

Invocation by way of humble supplication & petition, made to the six Angells or Angellicall Lords L a i d r o m, A c z i n o r, or A c z o d i n o r, E l z i n o p o, A l h e c t e g a, E l h i a n s a, A c e m l i c e v e, by the great and powerfull name of their Imperiall King J Z O D H E H C A.

O Yee great and glorious Angells or Angellicall Lords L a i d r o m, A c z i n o r, E l z i n o p o, A l h e c t e g a, E l i h a n s a, A c e m l i c e v e, serveing the most high God E m o r, D i a l, H e c t e g a, before the mighty Angellicall monarch King J Z O D H E H C A in the Angle Region or Division of the North, and who are Dignifyed with Celestiall honor and Authority therein, and by office judging the government of the Angellicall King, thereby fulfilling the Divine will and pleasure of the Highest, in all things appointed and Committed to your Charge, & placed in Superiour Orders under the said Angellicall King, and governing over all other Elementall Spirits what- & all other soever, that in any wise hath power, mansion, Residence, Vrd & office, placed or Being, in the North part, Region

Humble, Supplication and petition made to the great King ICZODIEHCA, principall govdrnor and Celestiall Angolicall watchman, sett ovdr the Watch Towdr or Terrestiall Table of the North, by the 3 mighty and powdrfull namds of God Emor, Dial Hec tega,

O Thou Regall, great, mighty and powdrfull Angell of the most High, Immortall and Incomprehensible God of Hosts ICZODIEHCA, Who in the begining of time, by the Divine Decrid and Appointments of the Highest, in the unity of the Blessed Trinity, Govdrnor, Ovdrsedr, principall watchman, protector and Kooper thordof, from the malice misvsd, Illusion, Tomptation, Assaults, Surprizall, Theft or other wickid Encroachments, Usurping Blasphemy of the great Enemy of Gods Glory, and the welfard of mankind, the Devill and spirits of Darkenes, and as a gnaffle to Restraind thord wickidnes by ye Pitt of Gods bound less powdr and justice, to the intent that (they being put out into the Earth) thord Envious will might be bridled the Determinations of the Highest fulfilled, and his Creaturds kept within the Compass and measurd of Ordor, wid humbly Invocate Entreat and beseech you O you ye Royall Angell ICZODIEHCA. In by and through thosd potent mighty and great namds of ye God Emor, Dial Hecteda. to preserve Defend

Defend Keep and protect us, from the wickid Illusions, Envious tomptations, Violent Assaults or any other y Destructivd surprizalls of all Evill Spirits or Infernall powdrs: of Darknes whatsoevdr, and that wid may not be thrid by Dismayd, Vanquished or Ovdrcomd, and that by the Vertud powdr and efficacy of thosd said mighty namds of God Emor, Dial, Hecteda, O you great potent and Royall Angell, ICZODIEHCA, and by the trud Seale or Character of of your Creation, and by thosd Bannors Enignos or Trophyes of Honor and glory, bornd or standing before you, as both Divine, Celestiall, Angolicall, naturall and Royall Tokens and Testimonys of, Monarchy, majesty and Imperiall Authority, given & Confirmed unto you in the Begining of the world; And by the Influenc, efficacy force & Vertud thordof, wid most Earnestly Entreat and humbly beseech you to be gracious and frdindly untous hordin, and y for thermord likewise to helpe, Aide and Assistus in all thosd and such our Tomporall and Terrestiall opperations, affaires, and Concernes as whordin you may or Can, by ye Superiour powdr of that your Kingly powdr & Authority, (given you of the Highest) for the protection, Defence, preservation, Card, Conduct, Comfort, Support, Assistanc, Benefitt and usd of man kind living on Earth. And Amongst the Rest, wid also againe humbly Entreat and Earnestly Beseech you, that all thosd Six great Angells Called Angellicall Seniors, & all other govdrning or Superiour Angolicall and Elementall powdrs

Beforeus or Otherwise personally to appeare out of the same Visibly here before us and See as that wee may plainly see you, and Audibly heare you speake unto us, and by such yor Spirituall Revelations unto us, to make us partakers of yt true Knowledge and Sapience, which by nature & office (given you of the Highest) may by such your Visible appear:ance and Verball converse, be Shewed forth and given to us, and furthermore also that, In by and through this great and powerfull name of your God, Atapa, and the ×× force and Vertue thereof: wee Doe likewise Earnestly Entreate and Invocate you, to Doe, accomplish and fulfill, whatsoever (accordingly ~~and~~ as is by nature and × office given you of the Highest) wee shall Request and Command you; Heare us therefore O yee Benevolent Angells or Dignyfied Spirituall powers of the Ayre, serveing in Orders, Degree and mansion (as aforesaid) Expecen, Vasa, Dapi, Reniel, yee Doe yett further in this great name of your God, Iaasde, and by the Vertue and Efficacy thereof, Earnestly Invocate and Entreate you to yeild up and give unto us your Assuredly firme, free will, and Obleiged Consent herein, that all or any of you, which wee shall at any time hereafter, Invocate move or Call forth to Visible Appearance, would Certainly without any Tarrying or Delay, Immediatly move, Descend and Visibly appear unto us in this Crystall Standing here before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most Beneficiall Convenient & fitt for us

for us, In these both our present and Other our future Actions And operations, and to speake plainly unto us, So as that wee may Sensibly heare you and Understand you, Directing and Instructing us in ye true Knowledge & judgment of that your Spirituall Sapience and Science (given yu of the Highest) and in this undoubted true and great name of your God Atapa, and by the Vertue and power there:of whereby wee also Earnestly Invocating and Entreating you, not onely to Reveale, Declare shew forth and make Knowne unto us the true and Apprehensive × Knowledge of all such Occult and Mysticall Arcanaes in physick, and of whatsoever Else Relates thereunto, as are unknowne of mankind, but also Doe wt soever wee shall further Command, Request or Desire to be Done, Relating to the said Science and our Benefitts therein (as you by office are of the Highest) Acc:ordingly preordained and appointed; All which your Obedience Readily and willingly fulfilling & Accomplishing unto us as here wee have in the powerfull and true names of your God Earnestly Entreated and besought you, shall be a Song of honour & the praise of your God in your Creation, Amen,

you, that wee shall at any time hereafter Invocate, move or Call forth to Visible Apperance, would Readily and forth with at our Invocations move, Descend, and Visibly appear unto us, whensoever wee shall Invocate or move you therein unto in this. C: G: Standing here before us or Otherwise out of it, as it shall please God, and you his ministers of his Divine grace, and as best becometh or shall be most Convenient or beneficiall for us or unto us in the true Knowledge of that your Angelicall Sapience and Science (given you of the Highest) And wherein also he hath accordingly by ord: and office Ordained and appointed you, and this your Angelicall Benevolence in Celestiall grace and Charity, thus given and granted unto us, and also in the accomplishment and fullfilling of those our humble Desires & Requests and whatsoever Else shall be requisite and fitt for us to know, shall be a song of Honour and the praise of your God in your Creation Amen — — — — —

Invocation by way of humble supplication and petition made to the four servient Angells or Dignyfied Spirits of the Ayre, placed in Orders and Serveing in the fourth Lettor Angle or Division of the great Quadrangle or Table of the West. Expecen, Vasa, Dapi, Reni L, who are moved and Called forth by the great and power full name of God Jaasde, and Constringed therein to, to Doe what they are commanded accordingly to their office by the great name of God Adapt,

Angelicall powers of Light, or Dignifyed Spirits

Spirits of the Ayre Expecen, Vasa, Dapi Reni=
el. Serveing in Orders Under Superiour powers your most high and omnipotent God. Jaasde, in the fourth Lettor Angle or Division of the great Quadrangle or West part of the Ayre, respecting the like part or point of Compass appropriated to the Earth accordingly as you therein are placed more Inferiour and subservient, and unto whom is given of the Highest by nature and office, the true Knowledge of all Elementall Creatures amongst us how many kinds and therein us in the Creation ~~of Physick in all its parts and the Curing of all Diseases, which hereof is incident to humane bodyes~~ and to Reveale them forth, and give the same unto mankind living on Earth, whensoever you shall be moved and Called forth by the great name of your God Adapt, Commanded therein to; wee, the Servants of the Highest (and the same your God) and Reverently here present in his holy feare, Doe Earnestly Entreate call upon and move you all, O you Benevolent Angells or Dignifyed powers of the Ayre, Serveing in Orders, Degree and mansion as aforesaid Expecen, Vasa, Dapi, Reni L, Joyntly and Severally, Every and Each one for and by it selfe Respectively, In by and through this mighty and power full name of your God Jaasde, that you (at these our Earnest Addresses) would be truly willing and friendly unto us, yt whensoever and wheresoever wee shall Invocate, move or Call you forth unto Visible apperance, and our Assistance, you then would Readily and Immediately forthwith at our Invocations, move, Descend, appear and shew your selves Corporally Visible unto us in this C: G: standing here before us

Lord wee have in the powerfull and true names of your God,
Earnestly Entreated and Besought you, shall be a long
of honour, & the praise of your God in your Creation. Amen

Invocation by way of humble supplycation & petition,
made to the four Benevolent Angells or Angelicall powers
of Light, placed in Orders and sett over the fourth Letter
Angle or Division of the great Quadrangle or Table of ye
West Enlarex, Larexen, Rexenel,
Xenelar, by the great and powerfull name of God
HENLAREX.

O ye great and glorious Angells or Angelicall powers
of Light Enlarex, Larexen, Rexenel,
Xenelar, governing and sett over the fourth Letter
Angle, Division or Quarter of the great Quadrangle or West
point of the Ayre, Respecting the like part or point of the com-
passe appropriated to the Earth serveing your most high
God Henlarex, in Orders and office accordingly as ye
(by Celestiall Dignification) are in place and power more
Ayorially Superiour, Unto whom is given also of the Highest
by nature and office the true Knowledge of the Secretts of
nion Knowing ~~the Knitting together of natures, and also~~
~~as well the Destructions of nature and of things yt may~~
~~perish as of Conjoyning and Knitting them together &~~
and to Revealed, shew forth and Communicate the same (by ye
Angelicall Ministery) unto mankind liveing on Earth,
whom soever you shall be invocated or moved thereunto,
wee

wee the Servants of the Highest (and the same your God) and
Reverently here present in his holy fear, doe Earnestly Entr-
eate, humbly beseech, and move you all (yee Angells or An-
gelicall powers of light or Celestially Dignifyed Spirits of the
Ayre governing in Orders Degree and mansion (as aforesaid)
Enlarex, Larexen, Rexenel, Xenelar,
Joyntly and Severally, every and Each one for and by it selfe
Respectively, In by and through this mighty and powerfull name
of your God Henlarex, that you (at these our humble
Requests and addresses) would be favorable and friendly unto
us, as that whensoever or wheresoever wee shall Invocate
move or Call you forth, to Visible appearance and our
Assistance, you would be there by moved to Descend & Ap
pear Visibly unto us in this Circle which Stands here before
us, or otherwise personally to appear out of the same
Visibly here before us, and so as that wee may plainely
See you and Audibly here you Speake unto us, and by such
your friendly and Verball Converse with us, to make
us partakers of that undefiled Knowledge and true
Sapience, which by nature and office (given you of the
Highest) may by such your Angelicall ministery be Re-
vealed given or Administered unto us, Hear us therefore
O yee Sacred Angelicall powers of Light or Celestially
Dignifyed Spirits of the Ayre, by Degree and Orders
Superiour and governing as aforesaid Enlarex,
Larexen, Rexenel, Xenelar, wee Doe
yet further in this great name of your God Henlarex.
And by the force, power and efficacy thereof, to grant these
our Supplycations and petitions, and that all or any of
yee

Ayrd, Seruing in Orders Degrod and Mansion (as aforesaid) Iaco, Endezen, Fipo, Exarith, Joyntly and Seuerally, Every and Each one for and by it selfe respectively, In by and through this mighty & powerfull name of your God Maladi, that you (at those our Earnest Addresses) would be so truely willing and freindly unto us that whensoever wee shall Invocate, moue, or Call you forth unto Visible Appearance, and our Assistance, you then would Readily and Immediately, forthwith at our Invocations, moue, Descend, appear and show your selves Corporally Visible unto us in this Circle standing here before us, or Otherwise personally to appear out of the same Visibly here before us and so as that wee may plainely see you, and Audibly hear you speake unto us, and by such your Spirituall Revelations unto us, to make us partakers of that true Knowledge and Sapience, which by nature & office (given you of the Highest) may by such your Visible Appearance, and Verball Converse, be showed forth and given to us: And furthermore also that in by and through this great and powerfull name of your God Olad, and the force and Vertue thereof, wee Doe likewise Earnestly Invocate and Entreate you, to Doe, Accomplish and fulfill whatsoever (accordingly as is by nature and office given you of the Highest) wee shall Request and Command you, hear us therefore O yee Benevolent Angells or Dignifyed Spirituall powers of the Ayre, Serving in

in Orders, Degree and mansion as aforesaid) Iaco, Endezen, Fipo, Exarith, yee Doe yett further in this great name of yo God, Maladi, and by the Vertue and Efficacy thereof, Earnestly Invocate and Entreate yo, to yeild up and give unto us your Absolute, free & Obliged consent herein, that all or any of you which wee shall at any time hereafter Invocate moue or Call forth to Visible appearance, would Readily without any tarrying or Delay, Immediately move, Descend & appear Visibly unto us in this Circle Standing here before us, or Otherwise out of it, as it shall please God to give unto you, and thereby most Beneficiall, convenient and fitt for us, in these both our present and Other our future Actions and Operations, and to speake plainely unto us, soe as that wee may sensibly hear yo and understand you, Directing and Instructing us in yt true knowledge, and Judgment of that your Spirituall Sapience and Science (given you of the Highest) and in this undoubted true & great name of your God Olad, and by the Vertue and power thereof, whereby wee also Earnestly Invocate and Entreate you, not only to revoale, Declare, show forth and make known unto us, the true and Apparent Sensible Knowledge, of all such Occult and Mysticall Sciences, in physick and of whatsoever Else relates thereunto, as are unknown of mankind, but also Doe Whatsoever, wee shall further Command, request or Desire to be Done, Relating to the said Science and our Bonefitts therein (as you by office and of the Highest accordingly predordained and Appointed, All which your Obedience, Readily and willingly fulfilling and accomplishing unto us as there

God Hemagel, and by the forcd power and Efficacy thord of, to grant thosd our humblo supplycations, and that all or any of you, that wod shall at any time hordafter Invocate, move or Call forth to Visiblo appyrarancd, would Readily and forth with move, Dosc end and Visibly appear unto us, whonsoever wod shall Invocate, Call forth or move you thord unto, in this C. G Standing hord bofore us, Or Othor wiso out of it as it shall plcasd God and you his ministers of Divine Graed, and as best bofitteth or shall be most Convonient for us or unto us, in thosd our Actions or Operations, speaking Audibly unto us, and also thord by Dirdcting and Instructing us in the trud Knowlodge of that your Angolicall Sapiened and Scioncd given you of the Highest and wherein also he hath accordingly by Order and office Ordaind, and appointed you, and this your Angolicall Benevolence in Celestiall graed and charity, thus given & granted unto us, and also In the accomplishment and fulfilling of thosd our humblo Desires and Requests, and wSoever Else shall be Requisite and fitt for us to Know, shall be a Song of honour and the praiso of your God in your Creation. Amen — —

Introduction by way of humblo supplication and petition, made to the four servient Angells or Signifyed spirits of the Ayre, placed in Orders and Serving — — — — — —

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serving in the third Lesser Angle or Division of the great Quadrangle or Table of the West, Paco, Endeze, Jipo, Exarith, who are moved and Called forth by the great and powerfull name of God, Malade, And Constrained thereunto to Doe what they are commanded, according to there office by the great name of God Oiaad,

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Oyee. Angolicall powers of light or Signifyed Spirits of the Ayre Paco, Endezen, Jipo, Exarith, serving in Orders under Superiour powers your Most high and Omnipotent God, Malade in the third Lesser Angle, or Division of the great Quadrangle or west part of the Ayre, Respecting the like part or point of the Compass, appropriated to the Earth Accordingly, as you therein are placed, more Inferiour And Subservient, and unto whom is given of the Highest by nature and office, the trud Knowledge of transformation and transplantation, ~~of Physicke in all its parts and of curing of all Diseases which are Incident to humane Bodyes~~ and to Revcale them forth and give the same to mankind Living on Earth, whensoever you shall be moved, and called forth by the great name of God, Oiaad, Commanded thereunto, wee the Servants of the Highest (and the same your God) and Reverently here present in his holy feare, Doe Earnestly Entreate, Call upon and move you all, Oyee Benevolent Angells or Signified powers of the Ayre,

your Obediencendadily and willingly fulfilling and accomplishing unto us (as thow wod have in the powrfull and trud namds of your God, Earnestly Entreated and besought you, shall be a song of honour and the praise of your God in your creation, Amen,

Invocation, by way of humble supplycation & petition, made to the your Benovolent Angells or Angelicall powers of Light placed, in Orders and Office over the third Lotsor Angle or Division of the great Quadrangle or Table of the West. Magel, Agelem, Gelema, Lemage, by the great and powrfull namd of God HEMAGEL, — — — — —

O! glorious and great Angells or Angelicall powers of Light Magel, Agelem, Gelema, Lemage, governing or Office over the third Lotsor Angle, Division or Quarter of the great Quadrangle of the West point of the Ayre, respecting the like part or point of the Compass, appropriated to the Earth, Invoking your most high God Hemagel, in Orders & office Accordingly as you (by Celestiall Dignifycation) are in place and powr more Aydrially Superiour unto whom is given also of the Highest) by nature & office the trud Knowledge of mechanicall Crafts w soevr of the Knitting together of natures and also as well the Destruction of natur and of thing that may perish as of Conjoyning and Knitting them together And to Revale thow forth and Comunicate y same,

same (by your Angelicall Ministery) unto mankind living on Earth, whensoevr ye shall be Invocated or Moved thirdunto, Wod the Servants of the Highest, and the same your God, and Reverently here present in his holy fear, Wod Earnestly Entreat, humbly besech and move you all & yod Angells or Angellicall Spirits of Light, or Celestially Dignyfyed Spirits of the Ayre governing in Orders, Degrod and mantion as aforsaid) Magel, Agelem, Gelema, Lemage, Joyntly and Severally, Every and Each one for and by it selfe Respectively, In by and thrugh this mighty and powrfull namd of your God Hemagel that you (at these our humble Requests and Addresses) would be favorable and frendly unto us, as that whensoevr or Whersoevr wod shall Invocate, move or call you forth to Visible appearance and our Assistance, you would be there by moved to Descend, and appear Visibly unto us in this C:G: which stands here before us, or Otherwise personally to appear out of the same, Visibly here before us, & so as that wod may plainly see you, and Audibly hear you speake unto us, and by such your frendly and Verball Converse with us, to make us partakers of that Undefiled Knowledge, and trud Sapience, which by nature and office given you of the Highest may by such your Angelicall Ministery be Revealed, given or administered unto us, Hear us therefore yod Sacred Angelicall powers of Light, or Celestially Dignifyed Spirits of y Ayre, by Degree and Orders Superiour and governing as aforesaid Magel, Agelem, Gelema, Lemage, wod God yett further in this potent namd of your God

God

of the West Angle of the Ayre together with those
Royall, great & powerfull presidentiall Spirits by name
Called Gordor[illegible]. & all Other Superiour
Spirits bearing Command over the more Inferiour
Servient and Subservient Spirits from Degree to
Degree Residing and serving under you in the West
Region Angle Division or Mansion of the Ayre, to
Command Constraine & Compell those Spirits
who by name are Called [illegible]
[illegible]; and all Other Spirits of great power
Bearing Rule in your Orders, or Mansion (as afore
said) to serve and assist us in all and every such of
our Operations and affaires, according to their
Orders and offices, as wee shall by Certaine Invoca
tions, Request and Command them: and amongst
the Rest to command, Constraine, send or Enforce
to come and appeare unto us Either or Both of those
Spirits who by name are Called [illegible] who is
said by office to be a Messenger attending the Regal
Spirit [illegible] in the West Angle or Mansion of
the Ayre: And also the Spirit by name Called
Who is Differently said to be a messenger or familiar
Spirit subservient & Subject in Orders under
and Residing in the west Angle and Mansion of the
Ayre forthwith and immediately at our invocation
to move and Appeare in faire and Decent forme & in

his no wise hurtfull Dread full, Terrible, or affright
full unto us, or this place, or to any other person or
place whatsoever, but in all humility & Bronity
Visibly to the sight of our Eyes, in some one or other
of those [illegible] standing here before us, & to make
true & faithfull Answers unto all such our Demands &
Requests, & to fulfill and accomplish all such our desires
as wee shall by invocation Declare that Large in the
Contents thereof, Expressly shew forth & move unto
them without Delay, Delusion or Disturbance whereby
to surprise or assault our Bodies with fear and
Amazements, or in any wise to Obstruct or hinder
the Effects of those our present Operations, by any
subtile Crafts or illusions whatsoever [illegible]
[illegible] Spirits, of great power, who by name are Called
[illegible] together with
all other Spirits of great power, Residing & bearing
Rule in the West Angle, or mansion of the Ayre under
the Royall Spirit, [illegible], who is said to be King and
governor therof next under the more Superiour Spirit
[illegible] the prince of the Ayre, & governing in the
4 Angles thereof East West North and South, with
their principall Kings, & all other Spirits from the
Superiour to the Inferiour, Residing and bearing office
according to Each and Every of their Severall and
Respective

Respective Degrees, & of whordin they are by Divine, Appointment now Orderly placed: — Know ye then O ye Spirits [illegible] & [illegible] togethor with all Others ye Regal, & Superiour Spirits by Ords and offices Governing and Bearing command over Others the Subservient & inferiour Spirits, from Degree to Degree in the west Angle or Mansion of the Ayre and the Servants of the most high God being Dignified, Armed fortified and supported through Divine grace in the holy Trinity, with Celestiall power & Authority, Do in the name of your God, & of your high Princes [illegible] & of your Princes [illegible] the Supream head of your Ords, & by Every and Each of your Severall & Respective Seals or Characters & the Vertues and power thereof: Exercise Conjure: Command Constraine; & Call forth & move you, Call up Spirits by name as afforesaid [illegible] togethor with all Others, the Superiour Spirits Governing by Ords and offices as before is said: to command Constreine, & Compell the Spirits by name Called [illegible] who is said to be a Messenger, under ye Great Spirit [illegible], King of the West Angle or Mansion of the Ayre: And also the Spirit who by name is Called [illegible] who is Differently said to be a

to be a Messenger or familiar Spirit, Subservient, & Subject also in Ords under [illegible] & Residing in the west Angle, or Mansion of the Ayre: or any other Spirit or Spirits residing in the west Angle or Mansion of the Ayre, as afforesaid: immediatly and forthwith, at our present invocation, to move and appeare in faire and Decent forme, not in anywise hurtfull, Dreadfull, terrible, or affrightfull unto us, or to this place, or to any other person or place whatsoever. but to come and Appeare in all humility & Sobriety in those [illegible] or any one of them, Let for that purpose here before us being one usuall way of Resolveing & inclosing of Spirits to the Visible light Service and Assistance of the sons of men: & to show forth true & Visible Signs unto us, for going their coming and Appearance or Whereby to appear out of them, Visibly here before us, as shall be most Beneficiall & Best Convenient for us, in all or any such our Operations & Affaires, as the Necessity therof shall Require & as accordingly shall in any wise properly appertaine to their Ords and offices, & to make true and faithfull Answers unto us speaking plainly so as we may hear & understand them, and also to fulfill performe, & accomplish unto us, & to Serve & Assist

BRITISH MUSEUM

DEPARTMENT MANUSCRIPTS

CATALOGUE SLOANE 3824. ORDER SCH 38308

AUTHOR —

TITLE ASTROLOGICAL AND MAGICAL TREATISES.

PLACE & DATE OF ORIGIN —

INCHES 1 2 1 2 3 4 5 CENTIMETRES

British Museum Photographic Service, London

START

END

BRITISH MUSEUM

DEPARTMENT MANUSCRIPTS

CATALOGUE SLOANE 3821. ORDER SCH. 38307.

AUTHOR —

TITLE TRACTATUS MAGICI ET ASTROLOGICI.

PLACE & DATE OF ORIGIN —

INCHES 1 2 1 2 3 4 5 CENTIMETRES

BRITISH MUSEUM PHOTOGRAPHIC SERVICE, LONDON

And by the great names of God Governing
the plannet Hod Elem Elojah I do againe
and againe powerfully without Delay
Lingering or tarrying Strictly Charg that
you defer not one minut Longer to Serve
us & Really fulfill all that is appropriated
and belonging to your Charg under the
plannet Luna or the Moon Malcha
Malcha: Malcha: gird up Move & Com
forth faithfully Answer to all that belongs
to your Hierarchy office or order
being armed with power from above
Malcha behold the Exorcist the Image
of the very Idea the Microcome by
Hod Elem Elojah by ogimosi who
Sitteth upon the throne all that hath bin
now is and ever shall be by the patriarchs
and prophets by the great banner Scham
Ramphora by heaven earth hell Malcha
thou blessed Intelligence of Luna by
all aforesaid Move Move Move Come forth
& visibly show thy Selfe at this very minut
as you will answer the Contrary being
high Misdemeanour at your perrell before
him who shall Com to Judg the quick and ye dead
& the world by fire fiat fiat fiat for why we
are servants of the Same ye God & true worsh-
ipers of the highest wherefore be friendly unto
& do for us as for the servants of the highest
whereunto in his name we do againe earnestly
Request vigorously & undeniably Move you
both in power & presence unto us & work o you Royall Spirit
Malcha whose friendship shall be a song of
honour and the praise of your God in ye
Creation AMEN

Most high god in youre Respective orders
and office as Mediums of Divine grace
and Marcy and as in Chaly Commanded &
Appointed we the Servants also of the
highest Reverently here present in holly
feare do Earnestly Beseech humbly Request Strongly Invocat Call forth & powerfully Move Move you to visible Appearance in by and through these Excellent
Ineffable great Signall Sacred divine
Names of youre God Hod Elem Elojah
Imortall the omnipotent Immortall Immense in Comprehensible and Most high
god Lord of hosts Sebaoth before whom
the whole quire of heaven Continually
Singeth OMAPA LAMAN Hallelujah
by yᵉ Seale of yᵉ Creation being the Mark
or Character of hollyness unto & by the
Great Mistery virtue force and power
Efficacy & influence of all we do Strangly Invocat Confidently Call forth and
powerfully Move you o you benevolent
Intelligence or Angelicall Mediums
of Light Celestially dignified who by
Name are Called Micha with all others the
precedent & Servient Angels or Medium
of Light Celestiall Dignified by degree &
office in generall & particularly Appertaine
ing

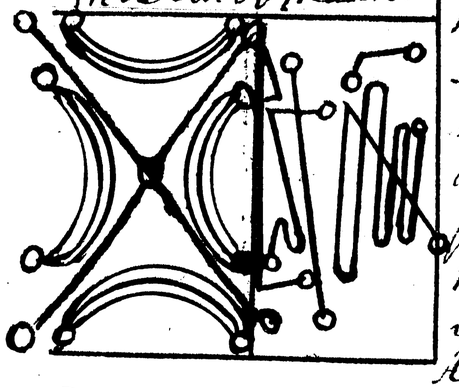
ing to youre hierarchy Mansion or place
of Residence to visible appearance Move
therefore o you benevolent Intelligence
Malcha with all others of youre order
office Hierarchy or Mansion Joyntly
and Severally as aforesaid give up and Come
away yether youre Self or Selves Accordingly together and Some one or Either More of
you as it shall please god of his Especiall
favour grace & permition is given to you
and also accordingly decend from youre
Mansion or place of Residence or wheresoever else you may be otherwise officiating
Chancely Absent therefrom & Immediatly
forthwith appear visibly here before us
in this C S or G R standing here before us
& through the same to transmitt yoʳ true &
Reale presence in Splendid Appearance
plainly unto our Sight of our Eyes & or
youre voyces unto our Eares yᵗ we may not
only See you but Audibly here you speak
unto us & yᵗ we may Converse with you
or other wise forthwith Appeare out of
the same visibly upon this table or
fairely upon the floor and Show playnly
& visible unto us a sufficient Signe or
token of your Coming and Appearance
therefore we do Intreat you & undeniably
Request you Clealy Constrain Command
and powerfully Move you o you Royall
Intelligence Malcha who art truly
ascribed to yᵉ planet Luna or yᵉ Moon

And

The Good Angel or Blessed Intellige[nc]

Ascribed to the planet Luna or the Moon vocator Malcha and the geod powerfull and Mighty Names of god governing ilas Glod Elem Elojah and whose Seale or Character or Banner is her Dirated and Showed forth to which the Blessed Intelligones Malcha boarth obadience and Must for Ever Stick Close - - -

The seal of Malcha



thy good Intelligonce Malcha and Hierarchy thereunto belonging as of the Nature of the planet Luna or the Moon whose by position it is both Assentially and Accidentially very well Dignified and fortified and by office and Assisting to Mak Many yearly Gratefull amiable pleasant Chearfull homadge Removing all Malice and Ill will Causeth Security in Journy Increasing riches and Health of Body Driveth away Enemies and all Evell things whatsoe ever from any place or what place thou pleaseth if by the true Rudy of Sophick or Magick all thou Canst Call forth

Reverently

Roundarly Move Convey or have Community with thy Blessed and good Angell Malcha by visible Appearance true and Real presence or that Can be truly dignified and Characterised with thy true Seale or Character unto which he Bearing obadiance Must & will for Ever give his Attendance and obay when Solicited & where so ever we shall Request Constraine and Call him forth by the true Rules of art as afforesaid

Invocation Moveing & Calling

Forth to visible appearance the Blessed Intelligones Malcha by the forse of the following Invocations -

O you benevolent Intelligenced of celestiall Light dignified & by Nature Angelical who are known By & Called by the Name Malcha and said to be of the Nature & office of the 7th Star Called Luna or ye Moon whose by celestiall position it Shall be both Essentially and Accidentially well dignified and fortified with all other good Substitut the presidant Intelligences or dignified powers of Light properly Residing or otherwise Appertaining to your Mansion order Hierarchy from the Supereme to ye Inferiour & Secondary the

Most

Youre Selfe or Selves accordingly together and
Some one or either More of you as it shall please god
of his Especiall grace & permition is given to
you & also accordingly Descend from youre
Mansion or place of Residence or Wheresoever
Els you May be otherwise officiateing
Chancely Absent therefrom & Immediately
forthwith appeare visible here before us in this C S or G R Stand
ing here before us & through the same to trans-
mitt youre true & Realy personall resplendent
Appearance plainly unto ye Sight of our Eyes
or else youre voyces unto our Ears that we
may Not only visibly see you but Audibly
here you speak unto us & yt we May Con
verse with you or otherwise forth with App
eare out of them visibly upon this table
or faireley upon the floore & Shew plainly
& visible unto us a sufficient Signe allso the
of yr Coming & Appearance therefor we Do
Intreat you & undeniably Request you
Charg Constrain Command & powerfully
Move you o you Royall Intelligence Tiriel
who art Truly Described to the planet Mercury
and by the great Names governing ye planet and of God Din Doni
Asboga I do again & again powerfully
without any Delay Lingering or tarring
Strictly Charg that you Defer Not on Minut
Longer to Serve us & Really fulfill all
yt is appropriated & belonging to youre
Charg under the planet Mercury Tiriel
Tiriel Tiriel give us Move & Come forth
faith fully Answer to all that belongs to

youre

Hirarchy chy office or order I being Armed
with power from above Tiriel behold the
Exorcist the Stamp of the very Idea the
Micrecosme By Din: Doni: Asboga
by Egim OSI who sitteth upon the throne by
all that hath bin Now is and Ever Shall be
by the patriarchs & prophets by the great
Banner Schemhamphora by heaven
Earth & hell Tiriel thou Blessed Intellig=
ence of Mercury by all aforesaid Move
Move Move Come forth and visibly Shew
thy Selfe at this very Minut or you will
Answer the Contrary being high misde=
Meanour at youre perill before him
who shall Come to Judge the quick and the dead the World by fire
fiat fiat fiat for why we are Servants
of the Same youre god and true Worshipers
of the highest whom fore besiedgedly unto us
and Do for us as for the Servants of the Most
highest whereunto in his Name we Do —
again Earnestly Request Urgantly and
undeniable Move you both in power and
persone o you Royall Spirit Tiriel whose
friendship unto us hereing & workes —
shall be a song of honour and the
praise of youre god in youre Creation

AMen

Can Converse and have Community with him by visible Appearance or personall presence or that can be truely dignified & Characterized with his true Seale or Character unto which [illegible] he Bearing obedience Must & will for ever give his Attendence & obay whensoever we shall Request Constraine & Call forth by the Rules of Art as aforesaid — — — —

An Invocation Moveing & Calling fforth to visible appearance the blessed Intelligence Tiriel by the force of the ffollowing Invocations — — — —

O you Benevolent Intelligence of Celestiall Light dignified & by Nature Angellicall who who are Known or Called by the Name Tiriel and Said to be of the Nature & office of the planet or Star called Mercury when by celestiall position it shall be both Essentially and Accidentally well dignified & fortified with all other ye Substitute there present Intelligences or dignified powers of Light properly belonging Resideing in or otherwise appertaining to ye Mansion order hierarchy from the Superiour to the Inferior & Saluteing the Most high god in ye Respective orders & offices as Mediums of divine grace & Mercy & as In Charge Commanded & appointed are the Servants as also of the Highest Reverently here present

present

present in his holly feare do Earnestly beseech humbly Request Strongly Invocate Call forth & powerfully move you to visible appearance in by & through those Excellent Sacred & divine Names of ye god: Dm Dony: Asboga: Even ye omnipotent Immortall Immence Incomprehensible & Most high god & Lord of Hosts Jehovah before whom the whole quire of heaven continually singeth: Omappa Laman: Hallelujah and by the Seale of your Creation being ye Mystical Character of hollyness unto you & by ye great Mysterious vertue force power Efficacy & Influence of all we do Strongly Invocate Confidently Call forth & powerfully Move you O you Benevolent Intelligence or Angellicall Medium of Light Celestiall dignified who by Name are Called Tiriel with all others the presedent and Servient Angels or Mediums of Light Celestially dignified by degree and office in generall and particular Every & each on for and by it Selfe Respectively Apertaining to ye hierarchy Mansion or place of Residence to visible Appearance Move therefore o you Benevolent Intelligence. Tiriel with all others of your order office Hierarchy or Mansion Joyntly & Generally as aforesaid gird up & Gather together your

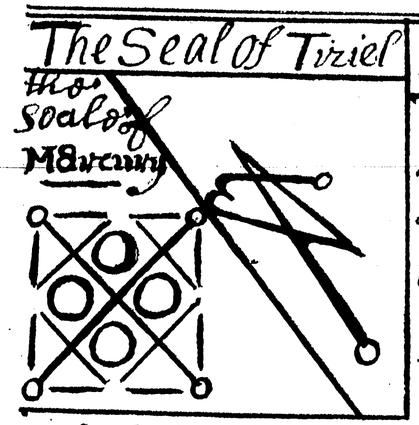
your

Strictly Charg that you defer not one Minut Longer to Serve us and Really fulfill all that is Appropiated and Belonging to your Charg under the planet venus Hagiel: Hagiel: Hagiel gird up Move Com forth and faithfully Answer to all that belongs to your Hierarchy office or order Being armed with power from above Hagiel behold the Exorcist ye Stamp of the very Idea the Microcosme by Saday Dagiel by ogim osi who Sitteth upon the throne by all that hath bin Now is and Ever Shall be by the patriarks and prophets by the great Bamler Schem hamphora by heaven Earth hell Hagiel thou Blessed Intelligence of venus by all afforsaid Move Move Move Com forth and visibly Shew thy Self at this very Minut as you will answer the Contrary being high Misdemeanour at ye perrall before him who shall Com to Judg the quick and ye dead and the World by fire fiat fiat fiat for why we are the Servants of the Same your god & true worshippers of the Highest wherefore be friendly unto us & do for us as for the Servants of the Highest wherefore unto in his Name we do again Earnest by Request urgently & ordoniably Move you both in power & presence O you Royall Spirit Hagiel whose friendship unto us bearing & works shall be a song of honour & ye praise of your god in your Creation

AMen The

The Good Angel or Blessed Inteligence Ascribed to the planet Marcury vocated Tiriel and the great powerfull & Mighty Names of god governing it are: Din: Doni: Asboga and whose Seale or Charactor as a banner is here Dinoted and Showed forth to wth the Blessed and good Intelligence Tiriel beareth obadiance and Must for Ever Stick Close

The Seal of Tiriel



this good Intelligence Tiriel and Hierarchy thereunto belonging & are of the Nature of the planet Marcury when by possition it is both Essentially and Accidentially very well Dignified and fortified and by office are Assisting to render A person gratfull fortunat pleasing to all parsons Doe what he pleaseth it bringeth gains prevents povertie conduceth to Memory understanding & divination giveth Eloquent utterance gravity of Speech quickness of understanding. prudence in Managing temperance in perseuing thankfullness in receiving and grace in using all such Instructions or Matters of Occult things by dreams or all Occult Matters in phylosophy weightly Moving him forth or if you

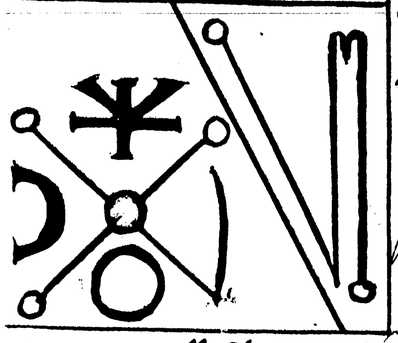
Can

Grace and Mercy & as in Charge a Commanded
and appointed we the Servants also of the high
est Reverently here present in holly feare
do Earnestly beseech humbly Request Strongly
Invocat Call forth & powerfully Move you
to visible apearance in by and through these
Excellent Ineffable great Signall Sacred & divine
Names of youre god Saday: Dagael Even
the Omnipotent Immortal Immence In
Comprehensible & Most high god & Lord of hosts
Jehovah: before whom the whole quire of
heaven Continually Singeth Omappa=
laman=Hallelujah & by the Seale of youre
Creation being the Mark or Character of holliness
unto you & by the great Mystery vertue force &
power Efficacy & Influence of all we Do Strong
ly Invocat Confidently Call forth & powerfully
Move you O you benevolent Intelligence or
Angellicall Mediums of Light Celestially
Dignified who by Name are Called Hagiel
with all others the presedent & Salucient Angels
or Mediums of Light Celestially dignified
by degree and office in Generall & particular
Every & Each one for and by it Self Respectively
Appertaining to youre hierarchy Mansion
or place of Residence to visible Appearance
Move therefore O you Benevolent Intelligence
Hagiel with all others of youre order office Hie=
rarchy or Mansion Joyntly & Severally as
Afforesaid

Afforesaid gird up together youre Selfe or
Selves Accordingly together & Some one or Either More
of you as it Shall please god of his Speciall grace
and permition is given to you and also according
ly descend from yor Mansion or place of Re
sidence or wheresoever Else you may be
otherwise offitiating or Casually absent
therefrom & Immediatly forthwith appear
visibly here before us in this C S or G R
Standing here before us & in and through
the Same to transmit yor true and Reale
persona in Splendid Appearance plainly
unto the Sight of oure Eys and yor voyces
unto oure Ears that we may visibly
Se you and Audibly heare you Speak
unto us and that we may Converse with
or otherwise forthwith Appear out of
them visibly upon this table or fairely
upon this floor & show plainly & visibly
unto us a sufficient Signe or taste of yor
Coming & appearance therefore we Do Entreat
you & undeniably Request you Charg Con
strain Command & powerfully Move
you O you Royall and Amicable angell
or blessed Intelligence Hagiel who
are truly Ascribed to the planet Venus
and by the great Names of god governi
ng that planet Saday: Dagael:
Jehovah I do again & again powerfully
without any delay Lingering or tarrying
Strictly

The Good Angel or Blessed Intelligence Ascribed to the planet Venus vocated Hagiel and the great powerfull and Mighty Name of god governing it and Sadaj: Dagael: and whose Seale or Charactor or Banner is here Pinoted and Showed forth to which the Blessed Intelligence Hagiel beareth obadience & must for Ever Stick Close

The Seal of Hagiel



This good Intelligence Hagiel & Hierarchy there vnto belonging are of the Nature of the planet Venus which by possition it is both Agonially and Accedentially very well Dignified and forbified and by office and stifling to End all Strife procureth Concord procureth the Love of women helpeth Conception feedeth from Barrenes Causeth Abillity for Generation dissolveth Inchantments Causeth peace betwixt Man & woman Maketh all kind of Animals and Cattle fruitfull helps that are Evill disposed them to good nes this good Intelligence is very Affable and Courteous and Ready to Succour the Sons of men upon Earth who Can by the True

True rules of Sophyck or Magick call forth Mone Country or hand Communicity with him by visible Appearance or personall presence or that Can be kindly dignified and Charactorized with his true Seale or Charactor vnto which he Barding Obadiance must and will for Ever give his Attendance and obay whensoever & whersoever we shall Request Conspeare & Call him forth by the true Rules of Art as afforesaid

Invocation Moveings Calling forth to visible Appearance the Blessed Intelligence Hagiel by the force of the following invocations

O you Benevolent Intelligence of Celestiall light Dignified and Dignatured Angellicall who are known or Called by the Name Hagiel & said to be of the Nature & office of the planet or star called Not, Venus which by Celestial possition it shall be both Agonially & Accidentially well Dignified and forbified with all other your Subsidiats the presidents Intelligences of Dignified powers of Light principally residing in or otherwise appertaining to yt Mansion or orders orders Hierarchy from the Superiour to the Inferiour Tormenting the most high god in yt respective orders and office as Mediums of Divin

Grace

God yondenning that planet Eloh El Eloben
Jehovah Jdo again & again powerfully without any
Delay lingering or tarring Strictly Charg
that you Defer not one Minut Longer
to Sand vs & Really fulfull all that
is appropriated and belonging to yd
Charg under the planet Solor the
Sun Nachiel nachiel: Nachiel gird yr
Mond & Comforth & faithfully Answer all
that belongs to yond Hierarchy office or
order I Bong Sand with power from
Abond, Nachiel behold the Ecliptik the
Stamp of the very Jdea the Microcos=
mo by: Eloh: El Eloben By ogim=os
who Sitteth upon the throne by all that
hath bin Now is and Ever Shall be by yd
patriacks & prophets by the great Banner
Schemkamphora: by Baron Earth
hell Nachiel thou Blessed Intelligence of Sol
or the Sun by all aforesaid Mond Mond
Mond Comforth and Visibly Shew thy Self at
this very Minut as you will answer the
Contrary Bonds high Misdemeanour

AR

At yond porrall before him who Shall Com
to Judg yd quick and yd Dead and the world
by fire: fiat: fiat: fiat: for why we are
Sarvants of the Sand yd god and true Worship
=ers of the Highest whose ford be friendly unto
vs and Be for vs as for the Sarvants of the
highest whose Unto in his Hand we Do
Again Earnestly Request Vegantly and
Vndonially Mond yon both in power and
presance of yon Royall Spirit Nachiel
whose friendship unto vs hording and work
Shall Be a Song of honour and the praise
of yond God in yond Ca[illegible]

Amen

Charg Commanded & appointed we the Servants
allso of the Highest Soveraintly pedant in his holly feare
Doe Earnestly beseech humbly Request Strongly Jn=
vocat Call forth & powerfully Move you to visible
Appearance in by and through these Excellent
Jneffable great Signall Sacred Adorned Names of ye
God: Eloh: El Elo ben Jahovah Even
the omnipotent Jmmortall Jmmence &
Jncomprehensible and Most high god and
Lord of hosts Jahovah before whom ye
whole quire of heaven Continually Sing
=eth: Omappa=Laman Hallelujah and
by the Seall of your Creation being A
Marke or Charactor of Hollyness unto you
and by the great Mistery vertue force and
power Efficacy and Jnfluence of all we do
Strongly Jnvocat Confidently Call forth &
powerfully Move you oyou benevolent Jnte
lligence or angellicall Mediums of
Light ~~great~~ Celestially Dignified who by
Name are Called Nachiel with all others
the presedent ~~and~~ and Servient Angels or
Mediums of Light celestially Dignified
by degrees and offices in generall & perticuler
Every and Each ~~Agr~~ on and by it Selfe Respect
ively Appertaining to your Hierarchy Man
sion or place of Residence to visible App
earance Move therefore oyou benevo
lent Jnteligence Nachiel with all
others of ye order office Hierarchy or
Mansion Joyntly and Severally as

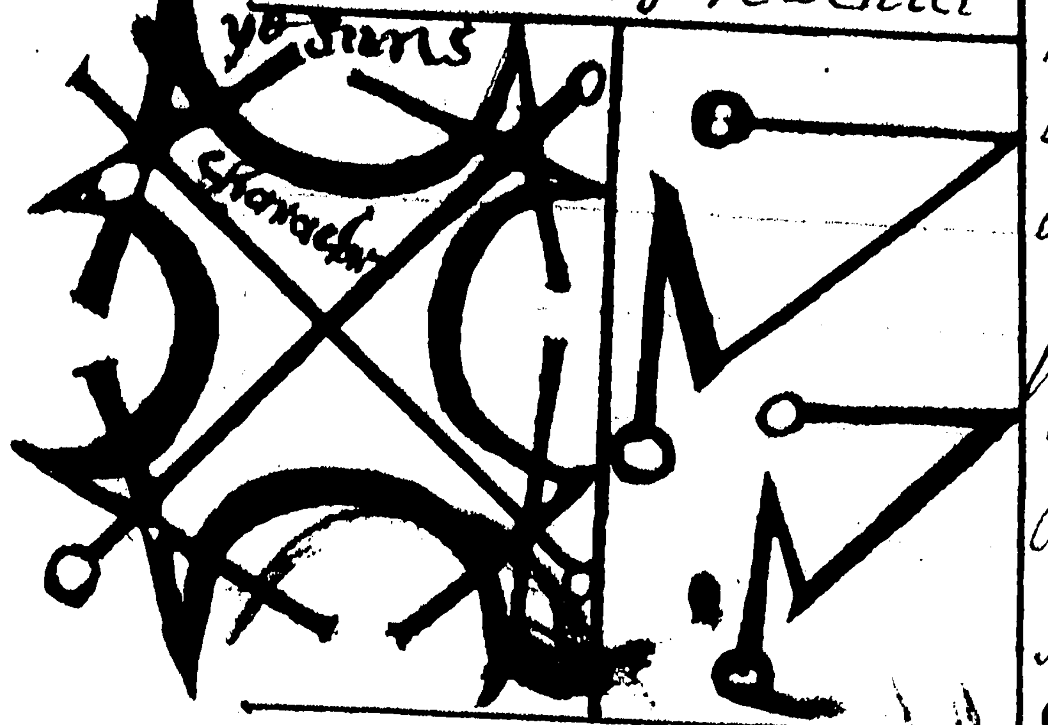
Afforesaid

Afforesaid give up and gather your Selfe or Selves
accordingly together and Some one or either More of you
as it Shall please god of his Speciall grace &
permition is given to you and also Accordingly
Decend from your Mansion or place of Resid
ence or wheresoever Else you may be other
wise officiating Chanceably absent therefrom
& Jmmediatly forthwith appeare visibly
here before us in this C S or G R Standing
here before us & through the Same to transmit
your true & Reall presence in Splendred Appear
ance plainly unto the Sight of our Eyes or
your voyces unto our Ears that we may not
only visibly See you but Audibly heare you
Speake unto us and that we may Converse
with you or otherwise forthwith Appeare out
of them visibly upon this table or fairely
upon the floore and Shew plainly & visibly
unto us a Sufficient Signe or teste of ye
Coming and Appearance therefore we do Entreat
you and undeniably Request you Charg Con
Straine Command and powerfully Move
you oyou Royall & Amicable angel
or blessed Jnteligence Nachiel who
art Truly Ascribed to the planet Sol
or the Sun and by the great Names of

God

The Good Angel or Blesed Intellygence Escribed to the planet Sol or the Sun vocator Nachiel and the Great powerfull and Mighty Names of god governing are Eloh El Eloben and whose Seale or Charactor as abannor is hear Dinoted and Shewed fforth to which the Blessed and good Intelligence Nachiel beareth obedience and Must for Ever Stricke Close - - - - - - -

The Seal of Nachiel



This good Intelligence Nachiel: and Hierarchy thereunto belonging are of the Nature of the planet Sol or the Sun when by possition it is Both Essentially and Accidentially very well Dignified and fortified and by office are assisting to gaine Renoun Amiable Acceptable patent in all his works and Equal Same man to Kings and princes Ellevating him to high Dwellings Inabling to Doe whatsoever he pleaseth to Send or Cause to be Carried Those who have Accation of a speedy Iurney to any part or place in the world in an houres time and to fetch or Cause to be Brought Back

any

any parson whatsoever from any part of the world in halfe an houre and that we faile Not to See any parson that we Shall Desire in halfe an houres time being Moved for upon by Invocation and that we may Not faile the Sight thereof Dead or alive - - - - - - - - - -

The Invocation Moveing & Calling forth to visible Appearance the Blessed Intelligence Nachiel by the fforce of the ffollowing Keyes or Invitationes

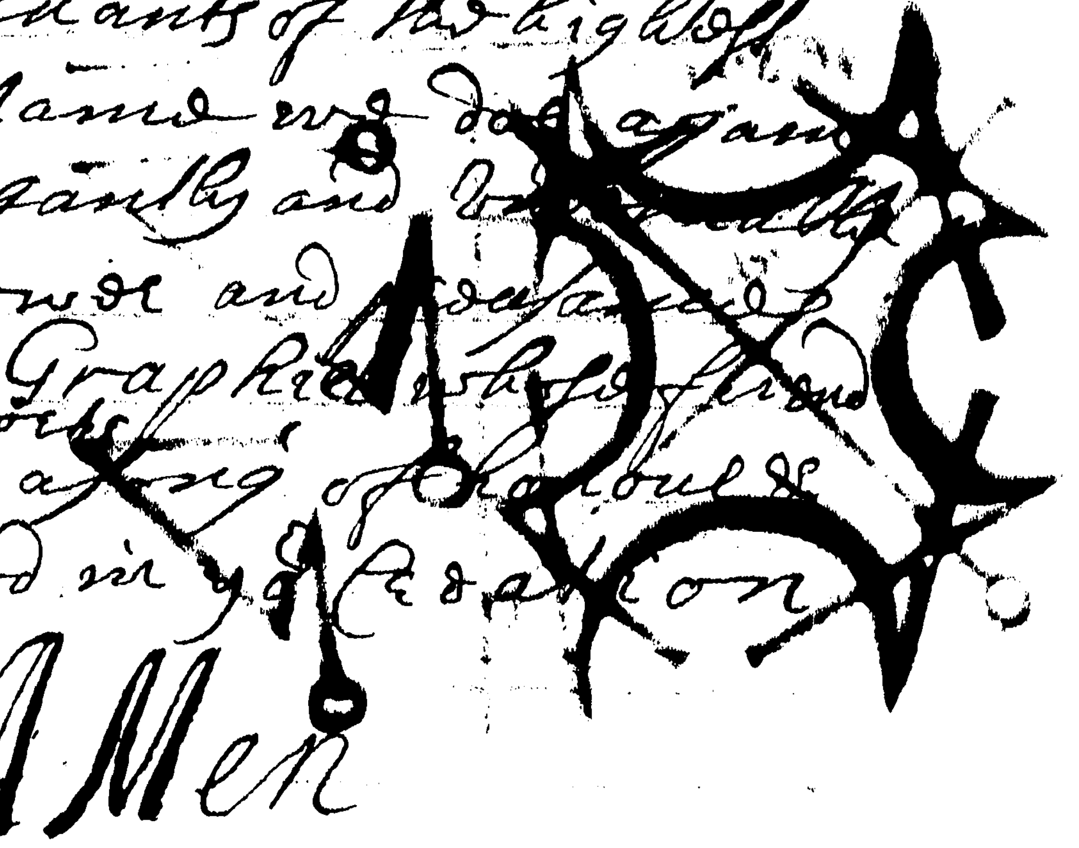
O you Benevolent Intelligence of Celestiall Light Dignified and by Nature Angellicall who are Known or Called by the Name Nachiel and Said to be of the Nature & office of the planet or Star Called Sol or the Sun when by Celestiall possition it Shall be both Essentially and Accidentially well Dignified and fortified with all others Youre Substitutes the presedents Intelligences or Dignified powers of light properly Residing in or otherwise Appertaining to youre Mansion order or Hierarchy from the Superioure to the Inferioure and Serving the Most High God in yor Respective orders and offices as Mediums of Devine grace and Mercy and as in

Charg

und Real presance In splended Appearance
plainly vnto the Sight of our Eys utter youre
voyces vnto our Ears that we May not
only visibly See you but Audible heare
Speake vnto vs and that we May Conuers
with you or otherwise forth with Appear
out of them Visibly vpon this table or fairely
vpon the floore and Shew plainly & visibly
vnto vs a sufficient Signe or taste of youre Comeing and
appearance therefore we Do Intreat you and
vndeniable Request you Charg Constrain Command
& powerfully moue you o you Royall and Amica
ble Angel or blessed Inteligence Graphiel.
who art truly Ascribed to the planet Mars
and by the great Names of god gouerning
that planet: ADonay: Melech: Eleiah
Jehovah: I Do againe & againe powerfully
without any Delay Lingering or tarring:
Strictly Charg that you Defer Not on Minut
Longer to Serue vs and Really fulfill all yt
is Appropriated and belonging to youre Charg
vnder the planet Mars Graphiel. Graphiel
Graphiel: Gird vp Moue Com forth & faith
fully answer to all yt belong to yor Hierar
chy office or order I being Armed with
power from aboue Graphiel behould
the Exorcist the Stairs of the boy Idea the
Micrecosme by Agla: El: ontragram
maton by Ogim Os who Siteth vpon
the throne by all that hath bin Now is &
Euer Shall be by the patriarcks & prophets

By

By the great banner Schemhamphora
by heauen Earth hell: Graphiel: thou blessed
Inteligence of Mars by all afforesaid Moue
Moue Moue Com forth and visibly shew
thy Selfe at this very Minute as you will
Answer the Contrary being high Misdemean
=our at youre perrell before him who
Shall Com to Judg the quick and ye Dead
and the world by fire fiat, fiat, fiat, for
why we are Servants of the Same youre
god and true Worshippers of the highest
wherefore be friendly vnto vs and Doe
for vs as for the Servants of the highest
whereunto in his Name we doe againe
Earnest Request vrgently and [illegible]
Moue you both in power and presance
O you Royall Spirit Graphiel whose friend
ship vnto vs bowing and worke shall be a song of honour &
the praise of yor god in ye Creation



AMen

Graphiel and Said to be of the Nature & office of the planet or Star Called Mars when by Celestiall position it Shall be both Essentially & Accidentially well dignified and fortified with all others your Substitute the president Intelligences or dignified powers of Light properly Residing in or otherwise Appertaining to your Mansion orders Hierarchy from the Superiour to the Inferiour and Serving the most High God in yr Respective orders and office as Mediums of Divine Grace and Mercy & as In Charge Comanded & Appointed we the Servants also of the Highest Reverently here present in his holly fear doe Earnestly beseech humbly request Strongly Invocate Call forth & powerfully Move you to visible Appearance in by & through these Excellent Ineffable great Signall Sacred & Divine Names of yr God: ADonay: Melech: Ekejah: Even the omnipotent Imortall Immense Incomprehensible and Most high god and Lord of hosts: Jehovah: before whom the whole quire of heaven Continually Singeth: O mappa= Laman Hallelujah and by the Seale

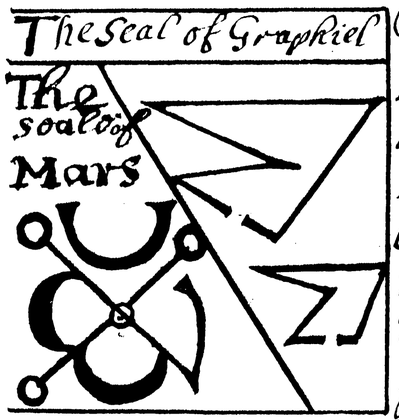
of

Of your Creation being the marke or Character of hollyness unto you and by the great Mistery vertue force and power Efficacy and Influence of all we Doe Strongly Invocat Confidently Call forth and powerfully Move you o you benevolent Intelligence or Angellicall Mediums of Light Celestially Dignified who by Name are Called Graphiel with all others the presidents & Serviant Angels or Mediums of Light Celestially Dignified by Degree and office in generall and perticular Every and Each one for and by it Self Respectively Appertaining to yr Hierarchy Mansion or place of Resident to visible Appearance Move therefore o you benevolent Intelligence Graphiel :. with all others of your order office Hierarchy or Mansion Joyntly & Severally as aforesaid grant us and y other yr Selfe or Selves accordingly together and Seven or Either More of you as it Shall please god of his Speciall grace and premition is given to you & also Accordingly descend from your Mansion or place of Residence or whersoever Els you may be otherwise officiating Chancely Absent therefrom & Immediately forthwith Appear visibly here before us in this C S or G R Standing here before us & in & through the Same to transmit your Ray

and

The Good Angel or Blessed Intelligence Ascribed to the planet Mars vocated Graphiel and the great powerfull and Mighty Names of god governing it are: Adonay: Melech: Cheriah and whose Seale or Charactor as a banner is heal Dinoted and Shewed fforth to which the Blessed Intelligence Graphiel beareth obedience and Must for Ever Stick Close — — — —

The Seal of Graphiel



This good Inteligence Graphiel & Hierarchy thereunto belonging are of the Nature of the planet Mars when by position it is both Essentiallity & Accadentialy very well Dignified and fortified and by office are Assisting to gaine and overcom in all warlike Disciplind Judgments petitions serrable to all Manour of Enemis and victorious against them Conquering and overcoming Stops Blood Compells all Enemies to Submitt fetching any Man or Woman or Causing them to be Brought from any part or place

of

of The world in an houre Time Ends all Controversys and quarrels Conquours Monarcks and throughs Down Diedems and Causeth the greatest Enemiss to Submitt or Run to Ruen this Blessed and good Inteligence is very benevolant afabell & Courtious good to all & Every of those who Can by the true rules of Sophyck or Magick art Call forth More Convers or hand Communicaty with him by visible Apearance or parsonall presance or that Can be truly Dignified and Characterised with his true Seale or Charactor unto which he bearing obadiance Must and will for Ever give his Attendance and obay whensoever or wheresoever we Shall Request Constraine and Call him forth by the true Rules of Art as afforesaid

☞ Invocation Moveing & Calling fforth to visible Appearance the Blessed Inteligence: Graphiel: by the force of the following Keys or Invitations =

O you benevolent Inteligence of Celestiall Light Dignified and by Nature Angellicall who are Known or Called by the Name

Graphiel

Belonging to yonder Quarter under the planet
Jupiter Johphiel: Johphiel: Johphiel
giue vs vp Mond Comforth and faithfully
Answer to all that belongs to your Hierarchy
office or order Being armed with power
from above Johphiel behold the Exorcist
the Stamp of the very God the Microcosmos
by Agla: El: On: Tetragramaton by Ogiim
Osj who Sitteth vpon the Throne by all that
hath bine Now is and Euer shall be by the
patriarks and prophets by the great banner
Schemhamphora by Vnder Earth God
Johphiel thou Blessed Intelligence of
Jupiter by all aforesaid Mond Mond
Mond Comforth and Visibly Shew thy
selfe at thy very Minute as you will
Answer the Contrary being high Mysse
Meanour at your perrill before him
who shall Com to Judg the quick and dead
and the World by fiat: fiat: fiat: for
why we ar Seruants of the same your
god and lord Worshipers of the highest
wherefore Be friendly vnto vs and Do for
vs as for the Seruants of the highest
wherevnto for thy Name we do again
Earnestly Request Vrgently and Vnderiubly
Mond you both in power and vertue
Vpon Royall Spirit Johphiel whose

friendship

friendship vnto vs herein and work shall
be a song of honour and praise of your
god in your Creation

Amen

Appearance in by & through those Excellent Ineffable great Signall Sacred and Divine Names of ye god: **El: Ab: Abab:** Even the Omnipotent Imortall Immense Incomprehensible and most high god & Lord of hosts. Jehovah before whom the whole quire of heaven Continually Singeth: **O Mappa Laman:** Halleluyah and by the Seale of your Creation being the Marke or Charactor of hollines unto you and by the great Mystery virtue force and power Efficacy & Influence of all we Do Strongly Invocate Confidently Call forth and powerfully Move you O you benevolent Intelligence or Angellicall Mediums of Light Celestially Dignified who by name are Called Johphiel: with all others the presidentiall Servient Angels or Mediums of Light Celestially dignified by degree & office in generall & perticularly and Each one for and by it Selfe Respectively Appertaining to your Hierarchy Mansion or place of Residence to visible appearance Move therefore O you Benevolent Intelligence Johphiel: with all others of ye order office Hierarchy or Mansion Joyntly and Severally as afore said: gird up & gather your selfe or selves accordingly together & Som one or either more of you as it Shall please god of his Speciall grace & permition is given to.

you

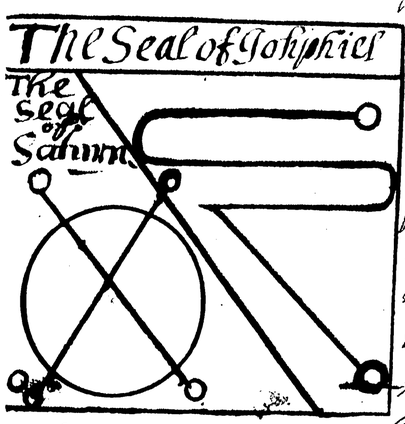
You & also Accordingly Descend from your Mansion or place of Residence or wheresoever Els you may be otherwise officiating or Casually absent therefrom & Immediately forthwith Appeare visibly here before us in this C:S:G R Standing here before us & in & through the Same to transmit your your true and Reall presence In splended Appearance plainly unto the Sight of our Eyes utter your voyces unto our Ears that we May Not only visible See you but Audibly heare you speake unto us and that we May Convers with you or otherwise forthwith Appeare out of them visibly upon this Table or Fairely upon the floore and Shew plainly & visibly unto us a Sufficient Signe or Tokne of your Coming and Appearance therefore we Doe Entreat you and undeniably Request you Charg Constraine Command and powerfully Move you O you Royall and Amicable Angell or blessed Intelligence Johphiel who art truly Ascribed to the planet Jupiter and by the great Names of god governing that planet: El: Ab: Abab: Jehovah: I doe againe and againe powerfully without any Delay Lingering or Tarrying: Strictly Charg that you Defer Not one Minut Longer to Serve us and Really fulfill all that is Appropiated and

Belonging

The Good Angel or Blessed Intelligence

ascribed to the planet Jupiter vocatur xx Iohphiel and the great powerfull and Mighty Names of God Governing it are: El: Ab: Abab: and whose Seale or Character as a Banner is here Denoted and shewed forth to which the Blessed Intelligence beareth obediance and must for Ever Stricke Close.

The Seal of Iohphiel



This good Intelligence & Hierarchy thereunto belonging are of the Nature of the planet Jupiter when by position it is both essentially and Accedentally very well Dignified and fortified and by office are Assisting in helping to gain and Injoy Riches Honour Love peace and Concord to appease Enimies Raise to honours Dignities to Dissolve Enchantments to Correct any Intricat or Dificult Matter to Command those who are unwilling and will not Comply with Intreaty *

* to convert themselves of Sinnes

* This blessed Intelligence is very benevolant Affable Courtious and good to all or Every of those who can by the true rules of Sophyck or Magick art Call forth Move Convers or have Community with him by a visible Appearance or personall presance or that Can be truly Dignified and Characterised with his true Seale or Character unto which

Which

Which he bearing obediance must and will for Ever Give his Attendance and Obay whensoever or wheresoever we shall request Constraing and Call him forth by the true Rules of Art as aforesaid – – – – –

☞ Invocation Moveing & Calling fforth to visible Appearance the Blessed Intelligence Iohphiel by the force of the ffollowing Keyes or Invitations – – – – –

O You benevolent Intelligence of Celestiall Light Dignified and by Nature Angellicall who are Known or Called by the Name Iohphiel & Said to be of the Nature & office of the planet or Star Called Jupiter when by Celestiall position it shall be both Essentially & Accidentally well Dignified and fortified with all others your Substitutes the president Intelligences or Dignified powers of light properly residing in or otherwise Appertaining to your Mantion order or Hierarchy from the Superiour to the Inferiour & Saluting the most high God in your respective orders and offices as Mediums of Devine Grace and Mercy and as in Charge Commanded & appointed we the Servants Also of the Highest Reverently here present in his holy feare doe Earnestly beseech humbly request strongly Invocate Call forth & powerfully Move you to visible

Appearance

The sight of our Eyes utter youre voyces unto our Eares that we may not only visibly see you but Audibly heare you speake unto us and that we may convers with you or x otherwise forthwith Appeare out of them visibly upon this Table or fairely upon the flore and shew plainely & visibly unto us A sufficient signe or teste of youre x Coming and Appearance therefore we Doe Entreat you and undeniably request you Charg Constraine Command and powerfully Move you O you Royall and Amicable Angel or Blessed Inteligence Agiel who art truely Escribed to the planet Saturn and by the great Names of god governing that planet: Ab: Hod: Jah: Hvd: Jehovah: I doe againe and againe powerfully without any delay Lingering or tarring * strictly charge that you doe few Not one Minitt Longer to serve us and really fulfill all that is appropriated and belonging to youre Charg under the planet: Saturn: Agiel: Agiel: Agiel: give us Move Com forth and faithfully Answer to all that belongs to youre Hierarchy office or order I being Armed with power from above Agiel: behold the Exorcist the Stamp of the very Idea the: Microcosme: by: Ayla: El: on: Tetragramaton: by: Ogjm Osj who sitteth upon the x throne by all that hath bine Now is

Is

* strictly charge that you Deferr

Is and Ever shal be by the patriarks and prophets by the Great banner Schemhamphorae by heaven Earth and hell Agiel thou blessed Inteligence of Saturn by All ~ Aforesaid: Move: Move: Move: Comforth and visibly shew thy selfe at this very Minute as you will answer the Contrary being high Misdemeanour at youre perill before him who shall Com to Judg the quick and ye Dead and the x world by fire fiat fiat fiat for why we are servants of the same youre god, and x and worshipers of the Highest, wherefore be friendly unto us and Doe for us as for the servants of the Highest whereunto In his Name we Doe againe Earnestly request urgently and undeniably Move you both in power and presence O you Royall Spirit Agiel whose friendship unto us hereing and Works shall be a song of honour and the praise of youre god in youre Creation

AMen

And good to all who Either Can have any Converse or Communitye by a visible apparition therewith or that Can be truly Dignified with the Seale or Charactor Thereof - - - - -

☞ — Invocation Moveing The — Intelligence Agiel and Calling him forth to visible appearance - - - - - - -

O you benevolent Intelligence of Cælestiall Light Dignified & by Nature Angelicall who art Known or Called by the Name Agiel & Said to be of the Nature & office of the planet or Star Called Saturn when by Cælestiall position it Shall be both Essentially and Accidentally well dignified & fortified with all others your Sub Stitutes the president Inteligences or Dignified powers of Light properly Residing in or other wise Appertaining to youre Mantion orders or heirarchy from the Superiour to the Inferiour and Serveing the most High God in youre respective orders & office as Mediums of divine grace and mercy & as in Charge Commanded & Appointed we the Servants Alsoe of the High est Reverently here present in this holy feare doe Earnestly beseech humbly Request Strongly Invocate Call forth & powerfully move you to visible Appearance in by & through those Excellent Ineffable great Signall Sacred & divine Names of youre god: Ab: Hod: Jah: Hvd: Even the omnipoten Imortall Immence

Immence

Immence Incomprehensible & most high god and Lord of hosts Jehovah, before whome the whole quire of heaven Continually singeth O Mappa = Laman Hallelujah and by the Seale of youre Creation being the Marke or Charactor of of hollynes unto you & by the great Mistery vertue force power Efficacy and Influence of all we Do Strongly Invocate Confidently Call forth & powerfully Move you o you Benevolent Intelligence or Angelicall Medium of Light Cælestially Dignified who by Name are Called Agiel with all others the president & Servient Angels or Mediums of Light - - Cælestially Dignified by Degree & office in generall & particuler Every & Each one for and by it Selfe Respectively* ~~Appeare~~

^ Move therefore oye Benevelant Intelligence Agiel with all others of youre orders office Hierarchy or Mansion Joyntly & Severally as aforesaid yield up and gether youre Selfe or Selfes Accordingly together and Som one or More of you as it Shall please god of his Speciall grace & permition is given to you and Also accordingly Decend from youre Mansion or place of Residence or wheresoever Els you May be otherwise x officiating or Chancely Absent therefrom and Immediately forth with Appeare x visibly here before us in this C S or G R Standing here before us & in & through the Same to transmit youre true and reale presence In Splended Appearance plainely unto the

* appertaining to youre Hierarchy mansion or place of residence
to visible appearance ^ move therefore

Referred to the Seuen planets and those Notes or Misticall figures which are Called the tables of the planets and alsoe are Endowed with Many & very great vertues of the heauens in as much as they represent that Divine order of Cœlestiall Numbers impressed upon Cœlestialls by the Ideas of The Divine Mind by means of the Soule of the world & by the Sweet harmony of the Cœlestiall Rayes signifying according to the proportion of Effigies Super Cœlestiall Intelligences which Can no other way be Expressed then by the Marks of Numbers & Caractors for Materiall Numbers & figures Can doe Nothing in the Mysteryes of hid things but Represente lively by formall Numbers & figures as they are governed & Informed by Intelligences and Divine Numerations which unite the Extreams of the matter & Spirit to the will of the Ellevated soule Receiving through great affection by the Cœlestiall power of the Judicious practicioner in Sublime [illegible] Arts aprowed [illegible] from God Applyed through the soule of the universe & obseruations of Cœlestiall Constillations to a matter fitt for a forme the Mediums being Disposed by the Skill and Industery of the Sober & wise Propiciators

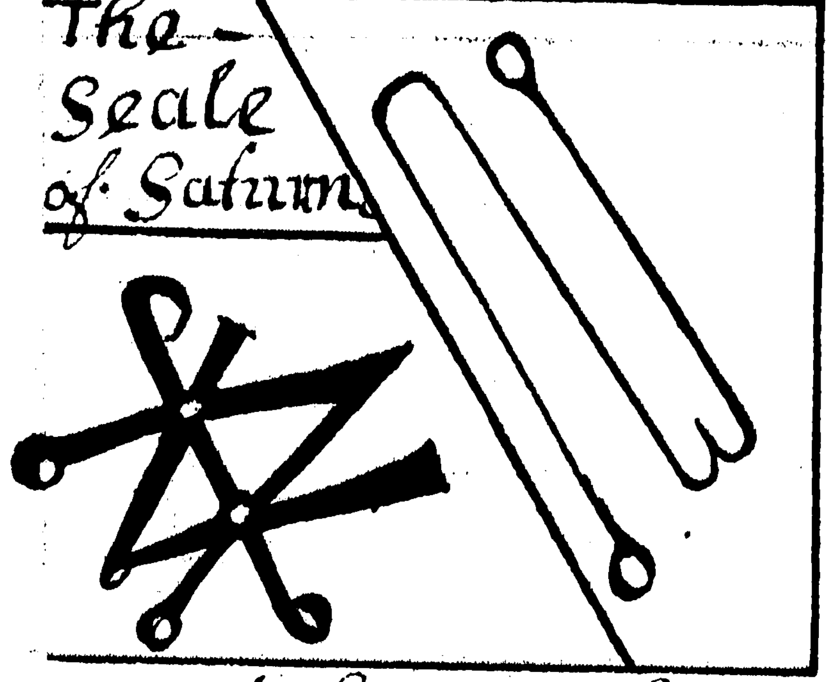
There

There are Seauen Intelligences or Spirits of Light who are Cœlestially Dignified by Nature Angelicall & Benevolent whose Names are to be Collected & Caractors Drawn from the fore mentioned tables with the Names of god Governing them by the force Influence vertue & misticall & Sacred Efficacy whereof them good Demons are powerfully Moved & to be Called forth to visible Appearance whose Names are as ffolloweth

---

The good Angel or Intelligence Ascribed to the planet Saturn is Named Agiel & the Great Names of God Governing it are Ab: Hod Jah: hvd Jehova and whose Seale or Caractor is as here Denoted and Hyroglyfically shewed forth

The Seal of Agiel



This Intelligence And Hierarchy thereunto Belonging are of the planet Saturn when by possition it is both Essentially & Accidentally very well Dignified & fortified and by office are Assistant in helping to bring forth the Birth of Children with great Safty & litle Dolor or danger Either to Child or Mother & alsoe of all Animall Creatures Causing them to goe their full Time of Conception without feare of Abortion or Miscarriages to Make a man Safe & powerfull Causeth good Successe in petitions & other Adresses to princes & Soveraign powers & is very benevolent &

By Ignorance & Distruction of Countryes, by ways and Ruines & the Captivityes of peopels all the Most Noble & greater part of that Science with the Knowledge & Benefits thereof hath bin Euen vterly Destroyed & Euen as hardly Impossibly to be Conjectured by all humane Reason or Immagination that it Can be Restored or in any wise Regained but by the Incessant Labours Vnwearied industery powerfull perseverance & Strong Indeavors of an Indulgent Sober discreet Grave & Studious proficient in the Metaphysickes It is to be vnderstood that the Egiptian Magii or Inspirits in the primitive times before the flud Received there profound Knowledge (Meditating) Mediately from the Revelation of Angels or other Spirituall Ministery both of the coelestiall Intelligences or som one or other of the angelicall Messegers of Divine grace Residing in orders in any of the Hierarchyes properly Refered to Every & Each particular & Respective Superiour Intelligence Set ouer & gouerning in Every and Each both of planetary & other celestiall orbs whereunto they are properly Ascribed & Referred or otherwise from the Elementall powers or Spirits of Light Celestiall dignified & by Nature Angelically benevolente from whose tradition being found Written (as aforesaid) Sum time after the Deluge Coming to the hands of posterity in after ages Revived and Began to florish in soe much that many of the hebrews or hebrew Chaldeans then residing amongst the

They

The Egiptians Learned there Science & became Even as well Skilled therein as themselves & all though the Chaldeans & ~~Severall~~ Severall others hath writt much of Supernaturall Arts & Sciences yet they haue written so Hieroglyphically Parabolically & Enigmatically that Non Could understand the Scripts Nor Misticall figures but those of their own Societyes & Such as were admited thereinto or would Reveale them forth and teach to the Reasons whereof May probably be for the avoyding Ignorant Confusions by which means therefull knowledge in the Metaphysicall Sciences was Never yet Discovered to the understanding of Modern Ages Excepting to Som few Learned in the originall or Eastern Tongues & obtained Such fragments of the Metaphysicall Sciences as hath Given them Incouragment Studiously to persist in & Elaborately to persue the same in the beginning of time or primitive Age of the world there were Certaine particular tables Revealed Shewed forth & Discovered to the Wisdom of wisemen of those times Curiously Inquisitive & with great Diligence Carefully Searching into Secrets and transcendent Sciences wherein were Inscribed Certaine Letters of the Chaldean Character with proper Numbers or Numerall figures Attributed or Appropriated Severally to Each and particular of them the which is Distributed & Referred

A Select Treatis as it was ffirst Discovered
to the Egiption Magij and accordingly by them
practised in Antient times & so Traditiona
lly Degending to the Knowledge of The Chal
deans & Successively from antient to Mo
dern Ages & here delivered out of Darkness
& brought to Light, More Intelligibley yt
ffully & beneficially for the practis & Expe
riences thereof then Ever therefore x
Sines the Universall deluge hath been declared or
Shewed forth ———————————

We Shall not here make an historicall preface
paraphraise or discourse of the Egiption Magij
Nor of there great Learning & Knowledge before
the ffludd for that hath been already learn-
edly pend of both before the ffludd in the time
of Sabalock King of Egipt who Lived some x
time after before the Deluge who being
foretold by his Magicians that the world would
be Drowned Did Build ffive great towers or
pyramaides wherein he put all the Egiptian
treasure & bookes of learning & to preserve x
them from the ffludd the which although over
flown with the waters yet were safely de
fended from the rigor & Distruction thereof
through the grace of God and permition of Divine
goodnes and soe Since the Restoration of the
World & all Mankind hath been found dispersed
& through the world & in process of time

By

14 bound and throwon into the lowest pitt, and then
ther shall be begun betwixt god and men an
vniversall peace, and shall continue for the space
of a thousand yeares & the Church & ye Ethesi=
asticall power shall be in its greatest force.
All these figures are Justly fitted by the divine
wriff to the celestiall visible things to wit by
Saturne Jupiter & Mars and the others Joynes
as more playnly apeares by my quadrians.
I had calculated more profoundly and fitted the
one with the other, but being most mighty King,
that fame in reasuring would find a great deall
of difficulty made me withdraw my penn,
ther are many excellent things O most potent King
& frowly shortly to come to pass, but I neither could
nor would put them in your Epistle but a few
things are to be explayned to the understanding of
some facts & horrid fates, although your greatness
and goodnes is such towards all men and your piety
towards god that you alone seeme worthy the name
of the most Christian King, and to whom the chiefe
authority of religion should be conferd, but most
gratious King I request you by that singuler humani=
=tie in you to take this as ye desire of my soule
and soveraigne care that I have to obey your
Magestie, since my eyes were so neere your
solaire splendor, not that the greatness of my
labour deserues your pardon

From Sala the
27 of June 1558

Northen people by the devine will and fatal decrees bound. and ther shall be made an universall peace amongst men. and ye Church of Jesus Christ shall be delivered from all tribulation allthough the Apostasie would mingle the gauls of their pestiferous seductions & this shall be about the 7 Miliad that ye sauntuary of Jesus Christ shall be no more trodden on by the Infidels wch shall come from ye North the world drawing near unto great conflageration, all though according to my computations in my prophisies the course of tyme goes a little faster. in the Epistle which those past years I have dedicated to my Lord Lotar Nostradamus I have openly enough declared unto points without preface. but hear & Sire are comprehended many great & marvilous adventures wch shall ye world after shall see & during this Astrologicall supputation compared wth ye holy Letters the persecution of the Christians by the power of Northen Kings singulerd wth ye Eastern shall take its beginning & this persecution shall continue 11 years 5 months 10 days and then the principle Northen Kings shall faile with years accomplished shall succeed his successeurs the Eastern King, who shall yet more fiercely persecute the Church men for ye space of 3 years by the apostatick seduction of one yt shall hould all absolute power over ye Church militant, and ye holy people of god observers of his law and all order of Religion, shall be greatly persecuted & afflicted, so yt ye blood of ye true Christians shall swim every where, and one of the horiable temporall Kings shall have this praise given him by one of his adherents yt he hath spilt more blood of innocent Christians then any one hath wish: & this King shall commit such intolerable outrages against ye Church that humane blood shall run down the Temples & streets like running water by an impetious shower, and the neighbouring rivers shall way with

13

with blood and by an other naturall warr the sea shall away with, that it shall be lost in passage from one King to another: Bellis rubrit naualibus aequor, and after in the same year and the following shall follow the most horriable pestilence and the most marvelous by the perpetuall famine and so great tribulations, that their never hapened the like since the first foundation of the Christian Church, and over all the Latine regions remaining by the footsteps in some countries of Spaine, by that tyme the third Northen king understanding the plaint of the people of his principality, & shall gather so great an armie, and shall pass by the straights of his grandfathers & great grandfathers who shall put against the greatest parte into their ostates. and the great Vitar of the Cappo shall be admitted into his former estate, but desolated, and afterwards abandoned of all, and the sanctum sanctorum tend to be destroyed by payanisme, and the old and new testament thafed & burnt and afterwards Antichrist shall be the infernall prince, & yet the last time all the kingdoms of Christendome and also the infidels by the space of 25 years shall trouble & there shall be greevious warrs & battles, and the Townes, Cities Castles and all other Edifices shall be burnt, desolated, & destroyed with great effusion of blood, then Maids, Wives, Widows violated, sucking Children thrown against the walls & broke in peices & so many misthiefs shall be committed by inwards of saturne, the Infernall prince that almoste the universall world shall be ruinated & desolated: and before those things shall happen, there shall certaine strange birds trie in ye ayre ~ ~ Hui Hui and after yt shall vanish, and after the continuance of this for some tyme the kingdome of Saturne & the Gouldon age shall be renewed again. God the Creator shall say hearing the affliction of his people that Satan shall be bound

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10.

Abraham to the birth of Isaak 100 years and
from Isaak to Jacob 60 years from Jsaaks going
into Egipt to his coming out 130 years, and from
Jacobs entring into Egipt to his coming out 430 year,
and from his going out of Egipt to ye building
of the Temple of Solomon made in ye 4 years
of his raign 480 years, & from ye building of ye
Temple to Christ 490 years, & thus by ye Supputation
wch I have collected, out of Holy Writ there are
4173 years & 8 months more or les, so from Jesus
Christ forward I have left it thorow ye diversity
of sorts, and having Calculated ye present prophisie
according to ye order of the Chaine wch contains ye
revolution all by Astronomicall doctrine, and according
to my naturall instinct; and after a certaine
tyme from ye tyme yt Saturn shall enter ye 7 of
Aprill, & continue toll the 25 of August, Jupiter
from ye 14 of June to ye 7 of October, & Mars
from ye 17 of Aprill to ye 22 of June, and Venus
from ye 9 of Aprill to ye 22 of May, and Mercury
from ye 3 of February to ye 24 of the same month.
after from ye first of June to ye 24 of ye same month
& from ye 25 of Septem: to ye 16 of October Saturn
in Capricorn, Jupiter in aquarios, Mars in Scorpio,
Venus in pisces, Mercury in Capricorn aquarios
& pisces, ye Moone in aquarios, the head of the
Dragon in libra, & the taile in her opposite
signe following ye coniunction of Jupiter wth
Mercury, wth an aspect of Mars to Mercury,
and the head of the dragon shall be wth ye coniunc-
tion of ye Sunne wth Jupiter, the year shall be
Pacifick without an Eclips and not altogether,
and this yeare beginning there shall be the greatest
persecution to ye Christian Church that there
never was the like in Affrika and this shall
continue

203 315

11.

continue from that tyme to 1792, that men
would thinke that there would be a renovation of
the world: after that the people of Rome shall
begine to withdraw themselves and to shake certaine
obscure darknesses, receiving som of their antient
splendor, tho not wth out great dobition & changing,
Venice shall be in greate force & power, & lift
his wings so high yt they shall not much differ in
power from ye antient Room & in this tyme great
Jailes of Bisantines Constantinople afociated wth the
Ligurians, by a northen help & power shall hinder
that of 2 Colonnians their faith shall not be kept,
the arches built by the antient Martialiff shall
accompany them to the waters of Neptun. in the
Adriatick shall be great disord & yt wch shall
be united shall be seperated, & yt wch was & is
a great Citty comprehending the Pimpotan the
Mesopotamia of Europ from 45 from 42 & 37 shall
found to be a house. and about this tyme & in
this cuntorie, the infernall power shall set against
the Church of Jesus Christ the power of the adversaries
of his law, wch shall be the 2 Antichrist, who shall
persitute his Church & from vitar by ye means
or healpe of temporall kings who shall be seduced
through their Ignorance by lungs yt shall cut more
than any two swords in ye hands of a made man.
The said Kingdom of Antichrist shall not continue
but to this nay betwixt one age and another at ye
Citty of Planous accompanied by ye olett of Modone-
Fulcy by Farara, maintained by ye Ligurians
Adriaticks, and the nayborhood of ye great Trinacria
afterward the mount Jouis shall pas away. the Galick
Ignium accompanied of so great a number yt afard of ye
Empire of ye great lawe shall be profonded & then and
same time after ye blood of ye innocents shall be pro-
fusely shed by ye malitious; then thorow great
dolugos ye memorie of things shall cover great
los soon learning it selfe, wch shall be before ye

northen

ading, there will happen so greate a plague that
of three parte of ye worlde two shall be consumed,
so yt men shall neither know themselves their fields
nor their howses, and the grass shall grow in ye
streets knee high, and to ye Churche shall remd
a totall dissolation, and the martialist shall weep yt
wch shall be returned of ye Cylic of ye sun of Melito
and of the Storkadian Iles, and ye great throne of
the gate shall be laide upon which takes his nomen
nation from ye sea Calfe, and there shall be made
a new insurrection by ye bordering nations of ye sea
willing to deliver the high Capitolum from ye first
mahumatan prifall, and they shall not be free
from all assaults, and ye place wch heretofore was
ye habitation of Abraham shall be assaulted by
persons wch shall land in derivation ye Jovialist
and ye land Cittie of Asham shall be inbironed
and assaulted on all sides by a great power of soldi-
ers, the Mahitan forces shall be weakned by the
Eastern, and in this Kingdome shall be made greate
desolation, and ye greatest Cittie shall be dispeopled
and those yt shall enter therein shall be comprised
by ye vengeance of gods wrath and the Sepulcher
of so long derivation shall lye open to the
Universall vision of ye eies of heaven ye sun &
the moon & this holy place shall be contempted
to common use, O what calamities & afflictions
shall befall women wth childe. and then the
Oriontall Chiefe shall be overcome & put to death
by the Northern & Westerne men, and his
children & divers women shall be imprisoned
and then shall be accomplished the prophesie of
the Roiall prophet Vt audiret gemitus
compeditorum Vt solueret filios interemptorum.

9 what greate opposition shall be then don upon the
princes & governors of kingdoms, especially on
them that are bordering on the sea, and Oriontall,
and their Languages shall be intermingled, ye Latin
and Arabik, wth ye Punick, and all ye Oriontall kings
shall be chased & banished out of all, by means of
the forces of ye King of the North, and by the
propinquitie of our age, by the meanes of 3 fortelye
knighted together seeking the death and laying Am-
bushadoes one for an other; and the renowning this
feirnesse shall indure 7 yeares till ye renowne of
yt force shall be spread throughout ye universe, and the
sacrifice of the holy and immaculate hoste shall be
maintained: and then ye lords of the north two in
number shall be victorious over the Eastern, and there
shall be by them made so greate a noise & tumult
that all ye East shall tremble for feare of them.
And because Sirr, that in this discourse I placed
those prediction confusedly & when those shall
come to pass according to ye accounte of following
time it is no way or very lyttle conformable to
the passed, wch agrees as well to the Astronomicall
way as to any other, even to that of ye holy
Scripture wch cannot faile, so yt if I would to
every ye alteration put ye number of tymes it
might be done, but it would not please all no
more then ye interpretation, till such time,
Sirr as your Magestie hath given me ample
power for doing of it. yet counting ye yeares from
ye Creation of ye world to the birth of Noa, there
hath passed 1506 yeares, & from the birth of Noa to
the building of the Arke, aprothing the universall
inundation was 600 yeares, & at ye end of yt 600 yeas
Noa entred into ye Arke to save himselfe from ye
deluge, and this deluge was universall over ye face
of ye earth & did continue 1 yeare & 2 monthes,
and from ye end of ye deluge to ye nativitie of
Abraham was 295 yeares, & from ye nativitie of

Abraham

tenebrous yt ever was from ye Creation of ye world to ye death & passion of Jesus Christ, & from yt tyme to this present, & shall be in ye Month of October yt some greate translation shall be made, and such yt men shall thinke ye weight of ye earth to have lost its naturall motion, & bee abismed to perpetuall darknes: they shall precead ye Spring, and thear shall follow after extreame changes of Kingdoms by greate Earthquakes wth ye springing of ye new Babilon miserable daughter augmented by ye abomination of the first Sarrasine Holocaust, and shall continue but 73 years & 7 monthes, after thear shall springe from yt stalke shee yt had been so long barren proceeding from ye 50ty degree, wch shall renue all ye Christian Church. And thear shall be made greate peace union & concord from one of ye Infants of an agasted countenance & seperated by divers Kingdomes: and thear shall be made such a peace, yt the raiser and promoter of ye martiall faction shall be tied up by the diversity of religions, and ye Kingdome of Rabious who shall counterfit ye wise man shall be united. And ye Contries, Townes, Citties, Kingdoms & Provinces which have lost thear firest waies to deliver themselves being more deeply captivated shall be secretly angery ~~of~~ at thear liberty & perfect religion lost, and shall begin to fight on ye lefte hand to turne to ye right, and remiting of ther sanctity banished a long ~~tyme~~ while wth ther ancient righting after ye great dog shall come ye greatest mastine wch shall be to ye distruction of all, even of yt which was before comitted: the Temples shall be dressed up as before, & ye Clarke shall be restored to his formor estate, & shall begin to comit whoredome & a thousand other mischiefs. & near to another desolation, then when as he shall be at his highest dignity Potentates & Military bands shall raise themselves up against him, and

and take ye two swords from him

7

and ther shall remaine nothing but ye ensignes, wch by reason of ye crookednes by wch they are drawne, ye people makeing them straight, and not being willing to have the oposite end touching ye ground, would spurre them forward, till there shall spring a branch from the long time sterill woman yt shall deliver ye people in generall from this benigne and volentary servitude bringing them to ye protection of Mars spoiling Jupiter of all his honors & dignities for ye free Citie constituted & seated in an other lyttle Mesopotainia. and ye head & governor shall be cast out from ye midest of it, & put in an high place in ye aire being Ignorant of ye conspirators conspiraties, wth ye second Trasibulus a tirant who a long tyme had managed all this: Then ye uncleanesses and abominations shall be objected to ther greate shame, and manifested to ye darkeness of ye darkest light, this shall be before ye end of ye change of his raigne, and the heads of ye Church shall be backeward in there love to god, and many of them shall apostate from ye true faith, and of three sorts ye midlemost by ye worshipers of them shall be brought low, the first shall be totaly exterminated out of Europe & ye greatest parte of Affrica by ye third throw ye meanes of meane men, who being madly elevated shall be adulterated by libidinus luxury, the comon people shall rise up & chase ye adherents of ye lawyers & it shall seeme yt ye Kingdomes weakned by ye Eastern men, that god ye Creator hath loosned Sathan from ye infernall prison to give birth to ye greate Gog and Doham, who shall make so greate & abominable fractions in ye Church that neither ould men nor young shall know what to thinke. and ther power shall be taken away then shall ther be a greater persecution then ever and while these things are adoing

I will power out my spiritt upon all flesh & your
Soons shall prophesie. But such prophesy did proc:
ceed from ye mouth of ye holy Spiritt, wch was the
Soveraigne eternall power roynd wth ye Celestiall
Divers of that number did prophesie greate and
strange things, I for my parte will not attribute
to my selfe any such title, I confesse all to proc from
god, & do render him thanks & praise; wch out ming:
ling divination wch comes from fate, but from god,
from nature, & ye greatest part accompanied wth
the motion of ye Celestiall roune, so yt seeing as
it were in a burning Mirror, by a darke vision, the
greate sorrowfull prodigious events, which approache
the greatest worshippers Cultors. first the temples of God,
then ye Terrestiall building sustained by them
shall fall, wth a thousand other Calamitous
adventures, wch by ye course of tyme we shall
see happen. for you shall regard the long sterility
of a great Lady wch afterwards shall contribute two
principall Infants; but shee being in danger, yt
wch shall be added through ye rashnes of ye age
of [redacted] being in danger in her 18th yeare not
being a[redacted] passe 36, but shee shall beare 3 Males
and a female, and she he shall have two yt had none
before by ye same father. There shall be great
differences betweene ye 3 Brothers, so yt 3 and fower
parts of Europe shall trouble; but afterwards they
shall be united & agreed. Under ye youngest shall be
sustained Christian Monarchy, & augmented, Sects
abated, & Judainly washt, Arabians repulsed,
Kingdoms united, & new lawes promulgated.
Of ye other Infants ye first shall possess the
furious Lyons mountes holding there vndaunted
paws upon ye armes. The second shall goe on
accompanied by ye Latins so prosperously, yt there
shall be made a second trembling & furious way
to mount Jovis, intending for to mount ye Pannonians

Pannonians, wch shall not be translated to the
antient Monarchy. There shall be made ye third
Inundation of humane blood. Mars shall have no
longer rest. & there shall be given a daughter, for
ye conservation of the Christian Church, her Ruler
falling to a the Paganish part of new Infidells shee shall
have 2 Children, the one fidellity, the other Infidellity
for ye Confirmation of ye Catholike Church. And the
other who wth great confusion & late repentance
would ruine her, shall be 3 Regions by opposed differ-
ent of Leagues, to with Italy Germany, & Spaine,
wch shall make divers parts by ye warrs, having ye
50ty & 52 degree of hight, & shall doe all ye homages
of remote Religions to ye Regions of Europe, & ye North
of 48 degrees of hight, wch first shall trouble through
their timidity, after ye more Northerne, Southerne,
& Eastern parts shall tremble, such shall be there
power yt whatsoever shall be done by them, shall
be by contrived & irreparable union of warlike Conquest.
They shall be equall by nature, but very different
in faith. After this ye sterile Lady of greater
power then ye former shall be rescued by two
peoples, by ye first obstinated by him yt shall (hath) power
over all, by ye second & thirde wch shall extend its
forces towards ye East of Europe, beaten & overcome
to ye Pannons Hungarians, & shall by sea make its (his) incursions
to ye trinatraan Sicilic wholy beaten by ye Normans &
Germans & ye Barbarian part shall be greatly
afflicted, & chased out of all by ye Latins. After
ye greate Empire of Antichrist shall begin in Attila
and Zorses shall extend wth a great & innumerable
number so yt ye holy Spiritt proceeding from ye 48
degree shall make a transmigration thusing to (till)
the abomination of Antichrist making warr against
the great Vicar of Jesus Christ & his Church & Kingdom
& (his) there shall provide a Solary ethiops, the most obscure
tenebrous

Climates; but some will obiect & say ye Rime is not so easie but ye understanding of ye sense is as difficult. And because most curteous king, ye most parte of theese prophetike quatrans are so knotty as its impossible that men should finde out any way or meanes of interpreting of them, yet hoping to leave in writing the yeares, Townes Citties Regions wheare ye most parte of them shall come to pass to witt from ye year 1585 & from ye year 1606 begining from ye tyme present wch is ye 14 of March 1557 & so passing on a good way till ye coming wch shall be after ye seventh Millinary profoundly reckoned, according to my Astronomicall Calculation, when the adversaries of Jesus Christ & his Church shall begin more strongly to spring forth. The whole was composed and Calculated in dayes & howers of Election & good disposition, and as just as was possible for me, my understanding being free & not compelld, reckoning almost as many adventures of ye tyme to come, as of ye passed ages, comprehending ye present, & yt wch through ye course of time men shall know to be brought to pass in all Regions, iust as it is written, mingling nothing that is superfluous, although tis sayd, of things to come ther is no determind truth. It is true indeed sire yt by my naturall instinct wch I have by decent, not ~~thinking~~ presuming to presage, and this naturall instinct being ioyned and agreeing wth my long ~~suputation~~ account and emptiinge ye soule, Spirit & corage, of all care, solicitousness & vexation, & trouble, by repose & tranquilitie of minde all is predicted

Although there ~~be~~ are many wch attribute yt to mee wch belongs to mee as well as yt wch doth not, the eternall god alone wch is ye perscrutor of humane mindes is ye trew Judge of itt, whom I pray to defend me from ye calumny of wicked men, who would as calumniously enquire ye reason, why all your most Antient Progenitors Kings of ffrance, have cured ye kings evill; & them of other nations ye biting of Serpents, & why others have had a divining instinct, & other ~~causes~~ cases wch would be long heer to recount yet notwithstanding them to whom ye malignity of ye evill spirit shall not be comprised in ye course of tyme after my terrene extinction,

my writings shall be more esteemed then in my life time. I desire your more then Imperiall maiestis pardon protesting before god & his saints, yt I intend to write nothing in this present Epistle contrary to ye Catholike ffaith, comparing ye Astronomicall Calculations according to my knowledge: ffor ye spaces of times, of our first ffathers wch have preceeded us, are thus, submitting my selfe to better Judgments. The first man Adam was before Noah 1242 years, not computing ye tymes according to ye account of ye Gentiles, as Varro; but according to ye holy Scriptures, & ye weaknes of my understanding in my Astronomicall Calculations. After Noah and ye universall deluge, comes Abraham, aboute 1080 yeares, who was a Soveraigne Astrologer, he invented according to ye oppinion of some ye [illegible] Chaldaick letters; after him comes Moyses aboute 515, or 16 years: & betweene Moyses and David wear 570th years, or thear aboutes; after betweene ye tymes of David, & our Saviour & redeemer Jesus Christ borne of ye only virgine, wear (according to some Chronographers) 1350ty years: Some may obiect that this supputation is not trew, because it differs from yt of Eusebius: & from ye tyme of humane redemption, to the detestable seduction of [illegible]aracines wear 621 years, from yt tyme one may ea[illegible] gather what tymes are past, if my supputation be good through all Nations, because ye whole was Calculated by ye Association of motions infused at certaine howers, by ye motion of my Antient Progenitors. But ye iniury of tyme most noble King requires yt such secret events should not be manifested but by Ænigmaticall sentences, having but one sence, & understanding, wthout putting any ambiguous or doubtfull Calculation; but rather under a darke obscurity by a naturall infusion according to that of one of ye thousand & two Prophets, wch wear ~~after~~ from the Creation of ye world, according to the supputation and Chronicle of Joell.

for the morrid of god shall not be dispersed for a
while tell the greatest part of my prophetics
shall be fulfilled. Then during these finistrous
tempests will the lord say I will break my rods and
will have no mercie, and a thousand other adventures
shall come to pass through waters, & continuall raines
as I have more playnly set down in my prophetics,
wch are composed at lenght, limiting the places and
prefixed seasons, wch men shall see hereafter, knowing
things already come to pass infallibly, as wee have
noted by others: yet understandings shall be blinde as
a thinde; but when Ignorance shall be removed,
this rase will be more cleare. Making an end
my sonn, take this gift from thy father Michaell
Nostradamus, hoping to declare to you more propha-
cie in these quatrains, praying the immortall god
he will send you a good and long life in prosperous
felicity

From Salon ye first of march
1555.

Michaell. Nostradamus did make
this at Salon in the province
of Petra.

victorious 199 305

To ye most conquering & powerfull & most
Christian King Henri: ye 2d King of France
Michaell Nostradamus his most humble servant
wisheth happines & felicity. /

For yt soveraigne observation wch I have had O most christian
and victorious King, finde my saide being a long time
clouded, prefixed it selfe before ye deity of your most
honourable maisty, from yt time I have been per-
petually dazzled, not desisting to honour & worthely to
adore yt day wherin I first presented my selfe before
your maisty. wherefore seeking an occasion by wch I
might manifest my selfe to ye knowledge of your maisty,
joyned wth my singuler desire, to be transported out of
my obscurity before ye face of ye soveraigne eye of ye
thrise Monarche of ye universe; so yt I was a long time
in doubt to whom I should consecrate those 3 centuries
of my remaining thousand yeares Prophesies; finishing
ye miliad, and after I had a long time thought of it,
with a rash bould resolve I made my addresse to your maisty,
being not astonished as Plutarke in ye life of Lisurgus
relates yt seeing ye offers & sacrifices they made to ye
temples of ye Immortall Gods of yt time, to yt end they
might not be astonished; durst not present themselves
to ye temples. notwithstanding this seeing your Royall
splendor attompanied wth an intemperable humanity I
have made my address unto you not as to ye kings of
Persia to whom no entrance or approache was permitted,
but to most prudent & sage prince; I have dedicated my
Nocturnall & Prophetticall supputations, composed rather
by a naturall instinct attompanied wth a poetick fury,
then by any rule of poesie, and the most parte thereof agreeing
to Astronomicall Calculations, corresponding to yeares,
Monthes & weekes of regions Countries & ye greatest
parts of Townes & Cities of all Europe comprehending
Affrica & a part of Asia by ye change of Regions
which approache the greatest parts of those
Climates;

which he hath pondered is how and hath taken
its origine or ryse Etherially, and yt light is of all
offiraria, and of such altitude, not inferior to the
naturall theorems: and naturall light
rendors ye philosophers so assured, that the principles
of the first cause helping, they had attained to the
profoundest Abismes of the highest learnings.
But to the end my sonn that I wander not to farr
for thy future understanding, and also that I find that
learning will make such a greate & incomparable
nature that there will happen to the world great
Deluges & deepe inundations before ye burning all your
Segration, that there hardly will be a land that will
not be covered wth water: and shall continue soleing
that all shall perish, but Enographie & Topographie,
also affore, & after such inundations in most countries,
the raine shall be so small, & there shall fall from
heaven such abundance of fier, & bright shining stone
that there will remaine nothing which shall not be
consumed: and this to happen before the last con=
flagration. For although the Planet Mars finishes
his Circle aught & at the end of his last period takes it againe
yet assemble the end in Aquarious for many yeares,
the other in Cancer for the longest time, continuando
And now that wee are under the conduct of the Moone
(ye totall power of the Eternall god working) before
shee hath finished her whole Circle, the sunn will
round, and after Saturne. For according to the Cele=
stiall signes, the Kingdome of Saturne will returne,
and all things naturalized, the world approaches, an
Anaragonith revolution: and from the present yt
I hand writt this before a 177 yeares 3 months and
11 dayes, through pestilence, longe famine, and
warre, and more through the inundations the
world betweene this and the term tyme prefixt, before
and after for many atyme or a longe while
shall be so diminished, and there shall be so
few people, that they will be none found to take ye

fields

7 fields, wch shall be none free, as long as they had been
in forbitude: and this as touching ye Celestiall visible
iudgment, and although that wee at the fourth number
of thousand wch finishes the whole, wee approach in the
night, where is the firmament of the eight sphear wch is
the latitudinary dimention, where the great eternall
god shall come to finish the revolution, where the
Celestiall Images shall returne to their motion, &
the superiall motion wth woundes the earth stable &
firme shall never decay: except his will shall be
accomplished, but not otherwise: although that by
ambiguous equivious exprobding all naturall reasons, by
Mahometicall dreames, also formerly was god the Creatour,
by the ministry of his fiery messengers in a missive
sleane comes to expose to the exterior sences namely to
eyes the causes of future traditions, signifying the
future about wch hee ought to manifest to him that
profages. for the profage that is done by the exterior
light comes infallible to Judge partly wth it and partly
working with that exterior light. Although truely the
party wth seemes by the eye of the understanding, yt
wch is not through the action of ye imaginative sence,
the reason is to obedient, that is prediction by the affation
of divinity, and by the means of the Angelicall spirit
inspired to a man prophetizing rendering anoynted
the Nations touching to illuminate him, [moving
ye fore part of the fancie] moving before ye fancie,
by diuers nightly appearitions, wth by a daily certainties
prophecies through the healpe of Astronomy, not confi=
dering other then the free power. I come now to under=
stand my sonn yt I find by my revolutions wch are
agreeing to revealed inspiration yt a deadly sword
approaches us now, through Pestilence, warre, more
horrible than hath been seen in 3 mens lives, and
famine wch shall fall upon the earth, and returne
often: for the starrs agree wth the revolution;
and also he hath said I will visit wth an Iron rod
their iniquities, and will smite them with stripes;

for

4 and not produced, the preſage partly happens as is predicted. For the underſtanding intellectually created cannot ſee occultly, unles by the voyce made to the Lymbe mouth a ſmall flame intervening, to the which parte the future cauſes come to encline, or bend themſelves.

the lowest place in a priſon

Alſo my ſonn I pray the that you will not imploy your underſtanding to ſuch dreames and vanities, wch drye the body and deſtroy the ſoule, giving trouble to the feeble ſence; I meane to witt the vanity of the more then execrable Magicke reproved in tymes paſt by the holy Scriptures & divine Cannons from wch is excepted the Judgment of Judiciall Aſtrologie, by the wch divine inſpiration & revelation working by continuall ſupputatio wee have put our prophecies in writing. And although this hidden philoſophy hath not been condemned I would not preſent ther unbridled perſwations, although many volumes wch have been hidden many ages, have not been manifeſted. But doubting that wch ſhould happen after the reading, I made preſent to Vulcan, wch whilſt he was devouring the flame licking the ayre rendred an unwonted cleerneſſe more cleere then the naturall flame as the light of the fier of a ſhining gliſter illuminating the houſe as if it were in a ſudden conflagration,

wherfore to the end that in tyme to come you ſhould not be abuſed ſerching the perfect tranſformation, as well ſeline as ſollitary, I have put it under earth to the incorruptibles & to the occult waters having converted them to cinders. but as for that, wch I come to finiſh (the celeſtiall judgment heapping working) that would I manifeſt unto you: wherfore to have knowledge of future cauſes, rejecting the fantaſticall imaginations, which ſhall happen, limiting the perticularity of places by divine inſpiration (Supernaturall figures agreeing wth the Celeſtiall figures) the places & one part of tyme of occult propriety, by vertue power & divine faculty in the preſence of wch the three tymes or ſeaſons are comprized by eternyty revolution houlding as its cauſe the paſt preſent & future: becauſe all things are naked and open &c.

5 Wherfore my ſonn thou mayſt eaſily (notwthſtanding thy tender braine) underſtand that the things which ought to come to paſs may be prophecied of by ~~ Nocturnall & Celeſtiall lights wch are naturall & by the ſpirit of prophecie: not that I will attribute to my ſelfe a Propheticall nomination or effect, but a revealed inſpiration as a mortall man, not farther from the ſence of the heaven wth my underſtanding then ye earth wth my feet, Poſſum non errare, falli, decipi. I am a greater ſinner then any in this world, Subject to all humane afflictions. but being ſurpriſed the weeke madding or rageing, and by a long calculation rendring my nightly ſtudies ſweet I have compoſed bookes of prophecies containing every of them a hundred quaterans of prophecies wch I have done a little obſcurely, and are perpetuall Vaticinations from this tyme to the yeare 3797 wch perhaps will make ſome ſtart back, ſeeing ſuch a long extention, & ſhall have place and intelligence through all the concavety of the moone: and underſtanding this univerſally, the cauſes through all the earth. If you attaine to your naturall & humane age, you may in your climate and proper heaven of your nativity, forſee future events, although the only Eternall god is he alone that knowes the eternity of his light proceeding from himſelfe, and I ſpeake freely yt to them to whom his immence greatneſs wch is wthout meaſure and incomprehenſible he would reveale by long melancholy inſpiration this occult cauſe being divinely manifeſted principaly of ~~two~~ principall cauſes wch are comprized by the underſtanding of him inſpired yt propheciath, one is that wch comes to infuſe, the ſupernaturall light cleering, to the perſon yt predicts by ye doctrine of the ſtarrs, and prophecies by inſpired revelation, wch is a certaine participation of divine eternity helping the prophet to judge of that wch his divine ſpirit hath given him the meanes of god the Creator, and by a naturall inſtigation: to witt that

which

that, which by the future ages would be seen and known. Considering also, that saying of our Saviour; give not holy things to dogs; nor pearls before swine, least they tread them under foot, & turne & rend you; wch was the reason to make me wth draw my penn from the popular capacitie, and write the common future events in darke and obscure sentences, Althoug thou hast hid this from the wise & prudent, that is from kings and potent men, and hast declared them to those of meane and lower fortune; As the Prophets by the healpe of the imortall god, and their good Angells received the spiritt of vaticination by ye wch they saw things afarr of, and came to forsee the future events; for nothing can be finished wthout them to whom their power and goodness to their subjects is so great, that while they dwell in them, althoug subject to other effects by reason of similitude of the cause to their good Genius, this heate and prophetifying power approches: as it happens to us in the beames of the sunn, wch casts his influence upon Elementary & non Elementary bodies. As for touching us that are humane, not being able to know any thing of the obscure secreats of god the Creator, through our naturall knowledge and inclination of our understanding. because it is not our part to search or know ye tymes & seasons &c: although also also ther both may bee and are persons to whom god ye Creator both hath & will be willing to reveale certaine secreats to come by imaginative impressions agreeing to judiciall astrologie, as of yt wch is passed, yt a certaine power & voluntary faculty appearing like a flame of fire, wch inspiring them, men came to judge of devine & humane inspirations. For the devine workes wch are totaly absolute, god finishes; the midle sorte he yt is in ye midest of the Angels, ye 3d ye bad or evill spiritts; but my sonn I speake to thee here a little to obscurely. but as for those occult vaticinations wch men come to receive by a subtile spiritt of fire, wch sometimes being agitated by the understanding contemplating the highest starrs, attending even unto their pronuntiations being stolen writings pronouncing wthout feare the least attaint or

babling or speech

purpose of shameless loquacity: but all wch did proceed from the devine power of the great Eternall god from whom all goodness proceeds. Although I have inserted ye name of prophet, I will not attribute to my selfe a title of so high sublimity at this tyme: for he yt is now sayd to be a Prophet was in tymes past called a Seer, because a Prophet properly, my sonne, is he who sees things a farr of by the naturall knowledge of every Creature. And in case a Prophet (the ~~prophet~~ perfect light of prophecy working) should have appear to him manifestly devine things, as well as humane, wch cannot be, because the effects of the future prediction doe extend themselves a farr of; for the secreats of god are incomprehensible & ye efficatious vertue happening long after the naturall knowledge, taking their or its neerest originall or rise from free will, makes appeare the causes which of themselves could not acquire the notice to be known neither by humane Auguries. nor other knowledge, or occult power comprised under the concavity of heaven it selfe, of the present act of the whole eternity which in it selfe comprehends all tyme

but; some indivisible eternity working by a comitiall Herathian agitation; the causes are known by the heavenly motion. I speake or intend not my sonn that the knowledge of this matter cannot be imprinted into thy or wthin thy weake braine, that the future causes afarr of cannott come wthin the knowledge of a reasonable creature, they are not wthstanding neither too hid, nor too open from the creature of the intellectuall soule of things present or afarr of; but the perfection of known causes cannot be acquired wthout this divine inspiration, seeing all prophetical inspiration receives its principall moving from god the creator, sometimes of tyme, and sometyme of nature. Wherfore the indifferent causes being indifferently produced and not

Mons: Michaell Nostrodamus Epistle to his Sonne in his Booke of Pro:

to Caser Nostrodamus his Sonne.

Your late coming my ſonne into ye world made me ſpend my long tyme in continuall night watchings to putt in writting for you as a memoriall of your dead father, that wch the divine eſſence by Aſtronomicall revolutions taught me to ye comon profitt of mankind: And ſince it pleaſed god you are borne in my declyning tyme, and that your weake vnderſtanding is incapable of that wch I ſhall leave after my death it is impoſſible to leave in writting that wch was obliterated through the iniury of Time: for the hereditary word of occult prophecie ſhall be included in my breſt; conſidering alſo that thoſe things that are to come to paſs towards the latter end of ~~the~~ world are vncertaine, and that all is ruled & governed by the power of an ineſtimable god inſpiring vs not by any raging fury or mad movings but by Aſtronomicall affections; Only men that are breathed on by a devine diety do prophecie: although that of long tyme, oftentimes I have prophecied a great while before, yt wch hath afterwards come to paſs. and in perticuler Regions attributing all to be done by devine power & inſpiration and other happie & vnhappy adventures pronounced, wth haſtned promptitude, wch afterwards happned in the Climats of the world, being willing to pas over in ſilence, & not putt it in writting, out of feare of doing iniury not only to the preſent, but alſo to ye greateſt part of the future time, becauſe Kingdoms, Iſlands & Regions ſhall make ſuch oppoſite changes, to witt in reſpect of the preſent, Diametricall; ſo that if it ſhould come to rehearſe that wch ſhall come hereafter, them of Kingdoms, Sects, Religions, and faith would find it ſo illagreeing to thoſe auricular fantaſies; that they would come to condemne that

Celestiall Angells & blessed Intelligences, & other
Elementall dignified Spirits or ellis Angells ~
spirituall of light, shalbe manifested declared
& shewed forth unto vs, both now & at all hours
whinsoever necessity shall require their ~
favourable & familiar society, comunity and
assistance, and now O all you sacred Celestiall
Angells & blessed Intelligences Ministers and
true Lights of understanding, & O you all
dignified Elementall Ministring Spirits or
Angelicall powers of Light, governing this
earthly fabrick, & the Elements wherein we
live, be friendly unto vs, & doe for vs, as for yr
servants of the highest. And we further humbly
beseech thee O God! herewith to guide our
tongues, senses & Judgements, & give vs ~
eloquent utterances, gravity of speech, quickness
of understanding, prudence in managing, ~
temperance in pursuing, thankfulness in
receiving, & grace in using all such Instructions
Institutions, matters things or affairs, of
what concerne soever, y^t shall be revealed, ~
shewed forth or given by Angelicall Ministry
unto vs, that all may be converted O Lord to
thy honor & glory, & to our worldly comforte
& benifite. Make vs O Lord humble & obedient
without contradiction, pure without quarling
chast without corruption, patient without
murmuring, mery without dissolution, sad
without dejection, wise without unpleasantness
fearfull without desperation, true without
doublenes of heart, doeing good things without

presumption. Give vs O Lord watchfull
hearts, that nor envious or evill cogitations
may lead vs away from thee, give vs ~
noble & upright hearts, y^t nor unworthy ~
affection nor sinister intention may draw
vs downwards, give vs invincible hearts, y^t
nor tribulation may overcome vs, give vs
understanding hearts to know thee, diligence
to seek thee, wisdome to finde thee, conver=
sation to please thee, perseverance faithfully
to expect thee, & assured confidence to imbrace
thee, & after this bless vs to live with thee, in
thy everlasting Kingdome, where there is
certaine security, secure Eternity, eternall
felicity, & most happy tranquility. O mercifull
God, we humbly beseech thee to grant this
our humble Supplications & petitions, which
we unfainedly make unto thee. Behold O Lord
& heare us, & in mercy it pleaseth thee,
& thy holy ministring Angells, we require ~
nothing but thee & through thee & to thy honor,
& glory. Amen.

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thee a Creator; therefore will we call upon thy
name, & in their will we become mighty; thou shalt
light vs, & we shall become Lords; we will see thy
Creatures, & we will magnify thee amongst them;
those y^t come vnto thee haue the same gate, and
through the same gate, descendeth such as thou
sendest: we therefore humbly beseech thee, O
Almighty & most mercifull God, graciously to
permit thy faithfull ministring Angells, & also
the Elementall dignified powers, or Messagers
spirituall of Light, to dwell with vs & we with
them, to rejoyce with vs & we with them, to
minister vnto vs, y^t we may magnify thy great
& glorious name, & thy most gracious &
mercifull & diuine permission, that as thou
art their Light & comfort, so they in
thee with our Light & Comfort. Lord they
prescribe not Lawes vnto thee, so it is not a
matter y^t we should prescribe Lawes vnto them.
what it pleaseth thee to offer, they receiue; so
what it pleaseth them to offer vnto vs, will we
also thankfully receiue. Behold Lord, if we shall
call vpon them in thy Name, bee it vnto vs in mercy
as vnto thy Seruants. O Lord, is there any
that measureth the Heauens that is mortall,
how therefore can the Heauens enter into mans
Imagination. thy Creatures are the glory of
thy countenance, whereby thou glorifiest all
things, wch glory excelleth, & is far aboue our
vnderstanding. Behold O Lord, how shall wee

therefor

therefore ascend into the Heauens, the Clouds
will not carry vs, but resisteth our Folly, we
fall downe, because we are of the Earth, therefore
O thou very light & true comfort, that canst and
mayst & dost comand the Heauens, hear vs, & y^t
haue mercy vpon vs, & grant our requests, wch we
humbly make vnto thee, & y^t thou wouldst be so
graciously pleased (by thy diuine permission) to send
all those faithfull dignified Angelicall powers of
light, that we shall call vpon by Orders Names &
Offices, to appeare visibly vnto vs in their Creator
G: R: standing here before vs, & y^t in & through
the same, they may transmit their true & reall
presence in appearance vnto the sight of our Eyes,
& their voices vnto our Eares, y^t we may plainely
see them & audibly hear them speake vnto vs,
& verbally to converse & commune with vs, & to
informe instruct, shew forth & teach vs all such
knowledge & Arcanum in nature as shall be
required by vs, & necessary for vs, & to be friendly
vnto vs, & dor for vs as for thy seruants, both now
at this hyme present, & at all other hymes, &
whersoeuer & wheresoeuer we shall move & call
them forth, for instruction, relief, comfort &
assistance, in whatsoever shall be necessary
for vs, &c: Enlighten therefore our Eyes O Heauenly
God, & open thou our Eares, y^t we may see thy
spirituall Creatures, & hear them speake vnto vs,
quicken, illuminate & confirme in vs, & vnto vs,
our wisest discretions, iudgments understandings
memories & utterances, that we may be true &
perfect Seers, Hearers & Witnesses of such things
which mediately by the ministery of thy sacred

Celestiall

Enoch Prayer.

O Almighty, Jmortall, Jmmence, Jncom=
prehensible, & most high God & Lord of Hoste
Jehovah, the only Creator of Heaven & Earth, & all
things contayned therein, who in thy wonderfull
& great worke of the Creation, hast miraculously
pointed out many Hierarchies, of sacred
Celestiall Angells & blessed Jntelligences, and
placed them in a most admirable order about
the fiery Region, and also many other Hierar=
chies & Orders dignified, Elementall ministring
Spirits or Angelicall powers of Light, under
the same: and hast appointed them all to
serve thee, & obey thy comande, in every each
of their severall & respective places, natures,
orders & offices; & by thy gracious & divine
permission, to move descend & visibly appear,
unto the Sons of men dwelling on Earth, when=
soever they shall Jnvocate or call them forth,
to their conduct, comfort & benifit, O thou
omnipotent & perpetuall full flowing fountaine
of eternall Light, Light, majesty, power, glory,
goodness, clemency & universall bounty, & of all
wisdome & true knowledges, both Celestiall &
Terrestriall, descending by certaine Riveletts
of mercy, immediately by the Holy Ghost, unto
more choice & peculiar vessells of honor, & by
emanations of divine Grace, immediately by the
sacred Celestiall Angells or blessed Jntelligences
& other ministring Angells, or spirituall Messagers,

and

and mediums of Light, not by them sanctified
but dignified, both Celestiall & Elementall, of
severall & respective dignities, natures, natures,
orders & offices, by whose Angelicall Jnspira=
tions & Jnstruction, thou dost swiftly and
freely, open the secrets of thy owne selfe unto
Man, thereby shewing forth, the misteries of true
Science & sapience, with the benifits & comforts
to be obtayned & received in mundaine affaires
& things all concerning the: O most high God
& father of Heaven, thou knowest the founda=
tion of our frayltie, our imperfections, & the
darkenes & weaknesses of our nieuard parts,
how can we therefore speake unto thee, that
speake not after the voice of Man; or worthily
call on thy name, considering that o mingled
& variable & fruitless & unknowne to our
selves; shall the Sands seeme to inherit the
Mountaines, or can the small rivers, enter=
taine the wondrefull & unknowne waies
can the vessells of Clay, frayltie, or that is
of a determinate proportion, fyll up them=
selves, drawe up their hands, or gather the
Sun into their Bosomes, O Lord it cannot be,
Our imaginations are great, we are lyke
them said; Lord thy good Angells see all so
far, our proportions are not alike, our sences
agreith not, yet notwithstanding we are
comforted for that we have all one God,
all one beginning from thee, that we respect

their

of Celestiall Inspiration, that we may be ~
endowed with true Wisdome, & have a right
Judgment in all things, & may both perceive &
know what things we ought to doe, & also to be
capable prudently to effect the same; & y^{t} those
things wch for our unworthynes we dare not
& for our blindnes we cannot aske, vouchsafe
graciously to bestow upon us, through Jesus
Christ our Lord, Amen.

Almighty God, wch art alwaies more ready to
heare, then we are to pray, & art wont to give
more then we can desire or deserve, we humbly
beseech thee, mercifully to have compassion
upon our Infirmities; & for the glory of thy
names sake, turne from us all those evills
that we most righteously have deserved, and
grant that in all our troubles, we may put o^{r}
whole trust & confidence in thy mercy; & that
the working of thy Grace, may in all things
direct & rule our hearts, & drive away all
filthy & uncleane polutions from this place,
forgiving us those things whereof o^{r} Conscienceis
are afraid, & giving unto us, that wch our
unworthynesse dare not presume to aske,
through the meritts of Jesus Christ our
Saviour & redeemer, Amen.

Almighty God, who hast promised to heare the
Petitions of them that aske in thy sons Name, we
humbly beseech thee mercifully to incline

thy

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thy gracious eare, unto these our unfeigned
supplications, wch in all obedience we penitently
make unto thee, & grant that those things wch we
have faithfully begged of thee, we may by thy
fatherly goodnes & permission fully obtayne
to the setting forth of thy honor & glory, & the
releife of our necessityes, through Jesus ~
Christ our Lord Amen.

O Lord from whome all holy desires, all good
Councells & all iust workes doe proceede, give
unto us thy humble servants here before thy
prostrate in thy holy feare, on the knees of
humility & obedience, that peace wch ye world
cannot give that we may alwaies reioyce
& be comforted in thy mercifull benignities.
Blesse, guide, keepe ~~&~~ protect ~~us~~ & defend us
from all evills, graciously illuminate us w^{th}
true Wisdome, & fill us with thy spirituall
benedictions & heavenly grace, that we may
live in thy feare, & dye in thy favour, & after
this lyfe, to live with thee in thyne everlasting
kingdome; unto whome, & with thy Son Jesus
Christ, & the Holy Ghost, be all honor glory praise
& thanksgiving for ever & ever, Amen.

We are thy people & the Sheepe of thy
Flock, therefore graciously heare our
humble supplications, O God, & grant our
petitions, & let thy mercy be shewed upon
vs, as our trust is in thee.

Glory be to the Father, & to the Son, & to ye Holy
Ghost; as it was in the beginning, is now and
ever shalbe, world without end. Amen.

O Lord shew thy mercy upon vs,
And grant vs thy salvation.
From our enimies defend vs O God,
And graciously looke upon our afflictions,
Pitifully behold the sorrowes of our hearte
And mercifully forgeue vs our transgressions,
O Lord deale not with vs after our sinnes,
Neither reward vs after our iniquities
O God make cleane our hearte within vs,
And take not thy holy Spirit from vs,
Fauourably with mercy heare our prayers,
And let our cry come unto thee.

Glory be to the Father, & to ye Son, & to ye Holy Ghost:
As it was in ye beginning is now & ever shalbe,
world without end. Amen.

Almighty God, who hatest nothing that thou hast
made, & doest forgeue the sinnes of all them y^t be
penitent; create & make in vs, new & contrite hearte,
that we worthily lamenting our
sinnes, & acknowledging our
wretchednes, may obteyne of thee God of all mercy,

perfect

perfect remission & forgeuenes; & grant O Lord,
that we (for our evill deedes are iustly
punished) by the comfort of thy Grace, may
mercifully be relieued, through Jesus Christ
our Lord. Amen.

O God mercifull Father, that despisest not the
sighing of a contrite hart, nor the desires of those
that be sorrowfull, mercifully assist & accept
these our prayers, & supplications, which we
make before thee, in all our troubles & aduersities,
whatsoeuer they oppresse vs; defend vs against
all assaults of our Enimies whatsoeuer, that
we surely trusting in thy defence, may not
fear the power of any aduersaries; & so
dispose our waies O Lord, that among all the
changes & chances of this mortall life, we may
ever be defended, by thy most gracious & ready
helpe; which, succour & protection, & grant O
mercifull God, that those doctrine, & the craft
& subtilty of the Diuell, or man worketh
against vs, may be confounded & brought to
nothing; and that we thy seruante, being
mercifully defended, by thy mighty power
may incessantly geue prayse & thanke vnto thee,
to the glory of thy holy Name, Amen.

Almighty God, who hast prepared, for all those
that vnfeignedly put their trust in thee, such
good things as doe passe the understanding of
man; mercifully distill into our hearte, the loue

of

those GR or any of them, standing here before us, as
Being one usuall way, or formall accustomary method
or manner of Receiveing & inclosing Spirits or Otherwise to appeare out of them, in like Decent forme &
shape, & in like manner (as aforesaid) in all humility & lowlynes visibly here before us & to show forth
unto us true & Visible signes forgoing your Comeing &
Appearance & to make true & faithfull Answers, unto
all those, & Every such Other our Demands & Requests as
ye[y]th here before us & as we shall yett further propose
not here Incerted speaking plainly, & so as that we
may here & understand you, and not only to revvale
Discover make known & show forth unto us, the very
truth & Certainty thereof but also to Serve & assist
us & to fulfill & accomplish for us, what soever we
shall according to your Orders & offices Desired & Commaund you: Moved therefore O ye Spirits [illegible]
; or some one or any or more of ye subservient Spi
rits or Spirits not now of us named in this present invo
cation, more then by Orders & offices residing in the south
Angle of the Ayre: prepared ye, & by the power & Efficacy
of all afforesaid, Comd away & immediatly appeare
Visibly here before us in such manner & forme, as we have
Specifyed without further Delay Delusion or Disturbance wh
soeby to Surprize, or assault our selves with fear & Amazements or in any wise to Obstruct or hinder the
Effects of these our present Operations by any subtle
Crafts or Illusions whatsoever &c:

Humble Supplications to Almighty God.

Enter not into Judgment with thy Servants
O God, neither in thy ire Anger take vengeance
on our Iniquities, nor chastise vs in thy
heavy displeasure; but spare vs O Lord, be
mercifull unto vs, pardon & forgive vs all
our sinns, & confirm vs in thy holy Spirit.

The Lord bless vs, & keep vs.

The Lord make his face shine upon vs, &
be gracious unto vs.

The Lord lift up his Countenance upon vs,
and give vs peace.

Our Father which art in Heaven, hallowed be
thy Name, thy Kingdome come, thy Will be
done in Earth, as it is in Heaven, give vs
this day our daily bread, & forgive vs our
Trespasses, as we forgive them that trespass
against vs, & lead vs not into Temptation,
but deliver vs from Evill, for thine is the
Kingdome, the power & the glory, for ever
& ever, Amen.

O Lord arise, help vs & deliver vs, for thy Names sake.

O God we have heard with our Eares, our fathers
have declared unto vs, the noble great & wonderfull
works, y[e] thou hast done in y[e] dayes, & in y[e] old time before y[e]

plainely, So as that wee may hear & understand them
And also to fulfill performe & accomplish unto us, & to
serve & Assist us, in all & Every such our Commands
& Requests as in the Contents of our invocation shall
be more at large Declared & Expressly showed forth
unto them / without Delay Dolusion, or Disturbance
whereby to surprise or Assault our senses with feare
& amazements, or in any wise to Obstruct or hinder the
effects of those our present Operations by any Subtle
Crafts or illusions what soever. — — — — —

O[illegible] who is called [illegible] & said by office to bee a
Messenger under the Regall Spirit, Amaymon, in
the South Angle of the Air, & also ye Spirit by name
Called [illegible] who is or may be Differently said to
be a Messenger or familiar spirit serveing also Am
ongst many Other Subservient or familiar Spirits
in the South Angle of the Air under the Spirit Am
[illegible] King & governour thereof, we the servants
of the Highest Do in the name of your God, & by the
power of your greatest & highest Governour the
Prince of the Air, set over & Commanding the four
Angles East west north & South, with Every and
Each of them Severall & Respective Kings And likewise
all Other Spirits bearing Rule & serveing therein Even
from the highest or Superiour Spirits by Degrees Na
turall Orders & offices unto the most inferiour Subser
vients And by your seals or Characters preordinatly
Decreed of the most high God, Confining Subjecting
& Binding you by Orders & office unto Strict Obedience
first to his Divine Commandments, Secondly in Ord
unto your Superiours And thirdly unto the Service & Assist
(caned

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Assistance by your Orders & office of the sons of men now
living on Earth, & by the Vertue power Influence and
Efficacy thereof, & the Contents of all aforesaid, Call forth
& move you to Visible appearance: now then wee
the Servants of the most high God, Do Exorcise Con
jure Command, Compell, Constreine Call forth &
move you Oyd Spirits by name [illegible] & [illegible]
with all Others yo Subservient Spirits & Every and
Each of you in generall & particular, joyntly & Severally for and by it selfe respectively, by what name
you or any of you are Called more then as wee know
from the tradition of our predecessors that serveth by
Orders & office as you are by the preordinate Decree
of the most high God Orderly & Gradually placed in
the South Angle of the Ayre, as your Mansion or place
of Residence & abode accordingly appointed you to
Visible appearance move thereof Oyd Spirits by
name [illegible] & Every one or Other of
ye Subservient Spirits by Orders & office & residing in
the South Angle or Mansion of the Ayr serveing
under Amaymon, (as aforesaid) & in the name
of your God, & by the Contents of this invocation &
the Constreining power & force thereof, And appear
yee or Every one or any, or either of you by name
Orders & office, accordingly, as wee have herein & here
by, specified & Called you forth in faire & Decent forme
& not in any wise hurtfull Dreadfull terrible or Affri
ghtfull unto us or to this place or to any other place or
person whatsoever Visibly to the sight of our Eyes in
those

Declare, & at large in the Contents thorof Expressly throw
forth & move unto them without Delay Delusion, or Distur
bance, whoreby to Surprize or Assault our Soncos w^ch
feare & Amazments, or in any wise to Obstruct or
hinder the Effects of those our present Operations
by any Subtle Crafts or Illusions whatsoever. ——

Cy[illegible] of great power who by name art Called
[illegible]: together with all Other
Spirits of great power, Residing & bearing rule in the
South Angle, or Mansion of the Ayre, under the Royall
Spirit [illegible] who is said to be King & principall Go
vernor thorof next under the more Superiour Spirit
[illegible] the prince of the Ayr, & governing in the
four Angles thorof East West north & South with their
Principall Kings & all Other Spirits from the Superiour
to the Inferiour Residing & bearing office according
to Each & Every of their Severall Respective Degrees
& as wherein they are by Divine Appointment now
Orderly placed, Know yee then O ye Spirits [illegible]
[illegible] together with all Others ye Regal, & Superiour
Spirits by orders & office, Governing & bearing Command
over Others the Subservient & Inferiour Spirits from Degree
to Degree, in the south Angle or Mansion of the Ayr wee
the Servants of the most high God, being Dignifyed Armed
fortifyed, & Supported through Divine grace in the holy
trinity, with Celestiall power and Authority Doe in the
name of your God & of your high prince [illegible] Of
your

your prince [illegible] the Supream head of your
Orders, & by Every & Each of your Severall & Respective
Seale or Characters & the Vertues & power thorof Ex
or cise, Conjure Command, Constreine Call forth & re
move you, O all ye Spirits by name (as afore said) [illegible]
bidden, & [illegible] together with all Others the
Superiour Spirits Governing by Orders & office as before is
Said, to Command, Constreine & Compell ye Spirits by
name Called [illegible], who is said to be a Monarch under
the great Spirit [illegible] King of the South Angle or
mansion of the Air And allso the Spirit who by name
is Called [illegible], who is Differently said to be a Mon
ster or familiar Spirit, Subservient, & Subject also in
Orders under [illegible], & Residing in the South Angle
or Mansion of the Ayre (or any Other Spirit or Spirits
Residing in the South Angle, or Mansion of the Air)
(as afore said) immediatly & forthwith at our present
Invocations to Move & appeare in faire & Decent forme
not in any wise hurtfull Dread full terrible or affright
full unto us, or to this place, or to any Other person or
place whatsoever but to come & appeare in all humility
& Sobriety in those [illegible] or any of them, Set for that
purpose here before us being one usuall way of Recei
ving & inclosing Spirits to the Visible sight Service &
assistance of the sons of men & to show forth true & re
Visible signes, fore going their Coming & appearance
or Otherwise to appeare out of them Visibly here before
us as shall be most beneficiall & best Convenient for
us, in all, or any such our Operations & affaires as the
necessity thereof shall Require, & accordingly shall
in any wise properly Appertaine to their Orders & offices
& to make true & faithfull answers unto us Speaking
plainly

Parents in the Creation at the begining of time & by
lineal Descent from them unto us, & all posterity, or succeed
ing gendrations, as the heires of Gods promise & grace
Even to the Utmost period thereof: Doe by the Vertue
Influence & Efficacy thereof, & by the name of your God
& in the name of your prince, or head of your Orders, & by
your Seal or Character preordinately Decreed of the
most high God: Confining Subjecting & binding you by
Orders & office, unto Strict Obedience, first to the fulfill
ing of his Divine will & pleasure both at his mediate
& Immediate Commandements & Appointments, Secondly
unto the Command, Service & Obedience of your prince
or head of your Orders, as in place Degree & office Ap
pointed & Thirdly, as well unto the Service Obedience and
Ablisting of the sons of men Servants of the most high
God now living on Earth, according to your Orders
& office: as to tempt & Subvert them from their —
Allegiance, to the Divine Laws & Duty to God, by your
Evill & Crafty Insinuations & Delusions And by the —
Contents of all afford said, & by the power thereof we
Do Exorcise, Conjure Command, Compell, Constroine
& move you O you Regall Spirit who is Called [illegible]
King of the South Angle of the Ayre together with
those Royall Great & Powerfull Presidentiall Spirits
by name Called [illegible] & all Other
Superiour

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Superiour Spirits bearing Command over the more Infe
riour Servient & Subservient Spirits from Degree to Degree
residing, & Serveing under you in the South Region Angle
Division or Mansion of the Ayre to Command, Constroine
& Compell those Spirits who by name are Called, [illegible]
dation, & [illegible] & all Other Spirits of great power
bearing Rule in your Orders, or Mansion (as afforesaid)
to serve & Assist us in all, & Every Such of your Operations
& offaires, according to their Orders & offices, as we shall
by Certaine invocations requests & Command them; &
amongst the rest to Command, Constroine & Send or Enforce
to come & Appeare unto us, Either or both of those Spirits
who by name art Called [illegible] who is said by Office to be
a messenger & Attending the Regal Spirit [illegible] in
the South Angle or Mansion of the Air, & also y Spirit by
name Called [illegible] who is Differently said to be a
Messenger or familiar Spirit Subservient & Subject in
Orders under [illegible], and Residing in the South Angle
& Mansion of y Ayre forthwith & immediatly at our
invocation to move & Appeare in faire & Decent forme
& in no wise hurtfull, Dreadfull terrible or Affrightfull
unto us or in this place, or to any Other person or place
whatsoever, but in all humility & Serenity Visibly to y
sight of our Eyes, in some one or Other of those, [illegible] stand
ing here before us, & to make true & faithfull Answers,
unto all Such our Demands & Requests, & to fulfill & Acc
omplish all Such our Desires, as we shall by invocation
Declare

and accomplish for us, what soever wee shall according to your Orders & offices Desire & command you Moved thereof ye Ayre Spirit Amaymon or some one, or any or more of ye Subservient Spirit or Spirits, not now of us named in this present Invocation mentioned by Orders & offices residing in the North Angle of the Ayre: prepared yee, & by the power & Efficacy of all aforesaid, Come away, & immediatly appeare Visibly here before us In such manner & forme as wee have before Specifyed without further Delay, Dilusion, or Disturbance whereby to be Surprized; or Assault our Selves with fear & Amazements or in any wise to Obstruct or hinder the Effects of these our present Operations by any Subtile Crafts or Illusions whatsoever, — — — — —

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Operations of the Invocation of the Ayre by invocation made to the Regal Spirit Amaymon who is the King & Ruler of the Same: for the moving and Calling forth of all or any, of such Ayriall Spirits by name. Orders, & offices, of what Degree soever from the Superiour to the Inferiour to Visible Appearance

O You Royall Spirit of great name who art called Amaymon & Sayde to be King of the South Angle Region, or Mansion of the Ayre, & governing or Bearing Rule therein, over many Legions of Ayriall Spirits Subjected with you, unto & under the power Obedience & Command of that great & mighty Spirit called Satan, who is said to be the prince of the Ayre, & to Governe the foure Angles Regions, Divisions or Mansions thereof East west North & South, & unto whome power & command is given, over all Spirits having place Residence or Mansion therein as by the preordinate Decree of the most high God, the Only Creator of heaven & Earth, & of all things whatsoever is contained in the Creation, is Constituted & Appointed — Oye Regal Spirit Amaymon — King of the South region or Angle of the Ayre being Governed & Governing (as aforesaid) we the Servants of the most high God Reverently here present in his holy feare, being Dignified, Armed & Supported in the holy trinity, through Divine Grace with Celestiall power & Authority given unto our first

parents

& Servoing also as Messengers in Orders under the Regall Spirit Egin: as afforesaid, wo the Servants of ye Highest Do in the name of your God, & by the power of your greatest & highest Governor the prince of the Ayre for ever & commanding the four Angles East west north & South with Every and Each of their Severall & Respective Kings & likewise all Other Spirits bearing rule & Serveing therein, Even from the highest or Superiour Spirits, by Degrees, natures, Orders & offices unto the more inferiour Subservients, & by your Seales or Characters prefordinally Decreed of the Most high God, Confining Subjecting, & binding you by Orders & office unto strict Obedience first to his Divine Commandements, Secondly in Orders unto your Superiours, & thirdly unto the service & Assistance (by your Orders & offices) of the Sons of men now living on Earth: & by the Vertue, power, influence & Efficacy thereof & the Contents of all afforesaid, Call, forth & move you O you Spirit by name Called Mirage with all Others ye Subservient Spirits, & Every & Each of you in generall & particular, joyntly & Severally, for & by it Selfe, Respectively, by what name soever you or any of you are Called, more then as wee Know from the tradition of our predecessors, that Serve by Orders and offices, as you are by the prefordinate Decree of the most high God, Orderly & gradually placed in the North, Angle of the Ayre, as your Mansion or place of Residence, & Abode accordingly appointed you to Visible Appearance: Move therefore, O ye Spirits by name

named called, Mirage; or Some one or Other of ye Subservient Spirits by Orders & offices, Residing in the North Angle, or Mansion of ye Ayre: Serveing unto Egin (as afforesaid) & in the name of your God & by the Contents of this invocation, & the Constreining power, & force thereof, Appeare ye, or Some one or any of you by name, Orders or offices: accordingly as wee have herein & hereby Specified & called you forth: & in faire & Decent forme, & not in any wise hurtfull Dread full, terrible, or affrightfull unto us, or this place or to any other place or person what soever Visible to the sight of our Eyes in those C R: or any of them standing here before us as being one usuall way, or formall Customary Method ~~or manner~~ or manner of Receiving & inclosing Spirits, or Other wise to appeare out of them in like manner and Decent forme & shape (as afforesaid) in all humility & Sobriety Visibly here before us & to Show forth unto us true & Visible Signes foregoing your Coming & Appearance & to make true & faithfull Answers unto all those and Every Such Other our Demands & Requests as lyeth here before us, & as wee shall yett further propose not here Inserted, Speaking plainely, & So as that wee may here & understand you & not only to Revealed Discover Make Known, & Show forth unto us the Very truth and Certainty thereof but also to Serve & Assist us & to fulfill and

of the Ayre, woo the Servants of the most high God. Being Dignifyed, Armed & fortifyed & Supported through Divine Graice, in the holy trinity, with Celestiall power & Authority, Do in the name of your God, & by your prince Sathan and of your prince Egin; the Supreame of your Orders & by Every and Each of your Severall & Respective Seales or Characters & the Vertues and power thereof: Exorcise Conjure Command Constroine, Call forth & move you, O all ye Spirits, by Degrees natures office & Ord & together with all Others the Superiour Spirits Governing by Ord & & office, as before is Said: to command, constroine & Compell Some one or any of those or Such Servient or Subservient Spirits who are Said by office to be messengers Serveing & Attending the Regall Spirit Egin: & other Superiour Substitute prohidentiall Spirit bearing power & Command in the north Region Angle or Mansion of ye Ayre: & allso More Especially & in particular amongst the Rest a Certaine Spirit who by name is Called Kings who is Differently Said to be a Messenger or familiar Spirit Subservient & Subject & also in Order under Egin & Residing in the north Angle or Mansion of ye Ayre (as afore Said) immediatly and forthwith at our present invocations, to Move & Appeare in faire and Decent forme not in any wise Hurtfull, Dreadfull, terrible or Affrightfull unto us, or to this place, or to any other person or place whatsoever: but to come & Appeare in all humility & Serenity in those, G.K: or any one of them Set for that purpose here before us, being one usuall way

* or any other Spirit or Spirits residing in the North Angle or Mansion of ye Aire.

way of Receiveing & inclosing of Spirits to the Visible light Service and Assistance of the Sons of men & to Show true & Visible Signes unto us of there coming & appearance or Otherwise to appear out of them Visibly here before us, as Shall be most Beneficiall & Best convenient for us, in all or any Such our Operations & Affaires, as the necessity thereof Shall Require & as accordingly, Shall in any wise properly Appertaine to their Orders & offices & to make true & faithfull Answers unto us, Speaking plainly So as that we may hear & understand them & also to fulfill performe & accomplish unto us, & to Serve & Assist us in all and Every Such our commands & Requests (as in the Contents of our Invocation, Shall be more at Large Declared & Expressly Showed forth unto them) without Delay, Dilution, or disturbance, whereby to Surprize or Assault our Senses with feare and Amazements or in anywise to Obstruct or hinder the Effects of those our present Operations, by any Subtle Craft or Illusions whatsoever — — — — — — — —

O ye Spirit, who by name art called Kings: who is or may be Differently Said by office to be a, Messenger, or familiar Spirit Serveing also amongst many other Subservient or familiar Spirits in ye north Angle of the Ayre, under the Royall Spirit Egin King & governor thereof together with all, or any other of ye Servient, & Subservient Spirits bearing like office &

Servient & Subservient Spirits from Degree to Degree
Residing & Serving under you in the north, Region
Angle Division or Mansion of the Ayre to command
Constreine & compell all or any & Every of those or
such Spirits who are said by office to be Messagers Serving
under Egin: & Attending in the Angle, Region or Mansion
of the North and all other Spirits bearing the like office
Resident in the Region of the North in your Orders, or
Mansion as aforesaid, to Serve & Assist us in all and
Every such of our Operations & affaires according to
such their Orders & offices as wee shall by Certaine In
vocations, Request and Command them, & amongst y^t
Rest to command Constreine, bind or Enforce to come
& Appear unto us the Spirit by name called Mirage
who is Differently said to be a Messenger or familar
Spirit Subservient & Subject in Orders under Egin,
And Residing in the north Angle & Mansion of ye Ayre
forthwith and immediatly at our Invocation to move
& Appeare in faire and Decent forme, & in no wise
hurtfull Dreadfull terrible or Affrightfull unto us
or to this place, or to any Other person or place
whatsoever, but in all humility & Serenity Visibly
to the sight of our Eyes in Some one or Other of those
G.R. Standing here before us & to make true and
faithfull Answers unto all Such our Demands
& Requests, & to fulfill, & Accomplish all such
our Desires, as wee shall by Invocation Declare
& at large in the Contents thereof Expressly show
forth & move unto them, without Delay Delusion or
Distur:

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Disturbance whereby to Surprize or Assault our Selves
with feare & Amazments, or in any wise to Obstruct
or hinder the Effects of those our present Operations
by any Subtle Craft, or Illusions whatsoever. —

O all ye Spirits of great power, who by nature
Degree, & office are Constituted & Appointed Mes:
engers, & Serving under the Regal Spirit Egin,
& other Superiour Presidentiall Spirits: Residing in y^e
region Angle, Division or Mansion of the North Even
from the Superiour, by Orders & office proper: & bearing
like power & command, Graduately to ye more In feri:
our, together with all Other Spirits of great power Residing
& bearing rule in the North Angle or Mansion of y^e
Ayre under the royall Spirit Egin: who is said to be
King & principall governour thereof, next under the
more Superiour Spirit Sathan: the prince of y^e
Ayre & governing in the four Angles thereof East West
North & South with there principall Kings & all Other
Spirits from the Superiour to the inferiour residing &
Bearing office according to Each & Every of there Sever,
respective Degrees, & as wherein they are by Divine
Appointment now Orderly placed — Know then O all ye
Spirits Serving in & by office as Messengers, & as Royall
Messengers together with all Others ye Regall & Supreme
our Spirits by Orders & office Governing & bearing Com
mand over Others the Subservient & inferiour Spirits
from Degree to Degree in the north Angle or Mansion
of

Operation of the [illegible] Angle of the Ayre by
Invocation made to the Royal Spirit [illegible]: who is
the King & Rulour of the same, for the moveing & call
ing forth of all, or any, of such Ayriall Spirits by
name Order & office of what Degree soever, from
the superiour to the inferiour to Visible Appear
ance &c. — — — — — — — —

O you Ro[illegible], of great power who art
called [illegible] & said to be King of the north Angle Region
or Mansion of the Ayre, & governing or Bearing Rule
therein over many Legions of Ayriall Spirits subjected
with you, unto & under the power Obedience & com
mand of the great & Mighty Spirit called Sa[illegible]
who is said to be the prince of the Ayre & to govern
the four Angles, Regions, Divisions or Mansions there =
of East West North & South, & unto whom power
& command is given over all Spirits hauding place
Residence or Mansion therein as by the predordin =
ate Decree of the Most High God the Only Creator
of Heaven & Earth: & of all things whatsoever is
Contained in the Creation is constituted & Appointed
- o you Regal Spirit [illegible], King of the north Region or
Angle of the Ayre, being governed & governing (as afore
said) we the Servants of the most high God reverently
here present in this holy place being Dignifyed Armed
& supported in the holy trinity, through Divine grace
with

with Celestiall power & Authority given unto our
first parents in the Creation, at the Beginning
of time: & by Lineal Descent from them unto us
& all posterity or succeeding Generations as the
heirs of Gods promis & grace, Even to the Ut
most period thereof: Do by the Vertue Influence
& Efficacy thereof, & by the name of your God, & in
the name of your Prince, or Head of your Orders &
by your Seale or Character predordinately Decreed of
the most high God Confining Subjecting & Binding
you by orders & office unto Strict Obedience first to
the fulfilling of his Divine Will & pleasure both at his
mediate & immediate commandements & Appointments
Secondly unto the command, Service & Obedience of
your Prince, or Head of your Ords, as in place Degree
& office appointed, thirdly as well unto the Servis Obedi
ence & Assisting of the Sons of men, Servants of the most
high God now living on Earth, according to your Ords
& office, as to tempt & subvert them from their Allegians
to the Divine laws & Duty to God by your Evill and
Crafty Insinuations & Delusions & by the contents of all
aforesaid & by the power thereof, we do Exercise Conjure
Command Compell, Constraine & Move you O you Regal
Spirit who is called [illegible] King of the North Angle
or the Ayre together with those Royall Great & power
full Presidentiall Spirits by name Called [illegible]
& all other Superiour -
Spirits, bearing command over the more inferiour
Servient

name of your God & by the Contents of this invocation & the Constraining power and force thereof; And Appear yee or Some one or any, or Either of you by name Orders, & office: accordingly as wee have herein, & hereby Specified & Called you forth, in fair & Decent forme; And not in any wise hurtfull Dreadfull terrible, or affrightfull, unto us or to this place or to any Other place or person whatsoever Visibly to the Sight of our Eyes in these G. R. or any of them Standing here before us: as being one usuall way or formall accustomary method or manner of Receiving & inclosing Spirits Or Otherwise to appear out of them in like Decent manner, forme & Shape (as aforesaid) in all humility & Serenity Visibly here before us & to show forth unto us true & Visible signes foregoing your Coming & Appearance and to Make true & faithfull Answers, unto all these & Every Such Other our Demands & Requests, as lyeth here Before us, and as wee shall yett further propose not here inserted, Speaking plainely, & So as that wee may heare & Understand you, And not onely to Reveale Discover make Knowne & show forth unto us the very truth & Certainty thereof; but also to Serve and assist us & to fulfill and accomplish for us wtsoever wee shall according to your Orders & offices Desire & command you Move therefore I ye Spirits f &   or Some one or any or more of ye Subservient Spirits or Spirits not now of us named

named

named in this present invocation more then by Orders & office residing in the west Angle of the Ayre, prepare yee, & by the power & Efficacy of all aforesaid, Come away & immediatly Appear Visibly here before us, in Manner & forme, as wee have before Specified without further Delay, Delusion or Disturbance; whereby to surprise or Assault our Senses with fear & amazements or in anywise to Obstruct or hinder the Effects of these our present Operations by any Subtle Crafts or Illusions whatsoever — — —

Doo Ratifyd Confirmo conjure and bind the Vertue
power and Influence of [illegible]
Most Effectually and Solidly, In through and by you
and your potentiall Assistance, O you great Blessed,
holy and glorious Angell, [illegible] and all the Angells
Servants of the most high Incomprehensible, Om
ni potent and Immortall God of hosts the Onely
Creator of Heaven and Earth and of all things what
soever, both Elementall Animal Vegetable minor
all and Reptile or Insect that is Contained and Com
prehended therein and that Serve Before the great and
honoured Angell [illegible] as ministering Angells
present at always at Divine commands, In the Order
or Hierarchy of [illegible] Residing in the
third heaven, and Bearing office Rule and power
In the Orbe or Sphear of [illegible] and by this his
mighty great and Divine name [illegible]
and his Numerall Attribute [illegible] who sitteth
on high above the Cherubims In the Highest heaven
who Created all your footed Beasts Chattells and
Other Animals and all Creeping things whatsoever
that Liveth and moveth upon the face of the Earth
Bringing forth young and also Encreasing and Mul
tiplying In their Severall and Respective Kinds toge
ther also with the most admirable and wonder
full, generation production and Increase of
Insects and Reptiles, Bred and Brought forth onely
of

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Even from the highest or Superiour Spirits by
Degrees natural and offices unto the most Inferi
our Subservients And by your Seales or Characters
prediordinately Decreed of the most high God Con
fining, Subjecting & Binding you by Orders & offices
unto Strict Obedience, First to his Divine Com
mandements: Secondly, in Orders unto your Sup
eriours: and thirdly unto the Servis & Assistance
by your Orders & offices of the Sons of Men now
Living on Earth, And by the Vertue power Influence
& Efficacy thereof, & the Contents of all aforesaid
Call forth Summond you to Visible Appearance:
Now therefore wee the Servants of the most high
God Do Exorise, Conjure, Command, Com poll —
Constroine Call forth & move you, O ye Spirits
by name [illegible] & [illegible] with all Others
ye Subservient Spirits & Every & Each and in Gen
erall, & particular, Joyntly & Severally, for and
by it Selfe, respectively by what name Soever you
or any of you are Called, more then as wee Know
from the tradition of our Predecessors, that Serveth
by Orders & offices, as you are by ye prediordinate Decree
of ye most high God, Orderly & Gradually placed in ye
most Angle of the Ayre, as your Mansion or place
of Residence & abode accordingly Appointed you
to Visible Appearance — Move therefore ye Spirits
by name [illegible] & Some one or Other
of ye Subservient Spirits, by Orders & offices & Re
siding in the West Angle, or Mansion of ye Ayre
Serveing under Paymon, (as aforesaid) in the
name

In the Vpon firmament of Heavon, Every wingod
fould bokorning fruitfull also as the Rost bring
ing forth Incrdasing and Multiplying after
their Divers and Different kinds In the fifth Day
and Confirmed the Continuance of the Same by the
Saide of his omnipotent great and holy name
Adonay, and by the name of the great Cælestiall
Star called, [illegible], whoo is your planett or Star: &
by his Signes (called Sagitary and [illegible], the twelfe
In Order Succesively Ranked among the 12 Signes as they
are Distinguished and Knowne by Certaine names Appo
sinted to them, by our Ancient predecessors, of old
time and soe Called Vntill this Day wherein [illegible] is
Dignifyed having [illegible] assigned to him for his
Diurnall house and [illegible] for his nocturnall house
and by the Characters which are your Saide and the Saide
of the Cælestiall planett or Star Called [illegible] and of
his mansion houses [illegible] and [illegible] By all Which
ordSaid, wee most Earnestly Request Conjure and Beseech
you O you Sacred glorious and Benevolent great Angell
of the most high God and Blessed Intelligence of the
Planett or Star Called [illegible] and governing in the
Sixth Sphear [illegible] or [illegible], who art by the
originall Decree of the most high God Constituted
and appointed Governor of this fifth Day and of the
first and Eight Planetary hours therein, And by the
power office and Order given you by the most high
God in Charge, wherein he hath placed you at his Servis
and Commandement, and at his Divine will and pleasure
Wee Pray again Earnestly Conjure Entreate and Beseech
you O you glorious great mighty and Blessed Angell
or [illegible] to Dignifyed and give full power

power Vertue force Influence and Efficacy unto [illegible]
And that the Same may become most powerfull and
Certaine in all things and most Solidly confirmed to
all intents and purposes, In all particulars w^t: Soever
that is Said or Can be Ascribed hereunto, and that by
the Strength and powerfull Influence, of your Angeli
call assistance and Confirmation, Conjoyned with
this your Operation) and affaires, may Descend by
your Mysticall and Sacred Conveyance, from your
Cælestiall Orders hereunto and to be likewise thereby
Soe positively Infused, Inseparably United Centerally
Bound and firmly Knitt up herewith that it may be
come thereby most powerfull, Strong and Effectu
all for [illegible]
Notwithstanding any opposition or Contradiction
In any wise whatsoever wherein, Wee now Earnest
ly Entreate, and humbly Beseech you, to help Aide
and Assist us, In this our Operation and affaires &
to Doe for us, as for the Servants of the Highest —

the power office and Order giuen you, by the most high God in charge and wherein he hath placed you at his seruis and Commandement and at his Diuine will and pleasure, Wee Pray again Earnestly — Conjure, Entreate and Beseech you, O you glorious great mighty and Blessed Angell, [illegible] to Dignifyd and giue full power Vertue force Influence and Efficacy unto — N.N. — — And that the same may Become most powerfull and Certain and Inall things and most solidly Confirmed to all intents and purposes, In all particulars. Whatsoever, that is said or Can be Ascribed hereunto and that by the Strength and powerfull Influence of your Angelicall Assistance and Confirmation Conjoyned with this our Operation and affaires may Ascend by your Mysticall and Sacred Conveyance from your Celestiall Orders hereunto, and be Likewise thereby so positively Infused Inseparably united, Centrally bound and firmly Knitt up herewith that it may become thereby most powerfull Strong and Effectuall for N.N. Notwithstanding any opposition or Contradiction In any wise whatsoever; wherein wee now Earnestly Entreate and humbly Beseech you to help, aide and Assist us, In this our Operation and affaires, and Pray for us, as for the Servants of ye Highest — — — — — — — — — — —

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Pray Confirmed, conjoyned and bind the Vertue Efficacy power and Influence of N.N. Most Effectually and solidly, In through and by you and your Benevolent Assistance, O you great holy Blessed and glorious Angell Zachiel, or Zadkiel and all the Angells Servants of the most high Incomprehensible, Omnipotent and Immortall God of Hosts the only Creator of Heaven and Earth and of all things whatsoever both Elementall Animall Vegetable, Mineral Reptile or Insekt that is Contained and Comprehended therein, and that serve before the great and honoured Angell Raphael as ministering Angells present always at Divine Commands, In the Orders or Hierarchy of Dominations Residing in the sixth Heaven, and bearing office Rule and power In the Orbe or Sphear of Jupiter and by this his mighty great and Divine name, [illegible] and his numerall attribute [illegible] who sitteth on high above the Cherubims In the Highest Heaven who Created the great whales and all other fishes of the sea and waters and every Living Creature Else whatsoever that moveth which Brought forth aboundantly &c: which were Increased and multiplyed every Creature Severally according to its Respective Kind &c: Who also Created the fowells of the Ayre to fly above the Earth In —

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I [illegible] God ratifyd conjure and bind the Vertue
Efficacy power and Influence of [illegible]
Most Effectually and solidly In through and by
you and your Benevolent Assistance, O yee great
holy and blessed Angell [illegible] and all the Angells
Servants of the most High In comprehensible
Omnipotent and Immortall God of hosts the only
Creator of heaven and Earth and of all things
whatsoever, both Elementall Animall Vegitable
mineralll Reptile, or insect that is Contained and
Comprehended therein, and that serve before the
great and honourd Angell [illegible], as ministring
Angells present always at Divine Commands In the
Order or Hierarchy of [illegible], and Residing
in the second heaven and bearing office Rule and
power In the Orbe or Sphear of [illegible] and
by this his great mighty and Divine name [illegible]
[illegible], and his numerall Attributs &c
who Sitteth on high above the Cherubims in the
Highest heaven, who Created the two Celestiall
Luminarys or Lights In the firmament of
Heaven, to Divide the Day from the night.
and also for signs and for Seasons, and for Dayes
and for yeares, the greater Light Sol, to give
Light upon the Earth and govern the Day the
Lesser Light [illegible] to give Light upon the Earth &
to govern the night, who did also mak the Stars
and set them in the firmament of Heaven to
give

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give light upon the Earth and to Rule over the Day
and over the night, And to Divide the Light from
Darknes, In the fourth Day, And confirmed the
same by the Seale of his most high and holy
name Adonay, And by the name of the great
Celestiall Star called Mercury, which is your
planett or star; and by his signes called Gemini
and Virgo, being Constellations placed in the
Celestiall girdle belt, or Zodiack Gemini
being the third, and Virgo the sixth in Order
Successively ranked among the 12 signes, as they
are Distinguished and Knowne by Certaine names
appropriated to them by our Ancient predecess-
ors of old time, and so Called untill this Day
wherein Mercury is Dignifyed by having
Gemini, assigned him for his Diurnall house
and Virgo, for his nocturnall house, And by the
Characters which are your Seale and the Seales
of the Celestiall planett or star Called [illegible]
and of his mansion houses [illegible], and [illegible] by all
aforesaid wee most Earnestly Request, conjure
and Beseech you, O you Sacred glorious benevolent
and great Angell, of the most high God and Bless-
ed Intelligence of the planett or star Called
[illegible] and governing in the Second Sphear
[illegible] who art by the Originall Decree of
the most high God Constituted and appointed
governor of this fourth Day, and of the first
and Eight planetary Powers therein, And by
the

Inclosed and thereby, I Add also a Rise and fall for Encreased Every fruite tree to its Respective & Different Kinde and Established of the same by the Seale of Incomprehensible mighty holy and great names [illegible] and by the name of ye great Celestiall Star Called Mars, which is your planett or Star and by his Signes [illegible] and Scorp^o the Eight in Order Succesively Ranked among the 12 Signes, as they are Distinguished and Knowne by Certaine names appropriated to them by our Ancient predecessors of old times and so Called till this Day wherein [illegible] by having Assigned to him for his Diurnall house and Scorp^o for his Nocturnall house and by the Characters which are your Seal, and the Seales of the Celestiall planett or Star Called [illegible], and of his mansion houses [illegible] and Scorp^o, By all afore-said, I Do most humbly Entreate and most Earnestly request Conjure and Beseech, O you Sacred glorious Benevolent and great Angell of the most high God and Blessed Intelligence of the planett or Starr Called Mars and govern-ing in the fifth Sphear [illegible] who art by the Originall Decree of the most high God Constituted and appointed Governor of this Day and of the first and Eight planetary hours therein & by the power office and Order given you by the most high God in Charge, and wherein he hath placed you at his Service and Commandments &

and at his Divine will and pleasure, I Do Do-
again Earnestly Conjure Entreate and Beseech
you, O you glorious great mighty and Blessed
Angell [illegible] to Dignified and to give full and
Effectuall power Vertue force Influence and
Efficacy unto — [illegible]
And that the same may become most powerfull
and Certaine In all things, and most Solidly Confirm-
ed, to all intents and purposes In all particulars
whatsoever that is said or can be Ascribed here-
unto, And that by the Strength and powerfull In-
fluence of your Angelicall Assistance and Con-
firmation, Conjoyned with this our Operation
and affaires may Descend by your Angelicall &
and Sacred Conveyance from your Celestiall
Orders hereunto, And to be Likewise there by-
so possitively Infused, Inseparably United
Carturally Bound and so firmely Knitt upp here-
with that they may become thereby most power-
full strong and Effectuall for- [illegible]
Notwithstanding any opposition or Contradiction
in any ways whatsoever wherein we do now —
Earnestly Entreate and humbly beseech you to
helpe aide and Assistus in this our Operation
and affaires, and Do for us as for the Servants
of the most high God — — — — — —

6

Earnestly Conjure Entreate and Beseech you: O you glorious great mighty and Blessed Angell— Gabriel, to Dignifye and to give full and Effec: tuall, power Vertue force Influence and Efficacy unto N.N. And that the same may become most powerfull and Certaine in all things and most solidly confirmed to all Intents and purposes in all particulars whatsoever that is said or can be ascribed hereunto and that by the Strength and power full Influence of your Angelicall Assistance and Confor mation Conjoyned with this our opperation and affaires may Descend by your Mysticall and sacred Convey ance from your Celestiall Orders hereunto and to be Likewise thereby see possitively in fused in separably united Centerally bound and firmely Knitt up herein, that it may become thereby most powerfull Strong and Effectuall for N.N. — — — —

Notwithstanding any opposition or Contrad iction in any wise whatsoever, wherein wee Earnestly intreate and humbly beseech you to helpe aide and Assist us in this our opperation and affaires and See for us as for the servants of the Highest — — — — — — —

[illegible] For the [illegible] thereof 7

Wee Notifie Confirme conjure and bind ye Vertue Efficacy power and Influence of Mars Most Effectually and solidly. In throu and by you and your potentiall Benevolent Assistance O yee great holy Blessed and glorious Angell— Samael, and all the Angells servants of the most high Incomprehensible Omnipotent and Immortall God of Hosts The onely Crea tor of heaven and Earth and of all things whatsoever both Elementall Animall Vege table Minerall Reptile or Insect that is Contained and Comprehended therein and that serve Before the great and honoured Angell Acimoy, as ministering Angells present Alwayes at Divine Commands, In the Order & Hierarchy of Potestates and Residing in ye fifth heaven and Bearing office Rule and power In the Orbe or Sphear of Mars And by this great Mighty and Divine Name Elohim Gibor, And by his numerall Attribute Geburah, whoe sitteth on high above the Cherubims In the fifth Heaven who in the Creation gathered the waters under the heavens togeather into one place and Called them seas and made the Land appeare, and Called the same the Earth and Commanding it to bring forth, and Bear seed in there severall and Respective kinds, for encrease and Multiply cation, And likewise in all trees bearing fruite wherein the seed thereof Lyeth Inclo sed

For [illegible]

I [illegible] doo ratifie confirme conjure and bind the Vertue Efficacy power and Influence of [illegible] most Effectually and Solidly In and through you and your potentiall Benevolent Assistance, O you holy blessed and glorious Angell, Gabriel, and all the Angells Servants of the most high Incomprehensible, Omnipotent and Immortall God of Hosts the onely Creator of heaven and Earth and of all things whatsoever, both Elementall Animall, Vegitable Mineralll Reptile or In Sockt that is Contained and Comprehended therein and that stand before the great high and honourd Angell Orph[illegible] as ministering Angells prosent Always at Divine Commands In the Order or Hierarchy of [illegible] and Residing in the first heaven and bearing office Rule and power In the Orbe or Sphear of LUNA, and by this his great mighty and Divine Name Sadai, and by his numerall Attribute Jod, who sitteth on high above the Cherubims in the Highest Heaven who Created the firmament in the midst of the waters and Divided those waters that were Beneath the firmament from those that were above it, and Called the firmament Heaven, And in the Second Day he placed the Sea, and Sealed the same with his owne most high great and holy names

Marinita Abia[illegible] thereby Confirming it that it should not Exceed its bounds nor flowe beyond its Limitts. and by the name of the great Celestiall and Nocturnall Lumen LUNA which is your planett or Star and by her Signe Called Cancer, being a Constellation in the Celestiall girdle, belt or Zodiacke and the fourth in Order Succesively ran Rod amongst the 12 Signes as they are Distinguished and known by Certaine names appropriated to them by our Ancient predecessors of old times, and so Called Vntill this Day Wherein, LUNA is Dignified, by its being her Nocternall and Dyurnall Day house And by the Characters which are yt Seales and the Seales of the planett LUNA and of her Mansion house Cancer by all aforesaid wee most humbly intreate and Earnestly Request conjure and Beseech you, O you Sacred glorious and benevolent and great Angell of the most high God, and Blessed Intelligence of the Celestiall planett or Star Called LUNA. And governing in the first Sphear, Gabriel, whoe Art by the Originall Decree of the most high God constituted, and appointed governor of this Second Day And of the first and Eight planetary hours therein and by the powers office and Orders given you by the most high God in Charge and wherein he hath placed you at his Servis and Commandement and at his Divine Will and pleasure, wee doe Doe againe Earnestly

Bo[illegible] and his numerall Attributs Tip[illegible]
who sitteth above the Cherubins in the highest Hea
vens, who ordained the Heavens the Earth and the
seas, and seperated the Light from the Darknes in y
first Day and sealed the same with his holy greatt &
sacred name [illegible], and by the name of the great
Celestiall Lumen, So[illegible], which is your planett or
starr and by his signe called, Le[illegible], being a Constellati
on in the Celestiall girdle, belt or Zodiack and the
fifth in Order, succesively Ranked amongst the 12
signes and as they are distinguished and known by
Certaine Names appropriated to them by your Ancent
Predecessors of old time and so called till this Day
wherein So[illegible] is Dignified, by its being his Diurnall
and Nocturnall house, And by your true and proper seales
and Characters, most solidly Binding and confirming
and by the seals of the Royall planett So[illegible] and of
his mansion house, or signe of [illegible] therewith
Ordinately Dependent Cohering and Cooperating by
all aforesaid and by the signall Vertue power, Effi
icacy, and symbely therof, And wee most humbly
intreat Earnestly Request Conjure and beseech yu
O you Royall sacred glorious Benevolent and great
Angells of the most high God and Blessed Intelligences
of the planett or Star Called [illegible] and governing
in the fourth Sphear and in the Angelicall Order of
[illegible] who by the Originall Decree
of the most high God, Art Constituted and Appointed

Appointed governor of this first Day and of the first
and [illegible] planetary hours therein, and by the power
office and Orders given you, by the most high God
in Charge and wherein he has placed you at his
Service and Commandments And at his Divine
purpose will and pleasure, Wee Doe againe Earnest
ly Conjure Entreate and beseech you O you glorious
great Mighty and Blessed Angell, Michael
to Dignify and give full and effectuall power
Vertue force Influence unto, Sol — and that the
same may be most powerfull and Certaine in all
things and most solidly confirmed to all Intents
and purposes in all particulars whatsoever, that
is said or Can be ascribed therunto, And that by y
Strength and powerfull Influence of your Angeli
call, assistance and Confirmation convayed with
this our opperation and affairs may Discend by your
Mysticall and sacred convayances and Influences
from your Celestiall Orders therunto and to be
Likewise therby sod positively in fixed, inseparately
United Conturally bound and sod firmly Knitt up
therwith, that it may become therby most pow:
erfull, Strong and Effectuall for Ne notwithstan
ding any Oppositions or Contradiction, whatsoever
in any wise, wherin wee now Earnestly Intre
ated and humbly beseech you to help aide and
assist us, in this our Opperation and affaire And
to Pray for us as for the Servants of the Highest

Cœlestiall Confirmations of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Cœlestiall [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

For the [illegible] of the ☉ Sun

I N. doe Conjure, Conjoyne, bind ratifie and Confirme the Vertue Efficacy and Influence of N.B: most Effectually and solidly, In through and by you and your potentiall benevolent Assistance, O yee holy blessed and glorious Angell [illegible] and all the Angells servants of the most high Incomprehensible and Immortall God of hosts The onely Creator of heaven and Earth, and of all things whatsoever both Cœlestiall Animall, Vegitable, minerall and Reptile or Insect, that is Contained and Comprehended therein, And that serve before the great high and honoured Angell Salamia, as ministering Angells present alwayes at Divine Commands In the Order and Hierarchy of Vertues and Residing in the fourth Heaven bearing office Rule and power In the Orbe or Sphear of [illegible] and by this great Mighty and Divine name Yona,

Assigned to him for his Night house and [illegible] for his Day house: and by the Characters which are your Seale and the Seales of the Cælestiall planett or Star Called Saturne, and of his mansion houses Capricornus, and Aquarius, By all afforesaid Wee most Earnestly Request Conjure and Beseech you, O you Sacred glorious Benevolent and great Angell, of the most high God and Blessed Intelligence of the planett or Star Called Saturne and governing In the Seaventh Sphear Cassiel Za[illegible] [illegible]el and Sa[illegible] whoe art by the Originall Decree Constituted and appointed Governor of this Seaventh Day and of the first and Eight planetary howers therein And by the power office and Order given yu by the most high God in Charge and wherein he hath placed you at his Service and Commands and at his Divine Will and pleasure Wee Doe Earnestly Conjure Entreate and beseech you O you glorious mighty great and Blessed Angells Cassiel Za[illegible] [illegible]l and Sa[illegible], to Dignifye and to give full power Vertue force Influence and Efficacy unto N.B. And that the same may become most powerfull and Certaine in all things and most Solidly Confirmed to all intents and purposes In all particulars whatsoever that is Said or Can be Ascribed hereunto: And that by the power and Influence of your Angelicall Assistance and Confirmation Conjoyned with this our Operation and affaires may Descend by your Mysticall and Sacred Conveyance, from your Cælestiall Orders hereunto and to be Likewise thereby Soe possitively Infused Inseparably united, Centerally bound and firmly Knitt up herewith, that it may become thereby most powerfull Strong and Effectuall for — N.B: Notwth Standing any opposition or Contradiction in any wise whatsoever, wherein wee Now Earnestly Entreate and humbly beseech you to helpe, aide and assist us In this our Operation and affaires and Doe for us as for the servants of The Highest. — — — — — — —

T

[illegible], doo ratifye Confirme Conjure and bindo the
Vertue powor and Influenco of [illegible]
most Effectually and Solidly, In through and by you
and your potentiall Assistance, Oyee great Blessed,
holy and glorious Angells [illegible]
[illegible] and all the Angells servants of the most
high, Incomprehensible, Omnipotent and Im:
mortall God of Hosts, the onely Creator of Heavon
and Earth, and of all things Whatsoever, both Cœlestiall
Elementall Animal Vegetable, Reptile or Insect
that is contained and comprehended therein, and that
serve before the High great and honourd Angell,
[illegible] as ministring Angells present always at
Divine Commands, In the Order or Hierarchy of
[illegible], and Residing in the Seaventh Heaven
and Bearing office, Rule and power, In the Orbe or
Sphear of Saturne and by this his great mighty and
Divine name [illegible] and his numer
all Attributo [illegible] who sitteth above
the Cherubims in the Highest heavens, who rested the
Seaventh Day, from all his workes of the Creation
which he had made and who Blessed and Sanctifyed
the Seaventh Day, By Reason therein he Rested from
all his workes which he had Created and made and
gave

gave Commandement unto his people the Children
of Israell the offspring and Seed of Abraham the
Son of Gods Divine promise and Terrestiall Father
of the faithfull to be humbly Received thankfully
Embraced, Syncerely Observed reverently honoured
and Choicely Sett apart Zealously Kept holy, Obediently
reserved and Exactly performed, In all those Duty os
appointed therunto, Allwhich being by them Duly
and truly fulfilled through out their Generation Acc
ording to the Commandement of God Enjoyned them
During the whole Continuance of time, they should
therefore Receive from Divine grace the Blessed Rew
ards and gifts of all terrestiall fulnes and felicity
In this world During mortall Continuance and Ever
lasting life with Eternall glory In the World to
Come: And Sealed the same with his owne great holy
and Blessed names [illegible] Even as the
most high and onely God of Heavon and Lord of hosts
the maker of time And by the name of the great
Cœlestiall Star Called [illegible], whose is your planett
or Star and by his Signes called [illegible] and
[illegible] being Constellations placed In the Cœlos
tiall Girdle Belt or Zodiack [illegible] being
the tenth and [illegible] the Seaventh Successively
In Order For God among the 12 Signes as they are
Distinguished and Known by Certaine names app
ropriated to them by our Ancient Predecessors
of old time, and so Called Untill this Day wherein
[illegible] is Dignifyed by having [illegible]
assigned

thoy word Good and Sealed the same with his most
High, Omnipotent great and holy name Sadai
and by the name of the great Celestiall Star Called
Venus whoe is your Planett or Star: and by her signes
Called Taurus and Libra, being Constellations
placed in the Celestiall Girdle Belt or Zodiack
Taur. being the second and Libra the Seaventh
In Order Succesively Ranked among the 12 signes as
thoy are Distinguished and Knowne by Certaine
names, appropriated to them by our Ancient pre
decessors of old time, and to Called untill Day wherein
Venus is Dignified having Taurus Assigned to
her for her Nocturnall house and Libra, for her
Diurnall house And by the Characters which your
Seales and the Seales of the Celestiall planett or Star
Called Venus and of her mansion houses Taurus
and Libra By all afforesaid woe most humbly
Entreate and Earnestly Request Conjure and beseech
you O you Sacred great glorious and Benevolent An
gell of the most high God and Blessed Intelligence of
the planett or Star Called Venus and governing in y
the third Sphear [illegible], who art by the Originall
Decree of the most high God Constituted and appointed
Governor of this Sixth Day and of the first and Eight
planetary hours therein: And by the power office and
Order given you by the most high God in Charge and wherein
he hath placed you at his Service and Commandment and
at his Divine will and pleasure; Woe & Woe again Ear
nestly Conjure Entreate and Beseech you O you glorious

glorious, great mighty and Blessed Angell [illegible]
to Dignify and give full and effectuall power Vertue
force Influence and Efficacy unto [illegible]
And that the same may Become most powerfull
and Certaine in all things: and most Solidly Confirmed
to all intents and purposes, In all particulars —
Whatsoever, that is said or Can be Ascribed here
unto And that by the Strength and powerfull In:
fluence of your Angelicall Assistance and Confirm
ation Conjoyned, with this our Operation and affaires
may Proceed by your Mysticall and Sacred Convey
ance from your Celestiall Orders Herein to and to be
likewise therewith Infused Positively. Infused In Sp:
arably united Centerally bound and firmly knitt
up therewith that it may become Hers by most
powerfull Strong and Effectuall for [illegible]
Notwithstanding any opposition or Contradiction
In any wise whatsoever, Wherein woe now Earnest
ly Entreate, and humbly Beseech you to helpe Aide
and Assistus, In this our Operation and affaires
and to God for us, as for the Servants of the Highest

Assist us, in all and Every such our commands & Requests (as in the Contents of our invocations, shall be moved at Large Declared & Expressly shewed forth unto them) without Delay Delusion, or Disturbance whereby to Surprise or Assault our Sons or with fear and amazments, or in any wise to Obstruct or hinder the Effects, of these our present Operations by any Subtle Crafts or illusions whatsoever,

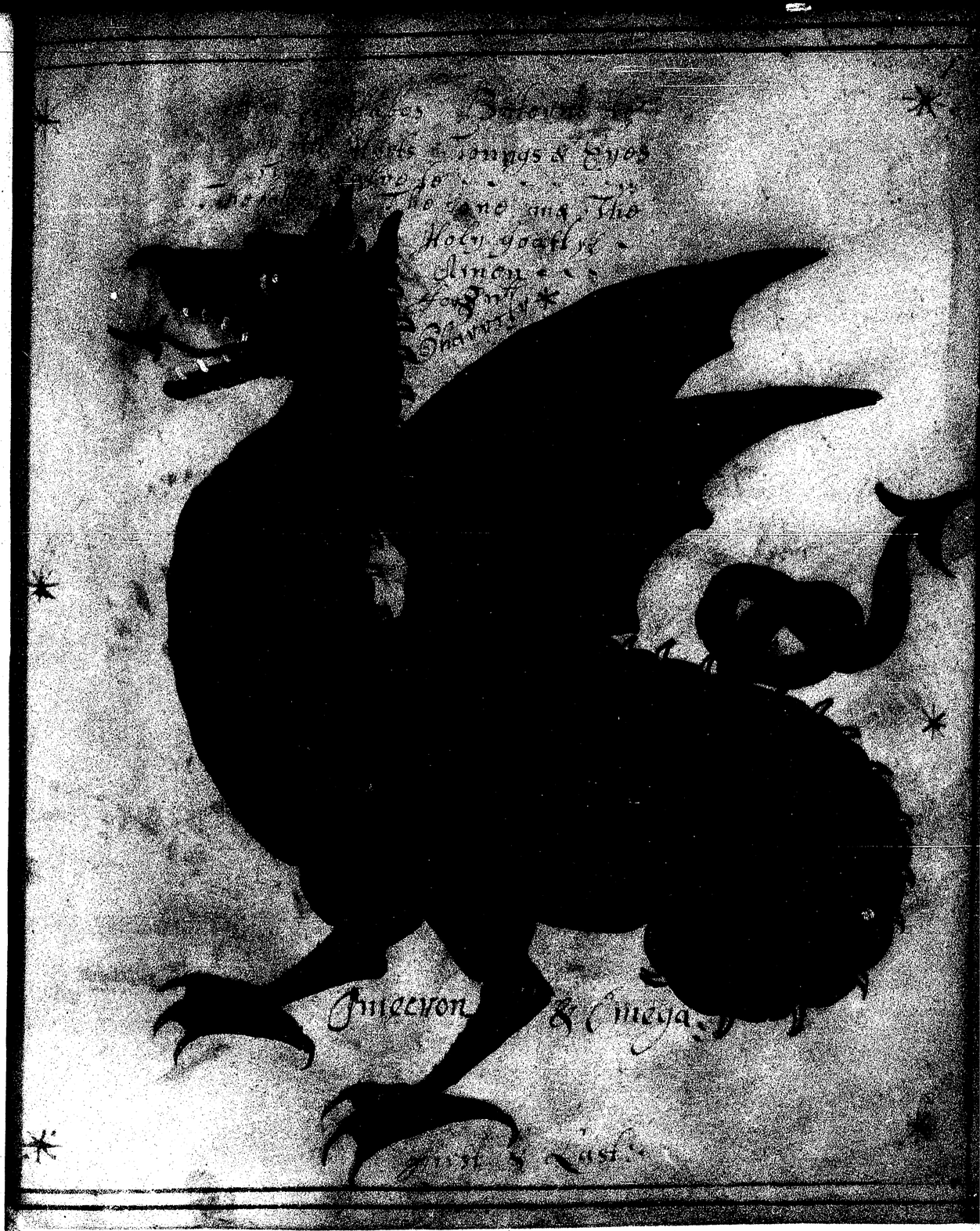
[illegible] & who art called Bolfrit and said by office to be a Messenger under the Regal Spirit [illegible] in the West Angle of the Ayre & also ye Spirit by name called [illegible] who is or may be said differently to be a Messenger or familiar Spirit serving also amongst many other subservient or familiar Spirits in the west Angle of the Ayre under the Royall Spirit [illegible] King & governor thereof: we the Servants of the Highest God in the name of your God, & by the power of your greatest & Highest governor the prince of the Ayre set over and commanding the foure Angles East west north and south with Every & Each of their several all & Respective Kings & Likewise all other Spirits bearing Rule and serving therein

Even

of heat and Moisture and Impregnation of the Aire as a Medium of Intermitting the Suns heat to stir up the activity of nature which by a Centorall Invisible fire and Internall firmentation conceiveth a mortificale Ebonee and by a putrefactive power most admirably bringeth forth and Increase of Divers Wonderfull Strange and admirable Creatures Various and Different in their Kinds and Even Marvelous to Behold, And who Created also man Even male and female after the most glorious Sacred and Celestiall Image of himselfe and gave them Dominion over all the fishes of the Seas and over all the foules of the Aire and over the Chattell and over ye Earth and Every Creeping thing that Liveth upon the Earth: And who then Blessed the Creation and also man, Even Male and female Blessed he them and gave them Rule and power over all ye Whatsoever was Contained in the Creation Saying be fruitfull and Multiplye and Replenish the Earth and Subdue it and have Dominion over the fish of the Sea, and over the fowels of the Ayre and over Every Living thing that moveth upon the Earth and Every tree Wherein is fruite yeelding seed for Nourishment and food And also gave all Cattell and Beasts of the Earth foules of the Ayre and all Animals and other Creatures Whatsoever Wherein there is Life: And Every greene herbe for meate in the Sixth Day And then Blessed all things In the Creation that he had made and said they

Liv. 6

X 8 r. 8


Alpha & Omega
First & Last

I the presidentiall Spirit ~~called~~ by name called Padiel,
residing & serving under Carnesiel a King of the
Angles or Mansion of the West, at the Command of the
Soveraigne head of my Orders, and on my owne accord,
by the virtue power & force of Invocation on that behalfe,
do firmely & solidly binde & oblige my selfe by these
presents, Visibly to appeare, in faire & decent Forme, unto
A: B: and C: D: or either of them, at all tymes & in all
places, whatsoever & wheresoever, I shalbe of them, or
either of them called forth & moved thereunto; either
in a Glass Receptacle or otherwise out of it, as the
condition or Occasion of any matters in question or
Operation shall properly or necessarily require. And
I the said Spirit Padiel, doe also yet further & more
especially bind & oblige my selfe, unto A: B: & C: D:
or either of them as aforesaid, viz by & through the
trust & most especiall name of my God, & by the
principall head of my Orders, & by his State & Charac-
ter & the vertue thereof, at the sight of which all
Spirits in their severall & respective degrees, Orders
& Offices, doe therein accordingly bow, honor & obey.
And chiefly by this my State or Character, wherein
under God by me assisted or incerted. And by the force
& bindeing of Spirits & ~~as being one especiall manner of appearance & of receiving~~

of yo: God, and by that God wch you serue, worship & obey,
& by the true Seale of yo: creation, And by the most Mighty
most powerfull & most dreadfull Name of yo: god Iehovah
Tetragramaton, who threw downe & cast you out of
Heaven, with all other the rest of the Infernall Spirits, & by
the most powerfull & great Names of god, who created Heaven
Earth & Hell, & all things whatsoeuer conteyned in them, &
by their Powers & Vertues, And by the Name Primavmas
ton, who comaundeth the whole Host of Heaven, That thou
O Spirit Vsiel, forthwith (we say) Move & Defend & appeare
& shew thy selfe visibly vnto vs, here before this Circle, comi
ye in a faire & comly forme & shape without any delay,
The King comands you, therefore defer not yo: coming,
what needes any more words, In the name of him that
liueth for ever, & shall come to Judge the Quick & the dead,
& the World by Fire, Hasten yo: selues & come away, ebm
at this very present by me before this Circle, And Behold
the Sentence of Solomon, Behold yo: Conclusion, & be not
obstinat & rebellious, Behold the Banner of god, Move
therefore & speed yo: presence in no ghastly shape, wout
doing any harme vnto vs, or any other Creature conteyned in this
Circle, Come ye therefore courteously, affably friendly, &
answer truly & faithfully to all our Requests, that we
may accomplish our Will & desires, nicknowing or
obseruing any matter or thing, wch by Office ye know
if belonging to yo: Orders, or proper for you to
performe or to accomplish, through the power of
god El, who created & disposeth of all things, both
Celestiall Ayriall Terrestriall & Infernall.

The

The Twelfth Spirit in Order (but the Fourth under the
Emperour of the West is called Cabariel, he hath
50: Dukes to attend on him, whereof we shall make
mention by of 10: of the cheife Dukes that belonge to ye
day, & 20 many for the Night, & every of them hath 50
Servants to geue Attendance, when their Master is in-
Invocated &c: Note those Dukes yt belong to the day
is very good & willing to obey their Master, & to be
called in the day time, & they of the Night is by Nature
Evill & Disobedient, & will deceiue you if they can, &c:
they are to be called in the Night.

Then follower the Names & Seales
of Cabariel, & 20: of his Dukes.

The Coniuration of Cabariel as followeth.

We Conjure thee O thou mighty & potent Prince
Cabariel, who rulest as King in the North & by
West, We Invocate constraine Comand & Compell you
by the especiall & truest Names of yo: god, & by that
god wch you serue, worship & obey, And by the true
Seale of yo: Creation, And by the most mighty, most
powerfull & most dreadfull Name of God Iehovah
Tetragrammaton, who threw downe & cast
you out of Heaven, with all other the rest of the
Infernall Spirits, And by the most powerfull and
great Names of God, who created Heaven, Earth &
Hell, & all things whatsoeuer, conteyned in them,

And

most dreadfull Name of yor: god Iehovah Tetragram-
maton, who threw downe & cast you out of Heaben, with
all other the rest of yi Infernall Spirits, And by the most
powerfull & great Names of God, who created Heaven Earth &
Hell, & all things what soever conteyned in them, & by their
powers & vertues, & by the Name Primavmaton, who
commandeth the whole Host of Heaben, That thou O Spirit
Dorochiel forthwith (we say) Mobe diligend & appeare
& shew thy selfe visibly unto us, here before this Circle,
come you in a faire & comly forme & shape, without any
delay, The King comands you, therefore defer not your
coming, what needes any more words, In the Name of
him that liveth for ever, who shall come to Judge the
Quick & the dead, & the World by Fire, Gird up your selfe
& come away, even at this very present hyrnd, before
this Circle, And Behold the Pentacle of Solomon, -
Behold yor: Conclusion, be not obstinate & rebellious,
Behold the Banner of God, Mobe therefore & geue your
presence in no ghastly shape, without doing any harme
unto us, or any other Creature in this place, or any other
part or place in the World, Come you therefore courteously
affably, friendly, & answere truely & faithfully to all our
Requests, that we may accomplish our Will & Desire
in knowing or obteyning any matter or thing, which
by Office you know, if belonging to yor: Orders, or pro-
for you to performe or to accomplish, through the powe
of God El who created & disposeth of all things, both -
Celestiall Ayriall Terrestriall & Infernall.

T

The Seaventh Spirit in order (but the third under the Emperour Amenadiel is called Vsiel, who is a mighty Prince, ruling as King in the North West, he hath 40: Diurnall & 40: Nocturnall Dukes to attend on him in the day & in the Night, whereof we shall make mention of 14. that belongs to the day & as many for the Night, wch is sufficient for practise, The first of that belongs to the day hath 40: Servants a peece & the other six, 30. & the first of that belongs to the Night, hath 40: Servants a peece to attend on them, & the next 4: Dukes hath 20: Servants, & the last two hath 10. a peece, and they are very obedient, & doth willingly appeare when they are called, they have more power to hide or discover Treasure then any other Spirits (saith Solomon) that is conteyned in these Books, & when you hide or would not have any thing taken away that is hid make this 4 Seales ☥ [illegible] IIII R P

in Virgin Parchment & Lay them with the Treasure or where the Treasury lyeth, it will never be found nor taken away.

Then follows the Names & Seales
of Vsiel, & his 16. Dukes.

The Coniuration of Vsiel as followeth.

We conjure thee O thou mighty & potent Prince
Vsiel, who art the chiefe Prince or King under Ame-
nadiel in the North West, We Invocate, constraine
& command & compell you, by the especiall & truest Name

powerfull & great Names of God, who created Heaven
Earth & Hell, & all thing whatsoever conteyned in them
& by their powers & vertues, And by the Name Prima
vmaton, who threw you downe & cast you out of Heaven
with all other the rest of the Infernall Spirits, & by all the
most powerfull & great Names of God, who created Heaven
Earth & Hell, & all things whatsoever conteyned in them,
And by their powers & vertues, And by ye Name Prima
vmaton, who comandeth the whole Host of Heaven,
That thou O Spirit Malgaras forthwith (we say)
Move, descend & appeare; & shew thy self visibly vnto us
here before this Circle, come you in a faire & comely forme &
shape without any delay, the King comands you, there
for defer not yo: comming, what needes any more words
In the Name of him that liveth for ever, who shall come
to Judge the Quick & the Dead, & the World by Fire, Gird
up yo: selfe & come away, even at this very p[re]sent hym
before this Circle, And Behold the Pentacle of Solomon,
Behold yo: Conclusion, be not obstinate & rebellious,
Behold the Banner of God, Move therefore & give your
Presence in no grisly shape, without doing any harm
to us, or any other part or place in the World, Come y
therefore courteously affably Freindly & Answer truly
& faithfully to all our Requiste, that we may accomplish
our Will & Desires, in knowing or obteyning any matter
or thing whatsoever, wch by Office you know, if belonging
to yo: Orders, or proper for you to performe or to accomp
through the power of God El, who created & disposith of all
things both Celestiall Olympiall, Terrestriall & Infernall

The

The Tenth Spirit in order (but the second under the
Emperour of the West, is called Dorochiel, who is a
mighty Prince bearing rule in the West, & by North,
& hath 40: Dukes to attend on him in the day tyme, and 400
many for the Night, with an innumerable company of
servient Spirits, whereof we shall make mention of 24:
cheife Dukes yt belongs to the day, & 400 many for the
Night, with their Seales as following. Note the 12: first
yt belongs to the day, & the 12 first that belongs to the
night, hath 40: Servants a peece to attend on them, & the
12: last of the day, & of the Night, hath 400: a peece to
attend on them when they appeare &c: Also those of the
day is to be called in the day, & those of the night in the
night, Observe the Planetary Motion in calling; for the
2: first yt belongs to the day, is to be called in the first
planetary houre of the day, & the 2: next in the second
planetary houre of the day, & soe successively on, till
you have gon quite through the day & Night, till you
come to the 2: first againe) &c: They are all of a good
Nature & will willingly obey &c:

And follows the Name & Seale
of Dorochiel & his 40: Dukes.

The Conjuration of Dorochiel, as followeth.

We conjure thee O thou mighty & potent Prince
Dorochiel, who ruleth as King in the West & by
North, we invocate constraine comand & compell you,
by the especiall & truest name of yo: God, & by ye God
which you serve worship & obey, & by the true Seale of yo
Creation, And by the most mighty, most powerfull &

most

in them, and by their powers & vertues, And by the
Name Primavmaton, who comandeth the whole
Host of Heaven, That thou O Spirit Maseriel, forth
with (we say) Move descend & appeare, & shew thy self
visibly vnto vs, here before this Circle, come you in a
fair & comly forme & shape without any delay, this
Holy comands you, therefore defer not yor coming,
what needes more words, In the Name of him that
liveth for ever, who shall come to Judge the Quick & the
dead, & the World by Fire. Hird & yor self come
away, even at this present tyme before this Circle,
And behold this Pentacle of Solomon behold the Conclu-
sion, be not obstinate & Rebellious, behold the Banner
of God, Move you therefore & giue yor Presence, in no
ghastly shape, without doeing any harme to vs, or any
other Creature in this place, or any other part or place
in the World, Come you therefore courteously, affably &
Friendly, & answer truly & faithfully to all our requests
that we may accomplish our Will & desire, in know-
ing or obteyning any matter or thing whatsoever, wch by
Office you know, if belonging to yor Orders, or prop
for you to performe or to accomplish, through
the power of the God El, who created & disposeth of
all things both Celestiall Ayriall Terrestrall and
Infernall.

The Nynth Spirit in order, but the First vnder the
Emperour of the West, is called Malgaras, he ruleth
as King in the Dominions of the West, and hath 30:
Dukes vnder him to attend him in the day, & 20: many
for the Night, & severall vnder them againe; which of vs
shall make mention of 12: Dukes that belong to ye day,
20: many that belong to the Night, & every one of them
hath 30: Servants to attend them, excepting Misiel,
Barsas, Aspar, & Deilas, for they have but 20:
Arois & Basiel, they have but 10 &c: They are all
very courteous, & will appeare willingly to doe yor Will,
they appeare 2 & 2 at a tyme with their Servants; They
that are for the day, are to be called in the day, & those of the
Night, in the Night.

Here followeth the Names & Seales
of Malgaras, wch are 24. Dukes.

The Coniuration of Malgaras as followeth.

We conjure the O thou mighty & potent Prince
Malgaras, who rules as a chiefe Prince or King in
the Dominion of the West vnder Amenadiel, We
invocate, constraine, Comand & Compell you, by the especiall
& truest Name of yor God, & by that God wch you worship
serve & obey, & by the Seale of yor Creation, And by the
most mighty, most dreadfull & powerfull Name of your
everlasting & liveing God Iehovah Tetragrammaton
who threw you downe & cast you out of Heaven, with all
other the rest of the Infernall Spirits, And by all ye most

powerfull

all other the rest of the Infernall Spirits, and by the most powerfull & great Names of God, who created Heaven Earth & Hell, & all things what soever contained in them, and by their powers & vertues, And by the Name Primaumaton who commandeth the whole Host of Heaven That thou O Spirit Asyriel forthwith (we say) Move Descend & Appeare, and shew thy self visibly out of - hence before this Circle, come you in a faire & comly forme & shape without any delay, The King comands you, - therefore defer not yor coming, what needes any more words, In the Name of him y liveth for ever, who shall come to Judge the Quick & the Dead, & the World by Fire, Find by yor self & come away, even at this very instant time before this Circle, And behold the Tentacles of Solomon, behold yor Conclusion, be not obstinate & rebellious, behold the Banner of God, Move therefore & give yor Presence in no ghastly shape, without doing any harme to me or any other Creature in this place, or any other part or place in the World, Come you therefore courteously affably friendly, & answer truly & faithfully to all our Requests, that we may accomplish our will & desire, in knowing or obtayning any - matter or thing, wch by Office you know, if belonging to yor Orders, or proper for you to performe, or to accomplish, through the power of God El, who created & disposeth of all things both Celestiall Ayriall, Terrestriall & Infernall.

The

All The Eight Spirit in Order (but the Fourth under the Emperour of the South) is called Maseriel who is also the King in the Dominion of the West & by South and hath a great number of Princes & Servants under him to attend him, whereof we shall make mention of 12: of the cheife, that attends him in the day time & 12: that attends him, to doe his Will in the Night time, wch is sufficient for practise. They are all good by nature, & willingly will doe yor Will in all things those that is for the day, is to be called in the day, and those for the Night, in the Night. They have every one 30: Servants to attend them.

Here follows the Names & Seales of Maseriel & his 12: Princes

The Conjuration of Maseriel.

We conjure thee O thou mighty & stolen Spirit Maseriel, who rules as cheife Spirit or King in the dominion of the West & by South, we invocate constraine conjure & compell you, by the especiall and truest Names of yor God, and by that God wch you serve, worship & obey, and by the Seale of yor Creation, and by the most mighty most dreadfull & powerfull Name of yor Everlasting & Living God Iehovah Tetragrammaton, who threw you downe out of Heaven, & with all other the rest of the Infernall Spirits, & by all the most powerfull & great Names of God, who created - Heaven Earth & Hell, & all things what soever contained

~~Heaven~~
in them

comandeth the whole Host of Heaven, that thou O Spirit **Gedial** forthwith (we say) Move descend & Appeare, & shew thy selfe visible unto us, here before this Circle, come yee in a faire & comly forme & shape without any delay, The King comands you, therefore defer not yor: coming, what needs any more words, in the Name of him that liveth for ever who shall come to Judge the Quick & the dead, & the World by Fire; Gird up yor: selfe & come away, even at this present tyme before this Circle, and behold the Pentacle of Solomon, behold yor: Conclusion be not obstinate & Rebellious, behold the Banner of God, Move therefore & give yor: presence in no gastly shape, without doing any harme unto us, or to any other Creature in this place or any other part or place in the World, come yee therefore courteously, affably, friendly, & answer truly and faithfully unto all our Requests, that wee may accomplish our Wills & desires in knowing or obteyning any matter or thing, wch by Office you know, if belonging to yor: Orders, or proper for you to performe or to accomplish, through ye power of God **El**, who created & disposeth of all things both Celestiall Ayeriall Terrestriall & Infernall.

The

The Seaventh Spirit in order but the third under the great Emperour of the South is called **Asyriel**, he is a mighty King, ruling in the **South West** part of the World, & hath 20: great Dukes to attend him in the day tyme, & as many for the Night, who hath under them severall Servants to attend them &c: here we shall make mention of 8: of the cheife Dukes that belong to the day, & as many that belong to the night, because they are sufficient for practise, and the first 4: that belongs to the day, & the first 4: that belongs to the Night, hath 40. Servants a peece to attend them, and the last 4: of the day, & the last 4: of the night 10: a peece, they are all good natured, and willing to obey, those that is of the day is to be called then, & those of the Night, in the Night.

here follows the Names & Seales
f Asyriel, & his 16: Dukes.

The Conjuration of ~~Asaliel~~ Asyriel, as followeth.

Wee Conjure thee O thou mighty & potent Prince ~~Asaliel~~ Asyriel, who rules as a cheife Prince or King under **Carnêsiel** in the **South & by East** Wee Invocate, constraine ~~&~~ comand & compell you, by the especiall & true Names of yor: God, & by that God wch you serve worship & obey and by the true Seale of yor: Creation, & by the most mighty most dreadfull & powerful Name of the everlasting & ever living God **Iehovah Tetragrammaton** who threw you downe & cast you out of Heaven, with

all

rest of the Infernall Spirits, & by all the most powerfull & great Names of God, who created Heaven Earth & Hell, & all things wt whatsoever conteyned in them, & by their powers & vertues, & by the Name Primaumaton, who comandeth the whole Host of Heaven, That thou O Spirit Barmiel forthwith (we say) Move Discend & Appeare, & shew thy self visibly vnto vs here before y Circle, some ye in a faire & comely Forme & shape, wout any delay, the King comands you, Therefore defer not your coming, what needes any more words, In the Name of him that liveth for ever, who shall come to - judge the Quick & the Dead, & the World by Fire, Hast & vp yo: self & come away, even at this very p̄sent tyme before this Circle, and behold the Spectacle of Solomon, behold yo: Conclusion, be not obstinate & rebellious, behold the Banner of God, Move thy self & geue yo: presence in non gastly shape, without doing any harme vnto vs, or any other Creature in this place, or any other part or place in this World, Come ye therefore courteously, affably - friendly, & answer truly & faithfully to all o: requests & desires, in knowing or obteyning any matter or thing, wch by yo: Office you know, if belonging to yo: Orders, or proper for you to performe or to accomplish, through the power of God El, who created & disposeth of all things, both Celestiall, Ayriall, Terrestriall & Infernall.

This

The Sixth Spirit in order, but the second vnder the Emperour of the South, is called Gedial, who ruleth as King in the South & by West, who hath 20: chiefe Spirits to serve him in the day, & hath many for the night, & they have many Servants at their comands, whereof we shall make mention but of 9: of the chiefe Spirits that belongs to the day, & hath many of those that belong to the Night, who hath 20: Servts a peece to attend them, when they are called forth to appearance, they are very lovinge & courteous & willing to doe yo: Will, &c:

Here follow the Names & Seales of Gedial & his 9 Spirits.

The Coniuration of Gedial as followeth.

We conjure thee O thou mighty & potent Prince Gediel, who ruleth as King in the South and by West, We invocate constraine comand & compell you, by the especiall & truest name of yo: God, & by that God wch you serve worship & obey, & by the true Seale of yo: Creation, and by the most mighty most dreadfull & powerfull name of yo: God Iehovah Tetragrammaton, who threw downe & cast you out of Heaven, with all other the rest of y Infernall Spirits, and by the most powerfull & great Names of God, who created Heaven Earth & Hell, & all things whatsoever conteyned in them, & by their powers & vertues, & by the Name Primaumaton who -

comandeth

That thou O Spirit Aseliel forthwith (we say)
Move, descend & appeare, & shew thy selfe visibly
vnto vs here before this Circle, comely in a faire
& comely forme & shape without any delay. This
King comands you, therfore defer not yor comming
what needes any more words, In the Name of him
that liveth for ever, who shall come to Judge ye
Quick & the Dead, & the World by Fire, Hird by your
selfe & come away, even at this very present hyther
before this Circle, and behold the Pentacle of
Solomon, behold yor Conclusion, be not obstinate
& Rebellious, behold the Barrier of God, Move there-
fore & guid yor presence in noe ghastly shape,
without doing any harme to vs, or any other
Creature in this place, or any other part or place
in the World. Come you therfore courteously
affably friendly, & answer truly & faithfully to all
our requests, that we may accomplish our Willes &
desires, in knowing or obteyning any matter or
thing whatsoever, wch by Office you know, if
belonging to yor Orders, or proper for you to
performe or to accomplish through the power of
God El, who created & disposeth of all things both
Celestiall Ayeriall Terrestriall & Infernall.

This

The Fift Spirit in ordine called Barmiel,
he is the first & chiefest Spirit under Caspiel,
the Emperour of the South, the governd in the
South, as King vnder Caspiel, & hath 10: Dukes
for the day, & 20: for the Night, to attend him to doe
his will, the wch is all very good, & willing to obey
the Secreist, whereof we will make mention but
of 8: that belongs to the day, & as many for the
night, with their Seales, for they are sufficient for
practise. Note every one of these Dukes hath 20.
Servants agreed to attend him when he is called
excepting the 4: Last that belongs to the Night, for
they have none,

Then followes the Names & Seales
of Barmiel, wch, 8. ~~Generals~~ Dukes.

The Conjuration of Barmiel.

We conjure thee O thou mighty & potent Prince
Barmiel, who rules as a chiefe Prince or King
in the South, vnder Caspiel, We invocate
constraine comand & compell you, by the especiall
& truest name of yor God, and by that God wch you
serve, worship & obey, & by the Seale of yor Creation
and by the most mighty most dreadfull & powerfull
name of the everlasting & living God Iehovah
Tetragrammaton, who threw you downe
and cast you out of Heaven, with all other, & the

rest

rest of the Infernall Spirits, & by all the most
powerfull & great ~~last~~ Names of God, who created
Heaven, Earth & Hell, & all things whatsoever
conteyned in them, and by their power & vertues,
and by the Name Primavmaton, who comandeth
the whole Host of Heaven, That thou O Spirit
Camuel, forthwith (we say) move defend and
appeare, & shew thy selfe visibly vnto vs, here before
this Circle, come yee in a faire & comely forme & shape
without delay, The King comandes you, therefore defer
not yor coming, what needes any more words,
In the Name of him that liveth for ever, who shall
come to Judge the Quick & the Dead, & the World by
Fire, Hasten yor selfe & come away, even at this
very present tyme before this Circle, And behold
the Pentacle of Solomon, Behold yor Conclusion,
be not obstinate & rebellious, behold the Banner of
God, Move therefore & give yor presence, in not
ghastly shape, without doeing any harme vnto vs,
or any other Creature in this place, or any other
part or place in the World, Come yee therefore
courteously, affably friendly, & answer truly & faith-
fully to all our requests, that we may accomplish
our Will & desires, in knowing or obteyning any
matter or thing whatsoever, wch by Office ye know,
if belonging to yor Orders, or proper for you to
performe or accomplish, through the power of God
El, who created & disposeth of all things both Celestiall
Ayeriall, Terrestriall or Infernalls.

The Fourth Spirit in Order is called Aseliel,
he governeth as King vnder Carnesiel in ye South
& by East, he hath 30. cheife Spirits belonging to
the day, & 20. to the Night, vnder whome are 30. ~
principall Spirits, and vnder those as many, whereof we
shall make mention, but of 8. of the cheife Presidents
belonging to the day, & as many belonging to the
Night, and every one hath 20. Servants at his comand
they are all very courteous & loving, & beautifull to
behold &c:

Then followes ye Names & Seales
of Aseliel, & his 16. ~~Presidents~~ Presidents

The Coniuration of Aseliel.

We coniure thee O thou mighty & potent Prince ~
Aseliel, who rules as cheife Prince or King, vnder
Carnesiel in the South and by East, We invocate
constraine, comand & compell you, by the especiall &
truest Names of yor God, & by that God wch you serve
worship & obey, and by the true Seale of yor Creation
and by the most mighty most dreadfull & powerfull
Name, of the everlasting & everliving God Iehovah
Tetragrammaton, who threw you downe &
cast you out of Heaven, with all other the rest of
the Infernall Spirits, and by all the most powerfull
& great Names of God, who created Heaven, Earth &
Hell, & all things whatsoever conteyned in them, &
by their powers & vertues, & by ye Name Primauma-
ton, who comandeth the whole Host of Heaven

That

rest of the Infernall Spirits, & by all the most
powerfull & greatest Names of God, who created
Heaven, Earth & Hell, & all things whatsoever
conteyned in them, and by their power & vertues,
and by the Name Primavmaton, who comandeth
the whole Host of Heaven, That thou O Spirit
Camuel, forthwith (we say) move & send and
appeare, & shew thy self visibly unto us, here before
this Circle, come yee in a faire & comely forme & shape
without delay, The King comands you, therefore defer
not yor coming, what needes any more words
In the Name of him that liveth for ever, who shall
come to Judge the Quick & the Dead, & the World by
Fire, Gird vp yor self & come away, even at this
very present tyme before this Circle, And behold
the Pentacle of Solomon, Behold yor Conclusion,
be not obstinate & rebellious, behold the Banner of
God, Move therefore & give yor presence, in noe
ghastly shape, without doeing any harme unto us
or any other Creature in this place, or any other
part or place in the World, come yee therefore
courteously, affably friendly, & answer truly & faith-
fully to all our requests, that we may accomplish
our Will & desires, in knowing or obteyning any
matter or thing whatsoever, wch by Office y^u^ know,
if belonging to yor Orders, or proper for you to
performe or accomplish, through the power of God
El, who created & disposeth of all things both Celestiall
Ageriall; Terrestriall or Infernalls.

The Fourth Spirit in Order is called Aseliel,
he governeth as King under Carnesiel in ye South
& by East, he hath 30. cheife Spirits belonging to
the day, & 20. to the Night, under whome are 30.
principall Spirits, and under those as many, whereof we
shall make mention, but of 8. of the cheife Presidents
belonging to the day, & as many belonging to the
Night, and every one hath 10. Servants at his comand
they are all very courteous & loving, & beautifull to
behold &c:

Here follows ye Names & Seales of the Presidents
of Aseliel, & his 16: Spirits,

The Coniuration of Aseliel.

We coniure thee O thou mighty & potent Prince
Aseliel, who rules as cheife Prince or King, under
Carnesiel in the South and by East, We invocate
constraine, comand & compell you, by the especiall &
truest Names of yor God, & by that God wch you serve
worship & obey, and by the true Seale of yor Creation
and by the most mighty most dreadfull & powerfull
Name, of the everlasting & everliving God Iehovah
Tetragrammaton, who threw you downe &
cast you out of Heaven, with all other the rest of
the Infernall Spirits, and by all the most powerfull
& great Names of God, who created Heaven, Earth &
Hell, & all things whatsoever conteyned in them, &
by their powers & vertues, & by ye Name Primauma-
ton, who comandeth the whole Host of Heaven

That

and by the Name Primaumaton who comandeth
the whole Host of Heaven, That thou O Spirit ~
Padiel forthwith (we say) move, descend and
appeare, & shew thy selfe visibly unto us here before
this Christall, come yee in a faire & comly forme &
shape, without any delay, the King comands you,
therefore defer not yo: coming, what needes any
more words, in the Name of him that liveth for ever
who shall come to judge the Quick & the dead, & the
World by fire, Gird up yo: selfe, & come away
even at this very present hyme before this Circle
& behold the Pentacle of Solomon Behold your
Conclusion, be not obstinate & Rebellious, Behold
the Banner of God, Move therefore & give yo: presence
in yor ghastly shape, without doing any harme
unto us, or any other Creature in this place, or
any other part or places in the World, Come yee
therefore curteously affably friendly, and answer
truly & faithfully to all our Requests, that we may
accomplish our Wills & desires, in knowing or
obtayning any matter or thing, wch by Office you
know if belonging to yo: Orders, or proper for
you to performe or to accomplish, through the
power of God El, who created & disposeth of all
things both Celestiall, Elementall Terrestriall and
Infernall.

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The Third Spirit placed & ranked in order under
the cheife mighty great & potent King of the East,
is called Camuel, who reigneth ruleth & governeth
as King in the South-East part of the World, &
hath many & severall Spirits under his Government
& Comand, whereof we shall only make mention but
of 10. that appertayneth and belongeth to the day
& 10. to the night, and each of these have 10. Servants
to attend on them, excepting Camyel, Sitgar, ~
Asimiel, Calym, Dobiel, & Meras, for they
have 100. apeece to attend them, but Tediel, ~
Moriel & Tugaros, they have none at all, they ~~
appeare all in a very Beautifull forme, & very courteously,
And in the Night as well as the day &c:

Here followes the Names & Seales
of Camuel, & 20 of his Spirits.

The Conjuration of Camuel,

We conjure thee O thou mighty & potent Prince ~
Camuel, who rules as a cheife Prince or King, in ye
South-East part of the World, We Invocate, comand
& compell you, by the especiall & truest name of yo: God
and by that God wch you serve worship & obey, & by the
Seale of yo: Creation, & by the most mighty, most ~
dreadfull & powerfull Name of the everlasting & living
God Iehovah Tetragrammaton, who threw ye
downe & cast you out of Heaven, with all other & the

rest

contegned in them, & by their powers & vertues & by the Name Prima Vmaton, who comandeth the whole Host of Heaven, that thou O Spirit Pamersiel forthwith (we say) make, descend & appear, & to shew thy self visibly unto vs here before this circle, come you in a faire & comely forme & shape, without any delay, The King comands you, therefore defer not yor comming, what needes any more words, In the Name of him y liveth for ever, who shall come to judge the Quick & the Dead, & the World by Fire, Gird up your selfe & come away, even at this present by me before this circle, & behold this Pentacle of Solomon, behold the conclusion, be not obstinate & Rebellious, behold the Banner of God, Move therefore & give yor presence in non gastly shape, wth out doing any harme to vs, or any other creature in this place, or any other part or place in the World, Come you therefore courteously, affably, friendly, & answer truely & faithfully to all our Requeste, that we may accomplish our Will & Desire in knowing or obteyning any matter or thing, wch by Office you know if belonging to yor Orders, or proper for you to performe or accomplish, through the power of god El, who created & disposith of all things both Celestiall, Elementalls & Infernalls.

The second Spirit in order under the Emperour of the East is called Padiel, he ruleth in the East and by South as King, & governeth 10000. Spirits by day, and 20000. by Night, besides 12 all Thousands under them, They are all good by Nature, and may be trusted. Solomon saith, that these Spirits have non power of themselves, but what is given unto them by their Prince Padiel, therefore he hath made non mention of any of their Names, because if any of them is called, they cannot appeare without the leave of their Prince, as others can doe &c: You must use the same Method in calling this Prince Padiel, as is declared before of Pamersiel.

Then follows the Seale of Padiel.

The Coniuration of Padiel.

We conjure thee O thou Mighty & Potent Prince Padiel, who rules as a cheife Prince or King, in the Dominion of East and by South, We Invocate comand & compell you, by the especiall Name of yor God, and by that God wch you serve worship & obey, & by the true Seale of yor Creation, and by the most mighty & most dreadfull, and powerfull Name, of the everlasting & living God Iehovah Tetragrammaton, who threw downe & cast you out of Heaven, with all the other the rest of the Infernall Spirits, and by all the most powerfull & great Names of God, who created Heaven Earth & Hell, & all thing what soever contegned in them, and by their powers & vertues

and

Pamersiel is the first & cheife Spirit in the East under **Carnesiel**, who hath 1000 Spirits under him, wch are to be called in the day tyme, but with great care, for they are very lofty & stubborne, whereof we shall make mention but of a 11 as followeth

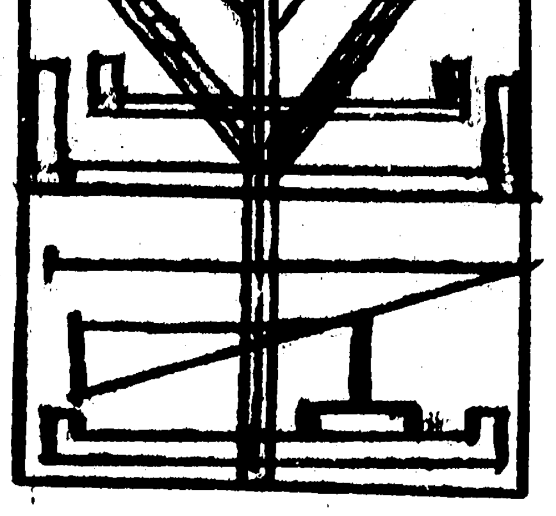
Then follows the Names & Seales of Pamesiel, & eleven Spirits.

Note these Spirits are by nature Evill & very false, not to be trusted in secret things, but is excellent in driving away Spirits of darkness from any place or House that is haunted.

To call forth **Pamersiel** or any of these his Servants, chuse the uppermost private or secret & most Fitt Roome in the house, or in some certaine Island, Wood or Grove, or ye most occult or hidden place from all comers or goin that noe one chancely may (if possible) happen that way. (Chamber or what ever place else you Act yor Concernes in) Observe yt it be very Airy, because those Spirits that is in this part, are all of the Aire, you may call these Spirits into a Christall Stone or Glass Receptacles, being an auncient & usuall way of receiving & binding of Spirits. This Christall Stone must be foure Inch

Diami

Diamiter, set a Table of Art made as followeth, wch is truly called the Secret Table of Solomon, having the Seale of the Spirit on yor Brest, & the Girdle about yor Wast, & you cannot err, the forme of the Table is thus, as this present Figure doth here represent & shew; behold the Figure when you have thus prepaired what is to be prepaired, rehearse the Conjuration following severall tymes, that is ~~whilst~~ untill the Spirit come, for without doubt he will come; Note the same Method is to be used, in all the following part of this Booke as is here of **Pamersiel**, & his Servants, Also the same in calling the King & his Servants &c.



The Coniuration of Pamersiel.

Wee Conjure thee O **Pamersiel**, a cheife Spirit ruling in the **East**, under that mighty Potent and great Prince ~~C~~ **Carnesiel**, Wee Invocate (Move & call you forth) compell, constraine & comand you by the especiall & truest name of God, & by that God wch you serve worship & obey, & by the true Seale of yor creation, & by the most mighty ~~&~~ most ~~H~~ dreadfull & most powerfull name of the Everlasting & living God **Iehovah Tetragrammaton**, who threw you downe & cast you out of Heaven, with all other & the rest of the Infernall Spirits, and by all the most powerfull & great Names of God, who created Heaven Earth & Hell, & all things whatsoever

contynued

Note each of those Dukes hath 1140. Servants, who attends them as needs requireth, for when the Duke ye call for, have more to doe then ordinary, he hath the more Servants to attend him.

The Conjuration of Demoriel as followeth

We conjure thee O thou great & mighty Emperor Demoriel, who is the King & chiefe Prince ruling in the Dominion of the North, who bears rule & power, by the permission of the Supreame God El, over all Spirits both Superiours & Inferiours, belonging to the Terrestriall & Infernall Orders, We Invocate & constraine, compell & comand you, by the especiall & truest name of our God, And by that God wch you serve worship & obey, & by the true Seale of your Creation, & by the most mighty most dreadfull and powerfull Name of the Everlasting & living God, Iehovah Tetragrammaton who threw you downe cast you out of Heaven, with all other & the rest of the Infernall Spirits, & by all the most powerfull & great Names of God, who created Heaven Earth & Hell, & all things what soever conteyned in them, And by their power & vertues, and by the Name Primaumaton, who comandeth the whole Host of Heaven, that thou O Spirit Demoriel, forthwith (we say) move, descend & appeare, & shew thy selfe visibly unto us here before this Circle, come you in a faire & comely forme & shape without any delay, the King comands you, therefore defer not your coming, what needes any more words, in the Name of him that liveth for ever, who shall come to Judge the Quick & the dead & the World by fire, Hasten you & come away, even at this very present by me before this Circle, & behold the Pentacle of Solomon, Behold yor Conclusion be not obstinate & Rebellious, Behold the Banner of God, Move therefore, & give yor presence in no gastly shape, without doing any harme to us, or any other Creature in this place, or any other part or place in the World, Come you therefore courteously, affably, friendly, & answer truly and faithfully to all our requests, that we may accomplish our Will & desire, in knowing or obtayning any matter or thing whatsoever, wch by office you know if belongs to yor Orders or proper for you to performe or accomplish — through the power of God El, who created and disposith all things both Celestiall Etherial Terrestrall & Infernall.

Parmesiel

The Coniuration of Amenadiel.

We Conjure thee O thou mighty & Potent Prince Amenadiel, who is Emperour & cheife King, reling in the Dominion of the West, who beares rule & power, by the permission of the Supream God El over all Spirits both Superiour & inferiour, belong to the Terrestriall & Infernall Orders; We Invocate Conshame, compell & comand you, by the speciall & truest Name of yor God, & by that God, wch you serve worship & obey, & by the true Seale of yor Creation and by the most mighty, most dreadfull & powerfull name, of the Everlasting & Living God Iehovah Tetragrammaton who threw you downe & cast you out of Heaben, with all other, & the rest of the Infernall spirits, and by all the most powerfull & great Names of God, who created Heaben, Earth, & Hell, & all things whatsoever conteyned in them, And by their powers & vertues & by the Name Primaum who comandeth the whole Host of Heaben, that thou O Spirit Amenadiel forthwith (we say) move descend & appeare, & shew thy selfe Visibly unto us here before this Christall, Come you in faire & comly forme & shape without any delay, the King comands you, Therefore defer not yor comming, what nidys any more words, In the name of him that Liveth for ever, who shall come to Judge the Quick & the

Dead

Dead, & the World by Fire; gird up yor selfe & come away, & in the very present tyme, before ye Circle and behold the Tentacle of Solomon. Behold your conclusion, be not obstinat & rebellious, Behold the Name of God, Move therefore & give yor presence in most gastly shape, without doing any harme to us, or any other Creature, this place or any other part or place in the World, Come you therefore courteously, affably friendly, & answer truly & faithfully to all our requeste, that we may accomplish our Will & desire, in knowing or obteyning any matter or thing whatsoever, which by Office you know, if belonging to yor Orders, or propper for you to performe or to accomplish, through the power of God El, who created & disposeth of all things, both Celestiall Ciriall, Terrestriall and Infernall.

Demoriel is the great & mighty Emperour of the North, who hath 400 great Dukes & 600 lesser Dukes, with 7000000000000900000 Servants under his comand to attend him, whereof we shall make mention but of 12 of the cheife Dukes & their Seales, wch will be sufficient for practice.

Here should follow the
Names & Seales of Demorial
and the said 12 Dukes.

Note

These 12 Dukes have 2660. under Dukes apte
to attend them, whereof some of them comes along w
him when he is invoked, but they are very stubborn
and churlish.

The Conjuration of Caspiel as followeth.

We conjure thee O thou mighty & potent Prince
Caspiel, who is a great & chiefe Emperour, rulin
in the South, who bears rule by the power of the
supreame God El, over all Spirits both Superiours
& Inferiours of the Infernall Orders &c: We Comand
you by the especiall & truest Name of yor God, and
that God you worship & obey, & by the Seale of your
Creation, & by the most mighty & powerfull name
of God Iehovah Tetrammaton, who cast you
out of Heaven, with all other the Infernall Spirits
& by the most powerfull & great Names of God,
who created Heaven Earth & Hell, & all things
conteyned in them, & by their powers & vertues,
and by the Name Primaumaton who commands
the whole Host of Heaven, that thou O Spirit
Caspiel, forthwith come forth & appeare unto
before this Circle, doe not delay, doe not linger,
what needes any more words, More (we say) more
we say, shew your selfe & appeare affably courteous
friendly, in a faire & comely forme & shape, without
doeing any harme, to us or any other creature in

this

this place, or any other part or place in the
World, & answer truly & faithfully to all & singulars
That we may accomplish our Wills or desires, in
knowing or obtayning any matter or thing, wch by
Office you know, if belonging to your Orders or power
for you to accomplish or performe, through the power
of God El, who created & disposeth of all things, both
Celestiall, Ayreriall, Terrestriall & Infernall.

Amediel is the great Emperour of the West,

who hath 300. great Dukes, & 500. lesser Dukes, beside
4000003000001000000, other ministring Spirits
more inferiour to attend him, whereof we shall
not make any mention but only of 12. of the chiefe
Dukes & their Seales wch is sufficient for practise.

Here followes the Names & Seales
of Amediel & the 12 Dukes.

Note Amenadiel may be called at any howre
of the day or night, but his Dukes (who hath 3000.
Servants a peece to attend them) are to be called in
certaine howres, as Vadros, he may be called in the
2. first howres of the day, Camiel in the second
2 howres of the day, & so successively on till you come
to Nadros who is to be called in the 2 last howres of
the night, and then begin againe at Vadros &c: this
same Rule is to be observed in calling the Dukes belonging
to Demorial the Emperour of the North.

two

two

The

Carnesiell is the most great & chiefe Empour
Ruling in the East, who hath 1000 great Dukes, and a
100 lesser Dukes under him, beside 5000000000000 of
Ministring Spirits, wch is more in feriour then the Dukes
whereof we shall make noe mention but only of twelve
of the chiefe Dukes & their Seales, because they are
sufficient for practise.

Then followes the names & Seales
of Carnesiel, & the 12 Dukes.

Note Carnesiel when he appeares day or night,
attends him 6000000000000 Dukes, but when you
call any of these Dukes, there never attends above 300.
& sometymes not above 10. &c.

The Coniuration of Carnesiel as followeth.

We Conjure thee O thou mighty & potent Prince
Carnesiel, who is the Emperour & chiefe Comand
ruling as King in the Dominion of the East, who hast
Rule by the power of the Supreame God El, over all
Spirits both Superiour & Inferiour, belonging to the
Infernall Orders. We Invoke & Comand you, by the
especiall & truest Name of yor God, & by that God y
worshipp and obey, & by the Seale of yor Creation, &
the most mighty & powerfull Name of God Iehovah
Tetragrammaton who cast you out of Heaven
with all other the Infernall Spirits, & by all the
most powerfull & great Names of God, who created
Heaven Earth and Hell, & all things contayned in
them, & by their powers & Vertues, & by the Name
Prima Vmaton who comandeth the whole
host of Heaven, that thou O Spirit Carnesiel,
forthwith come forth & appeare unto us here before
this Circle, in a faire & comly forme & shape, without
doing any harme to us, or any other Creature, this
place or any other part or place in this World, and
answer truly & faithfully to all our Requests, that
we may accomplish our Will or desires, in knowing
or obtayning any matter or thing, wch by Office you
know, if belonging to yor Orders, or proper for you
to performe or to accomplish, through the power
of God El, who created & disposeth of all things
both Celestiall Aeriall Terrestriall & Infernall.

Caspiel, is the great & chiefe Emperour
ruling in the South who hath 200. great Dukes
& 400 lesser Dukes under him besides 10002000000000.
of Ministring Spirits, wch is much inferiour &c:
whereof we (saith Solomon) shall make noe
mention, but only of 12 of the chiefe Dukes,
and their Seales, for they are sufficient for practise.

Then followes the Names & Seales
of Caspiel, & the 12 Dukes.

These

Therefore, when you are resolved to enter upon the
practise, or to make use of any of these Spirits, or that
desire to recover or call forth any of the Kings, or like
any of their Servants, you are streight way to direct
truly to place yor self to that said point of ye Compa
wherein the King hath his Mansion, Residence, or hi
place of abode, & you cannot Err or any waies go
amiss, in this yor Operations or any like Experim
Note therefore & carefully observe, that every Prince
to have his Consecration, yet all of one Forme & man
as in the foregoing part of this Booke is shewed at la
Therefore you have sufficient Explanation how to
both King & Servants, particularly observing
Prince to have the like Consecration of one forme,
excepting the Name & place of the Spirit, for in that
they must change & differ. Also the Scale of the Spir
is to be changed accordingly.

This

The Forme of this Figure wch discovers the Orders of
the 31. Kings or Princes, wth their Subjects, Ministers,
for when the King is found, his Subjects are easie to be
found out, & so converst withall.

You may perceive by this Figure, that 20 of these Kings
hath fixt Mansions, the Eleven is moveable, somtyme in
one place, & somtyme in another, & other by meer togither
Therefore you may stand with yor Face, wch way you please,
when y call any of them or their Servants forth to visible appearance.

they had more need to cry it up, exalt, stremē & cherish it;
and the learned therin (Professors we may not call them, for
none dare, or be knowne to profess it, the ignorance of the Age is
such) We say, that to believe the Soules of wicked people, that
depart this^s lyfe, cannot go to the place God hath predestinated and
ordained for them, but must wander up & downe this^s ayrie Globe,
like Spirits & Goblins to fright folke is an Errour, & a palpable
mistake; or to thinke that they can be turned or metamorphised
into Spirits, is as false; for as we said before, if y^t were true,
the World would soe abound with Fearfull Spirits & Goblins, &
that we should not be voyd of multitude of Experiments therin,
& Exemplifications thereof, &c: and yet we see there is such a
scarcity of such things, that hardly one person of an hundred, will
believe any such thing at all, as Spirits, &c: wch otherwise could not
of necessity but convince any mordulous person, the Apparitions
& usuall Signes, Lightnings, & other severall significations therof
would be so common, &c: We could alledge great Elegancies to
prove our Answer to these things, but we shall explaine somthing
hereof more fully in the Argument following; & so winde up this
Answer &c: Therefore observe &c:

83.

Isagogicall Observations &c: —— p: 75.

The Second Parte of the Art of King Solomon

In this following Treatise you have 31 Names of chiefe Spirits, wch are the severall of the Ministring Spirits wch are under them, with their Seales or Characters, which is to be worne as a Lamin or ye Brest, — for without that the Spirit that is appeared will not obey you to doe ye Will, &c:

The Offices of these Spirits are allowed, for what one comaunds, the other can doe the same, they can shew & discover all things that are hid, or done in the World, & can fetch & carry, & doe any thing that is to be done, or is contayned in any of the foure Elements Fire, Aire, Earth or Water, &c: also the Secrets of any person whatsoever, lett it be in what kinde it will;

These Spirits Naturally are both good and Evill (that is to say) one part of them is good, & the other part of them is Evill; they are all comanded, and all subjects, governed & ruled by their Princes, Each said Prince residith in that Mansion & place of abode, in that true point of the Compass, wch is at large fixed composed & shewed forth, in this following Schaame or figure.

Therefore

of Heaven; But if it hath done ill, the Spirit iudgeth it, & leaves it to the pleasure of the Devill, & the sad Soule wanders about Hell like an Image, and being voyde of an intelligible Essence, & left to the power of a furious Phantasie, is ever subjected to the Torment of Corporeall Qualities; knowing yt it is by the iust Judgment of God, for ever deprived of the divine Vision for its sins, the absence whereof, is the most grievous punishment of all; for when the Soule is seperated from ye Body, the perturbations of the Memory & Sence remaine; To wch St. Austin assente saying, That seperated Soules reteyne the fresh Memory of those things, wch they did in their lyfe. Firmianus, a writer of no meane Judgment & capacity, asserteth thus, Let not any man conceive (saith he) that the Soules of the dead, are iudged immediately after death, for they are all deteyned in one common custody, untill the tyme shall come, wherein the Almighty Judge shall examine their deeds & deserts; Then they who shalbe found Righteous, shall receive the reward of Immortallity, but they whose sins & Wickedness shall then be detected + to eternall punishments. To wch opinion St. Austine subscribeth, ~~what~~ where he saith in his Enchiridion, That the tyme wch is interposed betweene the death of Mankinde, & the last Resurrection, conteyneth the Soules in secret hidden Receptacles, where every Soule receiveth condigne Rest or Misery, for the good or evill wch it did in the Body, whilst it lived in the Flesh. St. Ambrose doth not dissent herefrom who saith, That the day of reward is expected of all, therefore whilst the fullness of tyme is expected, the Soules expect a due Recompence, Celestiall Glory & Felicity, being elected & prepaired for some, and endless Torments, Paines & Punishments ordained & determined for others: he further saith, that the Soule is loosed from the Body, & after the end of this lyfe, is even as yet in suspence, being doubtfull of the Judgment to come. Here we may behold, the generall assertions of the auncient Fathers & Philosophers, the wch is also the opinion of the major part of our moderne & later ~~[illegible]~~ Theologians, and other Writers, who hath followed the Traditions of the Auncients,

& shall not arise againe, but shalbe enclosed ~~&~~ or shut up with the wicked in Darkness disturbed +

ab

52

as we have found, by curious & diligent search, wth noe small paines, for our further & more ample satisfaction in this Subject, being a matter much in contest & debate, & truly we can finde little difference in the judgment of the learned, from what we have here inserted. And as for the opinions of the Scismaticks & Sectaries hereof, who are more conceitedly wise, then wisely conceited, we pass them by, as being of noe worth, value, validity or estimation, &c:

In all wch foregoing passages, we cannot finde one atome of satisfaction, one syllable to prove, that these terrestriall Spirits, Sylphes, or whatsoever we may call them, are or can any way probably, or at all be the Soules of the deceased, either in generall or particular; but rather make clearly against such Opinions, & seemeth to be a compleat & rationall answer, to the 3d Construction foregoing.

We shall only add a word or two of our owne Opinion, & soe conclude what we promised in the begining of this Answer, & that is thus, That if it were soe, then should we have these Spirits more numerous & frequent, as we could instance in hundreds of Examples, neither are we without Presidents enough & manifold to prove it, And I dare confidently aver, that in this perfidious age wherein we now live, there is not scarce one Man of ten thousand, that liveth a virtuous, pious, religious charitable, honest, christian lyfe, or dyeth iustified either by his Faith or good Works; as I am very confident Millions of some Christians in this Terrestriall World, can say and shrewdly conjecture, by manifold & woefull experience, without any materiall & sensible Error; yet God forbid we should iudge uncharitably of any One, though never so bad, & herein let noe one goe about to pull the Beame out of our Eyes, before he have taken the Mote out of his owne Eyes. And soe by this Rule, there would have been and would continually be, far more innumerable of wandering Spirits and Goblins upon the Earth, then People & Inhabitants, and soe by course halfe the world had neede be Magicians to expell & drive them away, & instead of crying downe the Art,

o We positively conclude, that these Terrestriall Spirits, can neither properly nor improperly, be said to be the Soules of any deceased Persons, in no kinde of respect; and [illegible]

they

appeare to them, for the reasons before specified, that is, either they are daunted & dismaied, or that they are of a courageous Spirit & undaunted Resolution, & so through their confidence & want of knowledge and better Judgment, force them to fly or vanish away; or by Art force them to yeild, and fulfill such his desires, as his present occasions & affaires under him capable of demanding, & afterwards by the Art left driven away from one place, & confined to another, (as we shall further discourse anon) wherby they cannot (as before) appeare againe; but remaine as a Waspe that hath left her Stinge; whence it commeth to pass, that they are said by such condignity to be deprived of their Office & Joy; which may well be any sensible error, save for another Reason to y^e is mentioned about the beginning of the forgoing page; why these Terrestriall Spirits are not so frequent, visible & familiar now as formerly. All which is likewise so plaine, that it needes not further exposition, &c:

To the third we answer, That these Terrestriall Elpho or Spirits cannot be said to be the Soules or Spirits of any, that have come to an evill or untimely end, or desperately made themselves away, &c: as is asserted, for our question, whether the Soule or Spirit of any one, can properly be said to walke, or be seene on Earth, after the Body is deceased and interred in the Grave; yet we deny not, but that many houses hath been much troubled, & infested with Visions & Apparitions, and hath been disturbed annoyed & molested, with severall Incumbrances, Incursions & unusuall Noyses & Hurlyburlies; and y^t such like shapes & similitudes, hath been seene to walke & wander thereabouts, & in such houses, as such an one lately lived in, & y^t it was in such a likeness & resemblid such a person, & seemed to be in such a habit & in such a posture; & many such like things (somewhat whereof we have seene by Experience) & therefore they are said to be the Ghoste of such or such a person; but this is contrary to & ye opinion of those, who refer these things to the Terrestriall Spirits, Elphes, Sylphs or Pigmies. There is few or none dwelt in those places as they inhabite, although they willingly resort, oftentymes for

and sometymes dwelle in those places, wch we inhabit (yet wth out dispute, it is not without but for some (cause) as we shall further manifest a little after). yet this cannot manifest them, to be the Soules of the deceased. This is a manifest mistake. And since it happeneth so opportunely, we shall giue a briefe description & diffinition of these things, in this place; that the difference betweene the Soules of the deceased, the Devills & these Terrestriall Elphs or Spirits, & the true foundation all grounds thereof might be knowne, to avoyd all further Misconstructions thereof.

Manifold & divers are the oppinions & suppositions of ye ancient Philosophers, & moderne Theologians concerning this Subject, & so different one from another, that it would seem be endless & toylsome to insist their Traditions, & as painefull to beat our braines thereupon, considering how obscure & unpertinent a Subject it is; if we understand the substance thereof aright, as to conclude the state of mans Soule, & his spirituall condition after death, we shall not trouble o^r selves much therwith, only as much thereof as is expedient for o^r present purpose, in regard our present Task lyeth otherwise, & shall conclude with S^t: Augustine, That it is better to doubt concerning secret things, then to contend about things uncertaine. And so we shall to our intended purpose, in answer to ye 3^d forgoing Construction

Most certaine it is, y^t death is fatall to all, for it is appointed for all men once to dye; & as the Preacher saith Eccles 12.7. When a man dyes, his Body returnes to the Earth, from whence it was taken & the Spirit returnes to God who gave it. Whence we may infer the words of the Philosopher, who saith, The Spirit of man is of a sacred nature & divine Offspring, & is alwaies faultless, wherfore it is not capable of any punishment. Others conclude thus, That ye Soule if it have done well, rejoyceth together with the Spirit, & going forth with the Skyeinall Chariot, passeth freely to the Quire of Heroes (that is of blessed Soules) or reacheth Heaven, where it enjoyes a blessed & perpetuall felicity, & the divine Vision, & possession of the kingdome

of

(p: 75. K)

Various ỳ the Construction, & several hath bin the Opinions of later Clerks, of & concerning these Terrestriall Spirits, &c: together with many vaine, ignorant & idle Censures, that have passed of them; of wch we shall first giue an accomt, & then our Opinion &c:

Some doe suppose, that when they doe bring any benefit or good to Man, that they are Angells, or good & familiar Spirits, sent to those men from God, & by him are taken from them againe, by reason of their great & heynous sinns, & enormous offences & transgressions, in abusing such his mercies & fauours; for often tymes they bring many good offices & benefits to men, & doe vndertake & sustaine many hard labours for them.

Some are of Opinion, that the Spirits will not be seene by vs, because that when a man seeth them, he cryeth out & is astonished, & being suddainely surprized, is stroke with a vaine feare, and stands amazed as one possessed with Terrour; so ỳ they vanish away againe, & will not appeare any more; &c:

Some that have heard & seene these Spirits, suppose ỳ they are the Spirits & Soules of fallen, ỳ have come to an vnnatural death, that have either desperately hanged or drowned themselues, or any other waies violently made themselues away, or ỳ have liued a vile & lewd conuersation, or otherwise vitious & noxious in their liues & dealings &c: & for ỳ cause doe wander about, & are reserued by the Deuill vnto the day of Iudgement.

Some doe suppose them to be only Phantasies, & doe presage and foreshew much good fortune to those places, wherein they are seene & heard; wch many tymes hath so happned & come to pass, especially where the Faith hath bin fixed & stapled wth a constant facietunity.

Some think that they are Magitians & inchaunters.

Some

Some there are, who hauing seene & heard them about Treasures hidden in the Earth, haue iudged that they are the Spirits of fallen, who haue hid Treasures in ỳ place, & ought to remaine there, vntill their custody thereof be found out, whereby they may be discharged therefrom, & the Treasure be obteyned, if the Master Artist, or carefull Magician, know how to order his affaires, & vnderstand what he vndertake aright; if not he may shoot ỳ Goose.

These are the coniectures of some, & many are the opinions of diuers concerning them, but these aforesaid being the cheife testimony, and comprehending the sence of all others, ỳ haue treated thereof, ỳ wee thinke it both needeless & vnfit to insert any more then what we haue done, being all beside the Truth, & wide of the Marke they aimed at: — wherefore we shall giue a true answer to the forgoing Censures & imagined of them, & a briefe narration touching them.

As to the first Construction, we shall say thus; they cannot be Celestiall Angells sent from God, to communicate Benefits to men, for they dwell not in the Earth, neither doe they retayne such proprieties as a Terrestriall Nature, their habitation & offices are far different, & of another quality, as we haue fully & apparently demonstrated formerly in their proper place; neither are they capable of suffering any such hard labours. Their Offices are to teach, instruct, guide & defend the Truth of sacred Mistries, & such as walke according to the Lawes & Commandments of God, & our Lord Jesus Christ, wch is a greater benefit & blessing, than all these Terrestriall Elphs or Spirits, or all the Treasures of the World can giue or purchase. These things are so obvious, ỳ we needs not speake any further thereof, nor the forgoing Method of the Nature &c: of the Celestiall Angells, will it more euidently make appeare &c:

To the second we answer; Firstly, they are not, neither will they be seene by all, but by some more especially, with whome they are affected & delighted, as we haue fully explained, in the beginning of this Section; & from others they fly, & will not

appeare

It followeth therefore, That in respect of that Degree in Angells, things are incomprehensible.

Angells of themselves are neither Man nor Woman, therefore they doe take Formes (not according to any proportion in Imagination, but) according to the Discreet & applicable Will both of him, & of ye Thing wherein they are Administrators, For they are all Spirits, ministring the Will of God: and unto whome? unto every thing within the compass of Nature, & the use of Man. It followeth therefore, considering that they minister not of themselves, that they should minister in ye unsearchable Formes, within the wch their Executions are limitted.

always

Now if Trithemius or any other can say, that Woman hath not the Spirit of God, being formed & fashioned of the selfe same matter (notwithstanding in a contrary proportion by a Degree,) If Trithemius, or any other can seperate the dignity of the Soule of Woman, from the Excellency of Man, but according to the forme of the matter, then might his Argument be good.

But because that in Man & Woman, there is a proportion and preparation of Sanctification in Eternity alike; therefore may those that are the eternall Ministers of God, in proportion to Sanctification, take unto them the Bodies of them both (I meane in respect of the Formes) for as in both you read Homo, so in both you finde one & the same dignity in Infernall matter all one.

Now Trithemius speake, in respect of the filthiness (wch indeede is no filthiness wherew^th all women are stained, & by reason of ye naturall Philosophers, as a man tasting more of Nature indeede, then of him who is ye Workeman, or a Supernaturall Master, he (I say) concluded his naturall Invention.

In respect of my selfe, I answer Trithemius thus; I am Finis, I am a beame of ye wisdome, which is the end of Mans Excellency.

And if Trithemius marke well, he shall perceive, y^t true Wisdome is always painted in a Womans Garment: for then the purity of a Virgin, nothing is more comely.

And if (saith he), you think y^t these Arguments are not sufficient, I will yet alledge greater.

This for the Angell Galoah, and I think it in my Opinion very satisfactory to any ingenious & intelligible Man; & truely I also think, y^t we may commend the whole, with the most select of this Synagoge, w^out any sensible Errour.

Having briefly &c —— p: 69.

as we have inserted, in a particular Tract or Treatise or two — as following, where they are all fully explained, & the practicall use thereof, as hath been proved, & by this Ingenious may plainely and satisfactorily appeare.

We have spoken before concerning the Natures of good Angells and Spirits, & of their diversities & distinctions; Now that we may not mingle truth with falshood, nor run our selves into Meanders and Perenicities, by mistaking our selves in these things, whereby many Errours hath been committed, and for that reason this Art hath been much scandalized & abused, which an indiscretion only the Misunderstanding thereof, & the insufficiency & ignorance of the pretended Master thereof, where he knoweth not a good Apparition from a bad one, a true one from a false one, &c. For he who is a Magitian, must expect Temptations & Illusions; but if he can rightly distinguish them, & overcome them (wch he ought to know how to doe, or else he cannot be perfect in ye Art) then the tempting Muding evill Spirit, flyeth away powerless, and becometh like a Wasp that hath lost her Sting, having no power or strength to hurt any more; for behold the evill Spirit doth sift & winnow us as Wheate. We could treat much hereof, but it is no place, we shall speake more afterwards, at the Conclusion of this Part, we shall shew you here a — distinction (as ever said before) of these Spirits wch are Terrestriall & Infernall, &c: whereby we may be aware of their Temptations & Delusions, & pray that God would deliver us from them, & give us power over them, to withstand & vanquish their evill, malignant attempts & assaults, &c.

The Bodies of evill Angells &c —— p: 69.

How then can any dare or presume to condemne this Art, or other Arts or Naturall Sciences, when as there nothing is found amiss therein? If there be any defect, it is in Man, not in Arts. In all the Scriptures we shall finde, that God Our Saviour Christ, complains of nothing more in Man, then Pride, Presumption, Ambition, Perverseness, want of Faith & Obedience to his Lawes & Divine Institutions; God made, constituted & Ordained the services of all Angells, &c: & Sublunary Creatures, in a wonderfull Order, to & for the use, behoof & good of Man; & Man for himself; to laud & magnifie him as an most excellent Ornament then all the works of his Creation besides, until Man (being seduced) through Ambition, thinking to be as wise & good as God himself, by eating the forbidden fruit (being a great presumption to doe; when God had warned him to the contrary, before which amongst all the rest of the Creation, God hath set a part nothing for himself, as an Edict to the Man, but that one Tree, which were now a dayes think, were but a very easy Comandement to keepe, & a very great matter to breake it, considering the State & condition y^t Man was then in) & see you see (though a small Institution both to keepe or breake) how hard a matter it proved in both: The breach of wch Comandem^t: caused Man to become more base & vile, then the Beasts of the field, & from the best, became the worst ornament of the whole Creation. &c:

Here you see the defect clearely lyes in Man, not in Nature or Art, nor in any Creatures, or other thing; for Man that fallo, the Divine Institutions & Inevitable decrees of God stande, & all Arts & Sciences Also, & will dot to the end of the World, notwithstanding all the superfluous Batteries, & malignant Oppositions to the contrary.

Let us now behold all these malicious detractors, like the Blind leading the Blind, till they all fall into the ditch of gross Errors, & there lye wallowing in the Myre of Absurdity, where we shall heare them belching out stinking Nonsence, against most apparent Truths, untill they are choakt as well as blinded. &c:

Now, before you endeavour to take the Mote out of the Eye of Art, I pray you take the Beame out of the Eye of your owne Ignorance, and think not that Pearles are to be cast to Swine, or Diamonds to Dunghill Cocks, that such Guifts will be given to you to deride, or to make a worldly Ostentation or Lucre thereof. No, if you grade them with humility, admiration, gravity, or such like solid observations, as becometh a sober & qualified Christian to doe; & when you have so done, sit downe & consider, as the Bereans did at the Doctrine of Paul, in Acts 17. 11. not condemning any thing that doth not at all deserve it. And so for this Subject we have partly said.

We shall put a period to this part of the Passage, in answer to what Trithemius asserteth in his forsaid Method, concerning the Appearance of Angells (viz:) That never any good Angell was read of, to have appeared in the forme of a Woman.

A most excellent & discreet Magitian living since him, though not peradventure not altogether so well learned, yet every whit as prous, Sincere, Qualified & endowed with as good parts as he, or any one y^t hath lived since, unto this present hyme, & now it is Anno 1649. who before he would stand to the single Testimony of Tradition only, was resolved (if possibly it might be) to know the certaine & apparent truth thereof, from those, whome he thought & knew, could better informe him, having had several shewes & Operations, and most or all their appearances, that convened before him, were usually or for the major part Feminine —— This Gentleman being at a certaine hyme in his Study upon Action, & being in Conference wth the Angell called Galvah, he makes demand of the aforesaid Question unto him or her, for she appeared unto him, in ye similitude of a Maid or Virgin, & she returnes him this Answer,

The Angel Galvah's Reply to the Magitian.

It is evident that the Angells of God, are inconprehensible to those that are their Inferiours; for the higher Order is incomparable to God, & by degrees those that are Inferiours, are incomparable to them. see p: 33.

It

endeavour to overthrow Kingdomes & Comon wealths, and the Government thereof; both Ecclesiasticall & Civill, except they have a principall Office, Interest or Benefit therein, themselves) calling some Atheisticall, Heriticall & Malignant, others Diabolicall, Delusive & Deceptfull, prophane, superstitious & what not: which as indeed the contemners, scoffers, & abusers are worse themselves, then what they style Arte & Artifice to be, &c: as we could clearly make out to the shame & tyning of all such, who either impudently this Art, or blasphemously the works of God in Nature, &c: oppose or deny; but we shall mention this elsewhere before: & shall leave such to the reward of God, according to his Judgemente. &c: but we shall to our matter in hand,

We shall now dissipate the former mistake of Trithemius, and remove the doubte of some others, who Jam confident, through unsolved mistakes have erred, & soe consequently mised their Expectations, & lost their purpose, because they would not confide in effeminate Appearances, eidging them according to the foregoing report, Trithemius & some other gave of them: Who being so mistaken and dismissed without any further Question made their of for search therein, stiled this Art Ridiculous, Diabolicall, Useless & altogether unfit for man to practise, for y^t it was a strong delusion, and superstitious & Heriticall & impossible for any good to come thereof: or to have any satisfaction therein, or to learne any thing therefrom, of good ministery, admonitions or directory Rules or rudimente of Learning, tending to the disclosing of any secret in Nature, or the repairing of any lost Science or Art, y^t hath been a long tyme buried in oblivion, nor any other benefite y^t man may receive, but illusions only, and many the like aspersions hath been cast upon this profound, celestiall & unpartaled Art. But such who guide this censorious report of this Art, do report it of the Art only, not of themselves; for if there be any defect,

without doubt it is in themselves (caused by their owne Ignorance, for want of better Judgment therein, thereby wanting merit & nothing worthy thereof) not in the Art. This we doe confess, that there may be an abuse in all things; & y^t some men may assume to themselves, more then they ought to doe, & become superstitious out of meere curiosity; & others may become Idolatrous for want of Faith & better Judgment, & some others Atheisticall, Ridiculous & Blasphemous, in giving that to Angells, Art & their owne abilities pertaining thereupon, wch is due to God only; others there be who converse with Infernalls, & other sorte of wicked & evill Spirits, for the fulfilling of their owne base, lewde, ungodly & unworthy & sinfull ends & workes, meere, when as we ought to use them as our Vassalls only, & keepe them in bonds & subjection, denying their counsells as wholsome Doctrine, & using them according to their Offices only, that is to restraine them from doeing Evill; wch he that is a qualified Magitian knoweth how to doe, & what is meant by it, he well understandeth, &c: Art wch is as bad as bad may or can be, or be said to be, yet I cannot say it is worse, then for any one ignorantly, inadvisedly, ignominiously, scurrilously, traditionally only, or any otherwise maliciously to scandalize, asperse & condemne, what they cannot attaine unto, nor doe not understand: for he who shall so doe, doth (in my Opinion) rob God as much of his honor, as those who shall make use of & give his Glory, Praise & Honor (due to him only) to other powers & subjects being inferiour, & the works of his, & meere hands; or those who fall into dispaire, wch is as much as to say, That they think God is not sufficient, to give any such benefite, or will hear us when we call upon him, or that he hath layd aside his mercies to man, or that he hath forgot his promises, or that there is not truth in the Celestiall Hierarchie, & Quires or Legions of good Angells now as formerly, nor in any Arte & Sciences, wch there is not man, but will conclude to be as ridiculous & profound, as all the rest, if not more.

If it be soe that Man may obtaine any thing of God, if he aske it in Faith, in wch whosoever asked at any tyme, never departed away empty; then it is undoubtedly to be granted, that Man now as well as in the Primitive tymes, may have converse with Angells, & by their Celestiall Ministry, may reedifie revive & repaire lost Sciences, & obtaine the wonderfull knowledge & understanding of Misticall & occult Secrets in nature (that remaine as yet unknowne to these later Ages) most admirable & beneficiall to Man~~kinde~~ Notwithstanding the fulfilling of the old Testament, & the decease of Oracles. For we are positively of the beliefe, that God loveth Man now, as well now # as [illegible] our forefathers, if we are accordingly qualified, & worthy the receiving thereof; for nothing impedites Gods blessings; but our unworthynes. &c:

ever he did, & is ready & willing to bestow the same benefite upon us, will as

Having briefly touched on some eminent & remarkable places & Texts out of sacred Writt, & the probable Conjectures of some ancient Rabbies, & the Conclusions of ~~some~~ Moderne Theologians thereupon, together with the more remarkable Approbations of some, who have consulted & conversed verbally with Angells, as we have more at large treated of elsewhere; leaving the Construction thereof NB to those who are more Theologically & Cabalistically conceited, with the Opinions of Tradition only; it is sufficient we have only hinted thereat, & partly know the Misteries thereof &c: But as we cannot please the humours of all, soe let every one please themselves (as we have done) with what Reason best dictates them to, not swerving from the Divine Lawes & Principles, &c: & what we have said, we have said; having omitted severall other places of holy Writt, mentioning the Apparition of Angells; unto the Servants of God, who walked in his Lawes & kept his Statutes & Ordinances, as in Gen: 10. 2. & 19. 1. 15. & 22. 11. & truly (as we said before) I know no reason why man now as formerly, may not receive the like benefits, if he walke in those paths of Righteousnes his Forefathers walked in (notwithstanding the decease of Oracles, &c: for there is noe decease or decrease of Gods ~~Lawes~~ Love & Goodnes to

Man

Man, though man decreaseth in duty to God. God is to be found of all those that seeke him, & will deny nothing yt Man can aske of him, (be it what it will &c:) if he be worthy to receive such benefite, & is capable of making good use thereof. &c: & for this it sufficeth here. &c:

Yet one thing we may not omitt, as a matter of Principall Contentmt: and very fit to be knowne, & understood, & that is this, &c:

In all the Scriptures we read, that Angells appeared in the Similitude of Man in white Rayment & many tymes for yt reason, were taken for men, (& called Men of God) untill they were discovered, in or neere their departure from those unto whome they appeared, after they had fulfilled the ~~word~~ will of God, & delivered their message; & then they would usually say, That they had seene an Angell of the Lord (but before he was discovered or knowne to be an Angell, he was seemingly a Man, in forme & behaviour, & so thought to be, &c:) But we read not of any Angell therein, that did ever or usually appeare, in the shape or similitude of a Woman. Now for the reason, that some of our Moderne Magitians have had appearances of Angells in female shapes, & formes, being contrary to the Theologicall Construction of those, who were called or thought to be good Angells; insomuch that some very ~~good~~ Learned in this Art, have delivered their opinion thereof, and John Trithemius Abot of Spanheim, yt learned Father & Master in this Art, in his little Booke Octo Questionum Maximiliani Caesaris, Quest: 6. saith, That never any good Angell was read of, to have appeared in the forme of a Woman, &c: & more to the like purpose, &c:

This opinion of his struck ~~so~~ such a deepe ~~an~~ impression of beliefe, in later Students in this Art, that it begot conceits thereupon; for seeing Angells more frequently & familiarly appeare, in Feminine formes then in Masculine formes, together with the great scandall, yt hath been throwne ~~[illegible]~~ upon this incomparable, matchless & protoplast Art, by the Ignorant mistakes, false, malicious & misconstrued opinions and interpre~~tating~~tions thereof by Scismaticall Sectaries, & many others, who carpe at & inveigh all things they understand not, nor are accustomed to (& well may such scandalize Arts & Sciences & calumniate the Students therein, who kick, spurne at and

endeavour

that this Angell should be a Messiah. There are other places that Typifie & represent the coming of the Messiah, wch cō cleerly another thing, or another Subject. It cannot be said that Christ was an Angell, or took upon him the office of an Angell, either before or after he came into the World; for as we said before, he is of the Godhead & the second person in the Trinity, & ever was so from the beginning, for we read in Gen: 1. 26. that when God created Man, he consulted the Godhead or Trinity, purposing to make an excellent worke, above all the rest of the Creation; he consulte not with Angells, for they were created, & the worke of their hands as well as inferiour Creatures, & in the beginning somewhat inferiour to man, till he fell from their Allegiance &c: and by all wch we cleerly conceive & probably conclude, that the aforesaid apparitions mentioned in the Scripture, were Christ all Angells, or Messengers, preceding the Messiah. And if we grant all yt our Theologians infer hereupon, then is our opinion strengthned, as to our present Subject; That it is possible for a sober & qualified person to converse verbally with yt Christ all Angells: for if the Godhead it self, the second person in the sacred Trinity, was willing to serve Man, & appear unto him, & converse with him, then certainly Angells may as they have done, & still do, at this present day, as by experience we dayly well know; & that they are no delusions, we shall cleerly demonstrate in conclusion of this present Treatise concerning Angells & Spirits, &c:

But although we could insist further hereupon, yt we shall not treat any more thereof in this place, All that we shall say hereat at present is as thus.

That there was not Art nor Science first found out by any Man but he had it immediately by the Inspiration, Dictation & ministry of Angells; as we could instance in many undeniable Examples; but we shall only shew you one out of sacred Writ, & that is in Exod: 31. 2. 3. 4. 5. 6. & Chap: 35. 6. 30. 31. 32. 33. 34. 35. And was not the Arke that God comanded Noah to build, the originall & first platforme of Shipping? we could make mention of the improvement thereof, & of the Arke of Astronomy & Navigation, but we shall treate of yt hereafter.

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Let it suffice now, that we plainly see, yt many very rare Arts and Inventions there are in the World, & that they came to our Ancestors, by the ministry & revelation of the blessed Angells; & we have come to the knowledge thereof, by the Tradition of the Ancients &c:

Now there much lies to take notice of, & observe by the way; that through Wars (the chiefe Ensigne of Ruine & destruction) Ignorance, fire, suddaine mortality & many other casualties, an infinite of the Learning & Sciences of the Ancients, have been lost & destroyed; yet by the help of Angelicall ministry, restored again to succeeding Ages. For if we may believe Scripture (wch I suppose none can deny) God is the same God yesterday & for ever; he is Alpha & Omega, his decree is an alterable, & his promise the same, from the beginning to the end of the World, & shall continue unalterable from Generation to Generation; for God spared not his only begotten Son, & he was borne in the Flesh, so he suffered in the Flesh, to fulfill the Decree of God the Father &c:

Now then, if God so loved the World, or Man, that he gave his only Son, the second person in the Trinity to be offered up a sacrifice to appease the wrath of his Father, & so became a Ransome for yt Redemption of the World from Sin & Satan, for that God delighteth not in the death of a sinner, but rather that he should turne from his wickednes & live, & therefore he would not leave any thing undone, nor any meanes unattempted to bring us nearer to him, & to contemplate his goodness to us, in giving us the comand over all things, both Celestiall, Terrestriall, and Infernall (as we have further illustrated in the beginning of this Treatise) if Man (I say) be so excellent a Creature, & Ornament in Nature, & find such favours & benignities from him, & be so precious in his sight; What thing is it that he may aske, that he cannot obtayne, if he cloath himself in the wedding Garment of Faith, Humiliation, &c: See Heb: 11. Matth: 7. 21. & 17. 19. 20. 21. & 21. 19. 20. 21. 22. Marke 9. 23 & 11. 20. to 27. Luke 7. 7. & 11. 9. 10. & 17. 5. 6. John: 14. 11. 12. 13. 14. & 15. 7. & 16. 23. 24. Ephes. 6. 16. 17. 18. Phil. 2. 4. 5. 6. Col: 1. 22. 23. 2. Cor. 13. 5. James 1. 3. 4. 5. 6. 1 John: 5. 14. 15. 2. Pet: 1. 4. Gal. 3. 6. 7. & many others. &c.

Yt

33. yeares or thereabouts, & this to fulfill the unalterable Decree of his Father & the Scriptures, wch did only Typifie & testifie of him; he permitted himself to be betrayed & apprehended, by a tumultuary company of rude & masterless Soldiers & Renegadoes, for saith he, are ye come out as against a Theife, think ye y I cannot have Legions of Angells to assist me, if it were not for fulfilling the Scripture, & the Will of my Father, and was crucified & put to death, & so suffered in the Flesh, after many Scoffs, Buffetings, scourgings, and other vile abuses; after he was dead in the flesh, he was buried according to the order of deceased mortalls, & not kept above ground, he overcame Death & Hell, & the third day after he was interred, he rose from the dead, & continued upon the earth with his Disciples, forty daies, & then was taken up into Heaven, where he sitteth at the right hand of God, making continuall Intercession, for as many as faithfully believe, & turne to God by him.

Here is nothing at all specified of an Angell, but the Angell y appeared to him in the Garden to comfort him before he was betrayed, & the Angell that appeared to Mary Magdalen, & the other Mary, at the Sepulcher of Christ, when they went to visit the Sepulchre &c: and of the Angells that spake to his Disciples, when he ascended into Heaven, and of some others in the new Testament, wch we might as well say was the Messias, as those of the Old Testament; No, they were Angells only, sent to this day, & ever will be to the end of the World, & are drawn to converse, by those who are accordingly qualified, as we have mencond (& whom before. So y here you see a plaine distinction betweene Christ & the Angells, the Messiah being the only Son of God, & the second person in the Trinity, & the Angells only Ministers or Agents, to performe the Will of God, according to his appointment & power.

Can we thinke that the Angell that drove Adam & Eve out of Paradice, or the Angell that appeared unto Jacob in a Dreame, Gen: 31. 10. 11. 12, or those Angells that met Jacob, Gen: 32. 1. or y Angell that deliuered Jacob from all Evill, Gen: 48. 15. 16. or that Angell that was sent to conduct the Elect of God, Exod: 23. 20. 21. Or y Angell mentioned Gen: 24. 7. or the Angell that was sent to Hagar, Gen: 16. 7. to the end, or the Angell that talked with Zachariah, Zech: 2. 3. Or y Angell y appeared to Manoah & his Wife, Judges 13. or that Angell that smote & killed an hundred eighty five thousand Assyrians, in the camp of Sennacherib 2. Kings 19. 35. Isa: 37. 36. Or y Angell wch God sent to Daniell Chap: 6. 22. & 10. 13. Or y Angell that God sent to conduct young Tobias &c: or the Angell y appeared to Joseph, Matt: 2. 13. or those Angells y ministred to Christ after his Temptation in the Wilderness, Matth: 4. 11. Mar: 1. 13. Or y Angell y appeared to Zacharias, in the Temple of the Lord, Luke 1. 11. Or the Angell that saluted the Virgin Mary, the Mother of Christ, Luke 1. 26. &c: Or that Angell that appeared to the Shepheards, at the Birth of Christ, & the rest of the Celestiall Hierarchie mentioned in Luke 2. 9. to 14. or those Angells so frequently mentioned in the Apocalipse, or Revelation of St. John, or y Angell that comforted Christ in the Garden, Luke 22. 43. or those Angells y stood by the Apostles, at Christs Ascension into Heaven. Acts 1. 10. 11. Or those Legions of Angels mentioned by our Saviour, Matth: 26. 53. Or the Angel that appeared unto Baalam, Numb: 22. 31. unto 36. Or the Angell that appeared to Mary Magdalen &c: at the Sepulchre of Christ, at his Resurrection from the dead, Matth: 28. 2. 3. 4. 5. Mar: 16. 5. John 20. 12. 13. or that Angell mentioned in the Epistle of St. Jude, ver: 3. Or those (& many more) in like Texts in holy Scripture, alluding to the same sence & purpose, All these (I say) cannot be said to be the Messiah, they are said to be Angells, & so are called & none otherwise; Withess those Texts in holy Writt, See what the Kingly Prophet David saith, in Psalme 34. 7. & 91. 11. & 103. 20. & 104. 4. Heb: 1. 7. Matth: 18. 10. & in some other places, where you see what the Offices & Duties of the Angells are, & that there are Angells, & ministring Spirits in this Heavens, & they are likewise ordained for the glory of God, & the use of Man, being accordingly qualified; We read not any thing in the Old Testament,

that

The Angells that were sent to			
Moses	Michaell.	Joseph & Mary ye Mother of Christ	Gabriel
Adam	Raziel.	Sem the son of Noah.	Jophiel
Noah	Zaphkiel.	Jacob,	Peliel.
Abraham.	Zadkiel.	The wife of Manoah	Phadael
Sampson.	Samael	David.	Cerviel.
Solomon	Michael	Ezekiel,	Hasmael
Isaac, } Tobit junior }	Raphael	Esdras,	Uriel,
		Elias,	Metbiel,
Joshua } Daniel }	Gabriel.	Enoch	Cervel

These together with many others, mentioned in sacred Writt, wch we could nominate, were inspired by the holy Revelations of Celestiall Angells; & to say that all these Angells were the Messiah, in my opinion would be a mistake, in the literall Interpretation of the Text: and we do verily believe, that they were severall Mysticall Types, certaine representing the coming of the Messiah, as the contents of the old Testament abundantly shew forth, and as the Propheticall Doctrine of the aforesd Holy men, recorded therein, doth plainely manifest, they speaking as they were inspired, wch no Question proceeded from the immediate Decree of the Holy Trinity; to prove wch we shall give an apparent Testimony.

There was neither any Learning nor Arte knowne to the Antecients, but what came first by Inspiration; Observe that place in Exodus Chap: 34. v: 1. where God taught Bezaliel & Aholiab, and all those that were inteliectually qualified, to worke curiously in Gold, Silver & Brass, & other rare Arte & Handicraft workemanship; So likewise David, from an illiterate Shepheard became a Prophet; So as Solomon was inspired, & in all Wisdome in 24 Houres, and many more were likewise inspired, & all Prophesie of the coming of the Messiah Only, not that he was already come; It was only ye Angell that was sent to them.

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Can we say that any of the aforesaid Celestiall Messengers, that were sent to Moses, Adam, Noah, Solomon, Tobias, &c: were the Messiah, or that Christ was only an Angel, before he was borne of ye Virgin Mary in the flesh, to ransome the World. No, they were only the Angells or heavenly Messengers, to fulfill Gods Will, Decree & Comand, as he should institute & appoint them; as is manifest in the Parable spoke by our Saviour Christ, in St. Matthews Gospell Chap: 21. v: 33th to 40. God sends his Messengers, before he sends his Son. Therefore they were only Angells or Messengers, & not the Messias; and did inspire those holy men, unto whome they were sent, in all knowledge & wisdome, & to foretell the coming of the Messias, &c. We could make out all these severall Types & Representations of Christ, in the old Testament (wch we cannot say were Christ himselfe) as they were delivered by these Celestiall Messengers, to those holy men appointed by God, to reveale & make knowne his Lawes & Purposes to the World, & of the coming of the Messiah, but we shall treate of that hereafter in its proper place; Let it suffice now, ye I will only tell you, what our Saviour saith in many places of the Gospell, Search the Scriptures (saith he) & see whither or no; they do not testifie & beare witness of me. The Scripture doth not testifie, ye he was already come, or that he had been here before, but that he was to come, & at that time he was come; not to one or two particular persons, in the forme of an Angell, or any other Celestiall Similitude; No, it was not his Office; he came to the lost Sheepe of the House of Israell, he came to seeke & to save ye wch was lost; He came in the Flesh, & lived accordingly (sin excepted) therein, to the apprehension of those, who then lived & had seene him, &c: and wrought many Miracles to those who believed, to the astonishment of all Spectators, & People wherefore he came, for you never here him complaine of nothing more, then want of Faith, & whosoever would but believe, unto such was nothing impossible nor incredible. He lived upon this Earth

The Compas of the Circle of the Zodiack, is accounted by the Astrologians to containe 365 Degrees, for that every Signe therein containes 30 Degrees (as we said before) there are 12: Signes in the Zodiack, so that 12 tymes 30 make 360. And every Signe divided againe likewise particularly into three parts, which 12 tymes three, wch make 36. wch are called Decanes, or a division of Time, & they are also governed by the Arabin Planets, and by the Astrologians are called the Faces of the Signes, as is elsewhere further explained &c.

Lib: 3: c: 16. f. 391.

They are againe divided into fifth, of wch there is 6 in every signe, so that 12 tymes six resulte 72. the wch are called Quinaries of the Arabins, & the harmony betwixt them; for as you see before, every signe divided into six parte, their resulte 72 fires, & so many are the Names of God, & so many with the Elders of the Synagogue, & Interpreters of the old Testament, & the Disciples of Christ, & so many are the languages, & the Tongues of men & the Nations; Answerable to these are so many manifest Joynts in Mans Body, whereof in every Finger & Toe three are three, wch together with the 12. principall reckoned in the number twelve, makes up 72. And every fire is set over one Idiome, with such efficacy, that the Astrologians & Phisiognomists can know from thence, from what Idiome every one ariseth.

Now we have briefly in Allegoricall Termes, given yo a discription & definition of the 7 Planets, the 12 Signes of the Zodiack, the 4. Elements, Trigons or Triplicities of the 4. Celestiall & Terrestriall Angles, of the four Cardinall Windes, of the 28. Mansions of the Moone, of the 36. Decanes, & aid of the 72 Celestiall Quinaries what they are, & how knowne, & to be understood; Now seeing that (as we said before) to all & every of these, & to every Star, Asterisme & Constellation, there is a ruling Angell or Intelligence, whereby the Influences thereof is conveyed to Inferiours, according to the holy & divine Will & Decree of God, to his Honor & Glory & the good of all; We shall in the next place, give a discription of the Intelligent Angells, their various denominations, & their several Degrees Orders & Offices, according to their Government aforesaid.

The Names of the seaven President Angells, or Planetary Intelligences Governing the Celestiall Orbes, continually standing before the Face of the Omnipotent & divine Majestie, to whome is intrusted the disposing of all Celestiall & Terrestriall things, as the Elementary Regions & Kingdomes of the Earth, & all things sublunary, Regulating by a certaine vicissitude of Daies, Howres & Yeares, who by the Heabens, Starrs & Planets (as by Instruments) distributes y Celestiall Influences of the Superiours upon these Inferiours.

Names of the Celestiall Angells, &c. ——— see p. 65.

(65. H.)

Somewhat in a few words we shall say, how possible it is for Man to attaine the verball Cology with good Angells, notwithstanding we have a speciall Treatise writ thereof, a little hereafter following, and although we could remove many Objections, tending to the impossibility thereof; as the fulfilling of the Law, the ceasing of Oracles, & when we shall looke for Signes, none shall be given us, & that we have Moses, the Prophets the Apostles, the holy Gospell, & other sacred Manualls & Commentations, all wch if we will not believe, we shall scarce believe Angells; & y these Angells, wch were sent to divers holy men & Women mentioned in the Old and New Testaments, is said by many of our Theologians to be the Messiah, & many the like passages we could raise, & when we have so done, could give an answer to them all; but in this place we shall not meddle therewith, we shall treate of those Subjects in our foregoing Preface, preceding our Booke; we shall here only shew forth some of the most eminent Passages in holy Scripture, & a word or two of our opinion thereupon.

The

♊ ♎ ♒ ♋ - ♏ - ♓.

Are of the Airy Trigon, & is governed in the {Day / Night} by {♄ / ☿}	Are of the Watery Triplicity, & is governed in the {Day / Night} by {♂ / ♂}

There are likewise foure Angles, Quarters, Parts, or Corners, answering to the foure Elements or Triplicities; & to the parts of Heaven & Earth, being soe divided, thus named.

East, South, West, North,

The Moone (being a generall Significatrix in all things, both Magically & Astrologically, as all the Ancients, & all our Phisitians doe confidently & experimentally affirme, for that she conveyeth through her Sphaere, all the Influxes of the Superiours & the Inferiours; as is sufficiently & apparently knowne by the comon Observation of all Men (or at least, by as many as rationally understand themselves) in the Doctrin of Elections, & in the most excellent Use of Phisick & Phlebotomy) she passing ~~continually~~ constantly through the 12: Caelestiall Signes, in the space of eight & twenty daies or thereabouts, hath therein fixed on the eight Sphaere, eight & twenty Mansions, wch by the Magicians of India & the auncient Arabian & Chaldean Astrologians, have divers Names & Properties attributed to them, from those severall Signes & Stars wch are conteyned in them, through which, whilst the Moone passeth, it ~~attracteth~~ obteyneth various & accordingly respective Powers & Vertues; and every Mansion conteyneth twelve Degrees, 51 Minutes, & almost 26 Seconds; And therefore since they commence from the first degree of Aries, & soe in order untill ye last, we shall shew you the beginnings thereof, & their severall Names.

li: 2. c: 33.

Mansi

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l. 2. c. 33

Mansions	Signes	Degrees	Minutes	Seconds	Names of each Mansion
1	♈	12	51	25.	Alnath.
2	♈	25	42	51.	Allothaim or Albochan.
3	♉	8	34	17.	Achoamazon or Althoray.
4.	♉.	21	25	40.	Aldebaram or Aldelamen.
5	♊	4	17	9	Alchatay or Albachay.
6.	♊	17	8	34	Alhanna or Alchaya.
7	♋	0	0	0.	Aldimiach or Alarzach.
8	♋	12	51	25.	Alnaza or Anatrachia
9	♋	25	42	51.	Archaam or Archaph.
10	♌	8	34	17.	Algelioche or Algebh.
11	♌	21	25	40.	Alzobra or Ardaf.
12	♍	4	17	9.	Alzarpha or Azarpha
13	♍	17	8	34	Alhaire.
14	♍	30	0	0	Achureth, or Azimet or Azimeth or Alkumech or Alchyymech.
15	♎	12	51	25.	Agrapha or Algarpha.
16	♎	25	42	51	Azubene or Ahubene.
17	♏	8	34	17	Alchil.
18	♏	21	25	40	Alchas or Altob.
19	♐	4	17	9	Allatha or Achala.
20	♐	17	8	34	Abnahaya.
21	♑	0	0	0.	Abeda or Albeldach.
22	♑	12	51	25	Sadabacha or Zodeboluch or Zandeldena.
23	♑	25	42	51.	Zabadola or Zobrach.
24	♒	8	34	17.	Zadabath or Chadezoad.
25	♒	21	25	40.	Sadalabra or Sadalachia.
26	♓	4	17	9	Alpharg or Phragol Mochadem.
27	♓	17	8	34	Alcharya or Alhalgalmoad.
28	♓	30	0	0	Albotham or Alchaloy.

one of the Same doe enioy a peculiar Guift of working; and they being
implored by vs with divers Prayers & Supplicacons (according to the mani-
fold distribution of Graces) every one doth most freely bestow their Guifte
Benifite & Graces on vs, most readily & abundantly then the Angelicall
Powers, by so much as they are nigher to vs, & more allyed to our Natures
and their Names, Degrees & Offices are also more knowne vnto vs, [as they
who in tymes past, were both Men, & suffered humaine Offections &
Infirmities] Out of the number of this almost infinite, there are 12
cheife & they are the twelue Apostles of Christ, who (as saith Evangelicall
Truth) sit vpon twelue Thrones, iudging the 12 Tribes of Israell; &
in the Revelations are said to be distributed vpon twelue Foundations,
at the twelue Gates of the heavenly Citty, Vare Scaled in the twelues
precious Stones, vnto whome the whole World is distributed.
After these are the Seaventy two Disciples of Christ, who also rulethe
soe many Quinaries of Heaven, Tribes, People, Nations & Tongues.
After whome is an innumerable multitude of Saints, who have
merited diuers Offices, Places & Nations vnto their Protection and
Patronage, whose most apparent Miracles, at the faithfull Prayers
of those that Invocate them, Experience hath plainely manifested, &c:
Of ye Order of Heroes aforesaid, we can say little or nothing of,
till tyme hath produced some further satisfaction & granted vs
new experience therein, then as yet we have attained, having not
hitherto practically insisted on, nor handled any Consideration
of this Subject, it being in our apprehension so Mysticall &c: that
our vnderstanding thereof aright, is not at present capable of;
wherefore we shall make any further treating thereof here, & come
to discourse of the ayre foregoing Hierarchies, their Astralls —
Divisions & Constitutions, & what & diuine Gifte & Man is likewise
therefrom, & from the Intelligencies & Stars, & how Man is likewise
degraded from those Celestiall Benifite & deprived of them, &c: /

Now we are to shew forth, &c ——— sect: 51.

(li. G)

Having briefly treated of the Celestiall Hierarchies, & of the Ruling
Intelligences in each Orbe & Sphear; we must also vnderstand, y although
the blessed Intelligences are especially appointed for the Diuine Worship
& Service of God; yet notwithstanding they have also the Government, of
every Heaven & Star; And as you see there are many Hierarchies, Orders & Offices of the good Angells, so are their Heavens or
Celestiall Spheares; and so the Stars (or Planets) governing it are
divided according to the nature of the Spheares, & the particular Intelligencies
Star (or Planet) governing it, as they rule themselves & Spheares, as
Saturnine, Joviall, Martiall, Solar, Veneriall, Mercuriall & Lunar (as
the learned in Astrologie affirme) although (I say) there is but one
ruling Intelligence assigned to each particular Orbe or Sphear; yet
seeing that every Star hath its proper & different power, nature, vertue,
Office & Influence, so also hath every Star its particular ruling Intelligence,
whereby it conferreth power & operation: For that as the Stars are
innumerable, so also are the Legions of the Celestiall Angells, as experience
doth abundantly testifie.

Astrologians say, that there are seaven Planets, called erratick or
wandring Stars in the Heavens, & they are thus named, & known by
these Characters.

♄ Saturne.	♃ Jupiter,	♂ Mars.	☉ the Sun.	♀ Venus.	☿ Mercury.	☽ Moone.

There are also twelue Signes in the Zodiack, through wch the seaven
Planets move, & in wch they celebrate their seuerall Aspects, & wherein
they have Fortitudes & Debilities, as is further explained in the
Astrologicall Tractate foregoing, & they are thus Nominated, and
distinguished by the following Characters.

♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
Aries,	Taurus,	Gemini	Cancer,	Leo,	Virgo,	Libra,	Scorpio,	Sagittarius,	Capricorn:	Aquar:	Pisces

There are also foure Elements or Triplicities, wch these twelue Signes
are diuided into, & are accordingly governed day & night by the seaven
Planets, as heere you see, & they are Fire, Earth, Aire, Water.

♈ ♌ ♐	♉ ♍ ♑
One of the Fiery Trigon, & is governed in the {Day {☉ / ♃} Night} by {☉ / ♃}	One of the Earthly Triplicity, & is governed in the {Day {♀ / ☽} Night} by {♀ / ☽}

One

Now hauing briefly touched at some materiall Matters of Concernement, very fit to be knowne & vnderstood; We shall in the next place treate of Angelicall & Spiritt, Celestiall, Terrestriall & Infernall, their Orders & respective Hierarchies, Orders, Offices & natures, & teaching the good vse & that a sober & qualified Magician may make of all, and how the assistance & Ministery of good Angells, may be obteyned by vs, & the malegne Illusions Temptations & Assaults of the Euill Spiritt repelled, shunned & ouercome by vs, Likewise necessary Instructions and briefe Rules, teaching how to attaine thereunto, as hath been approued by ancient & moderne Philosophers, who haue been great Inquisitors & curious Searchers into Angelicall, Celestiall & Terrestriall occult Misteries & Sciences; without falling from the originall, true & christian Faith, or the orthodox, theologicall construction thereof, or in the least straying from, or being disobedient to the diuine Lawes of God, or any Ciuill Lawes, or Gouernments of Common Wealths.

Of the Celestiall Angells & blessed Intelligences, &c:
Their seuerall Derivations, Distinctions, Names, —
Natures, Qualities, Orders, Offices, Hierarchies and
Degrees, as they are set over & gouerne all things, &c:
(according to the Omnipotent Decree of the originall
& first Cause) & of the Diuine Numerations of God, called
Attributes, of the ten Sephiroths, & the Ten most sacred
Names of God that Rules them, & the significations &
interpretations thereof; Of the Seauenty two Angells,
that bear the Name of God in Banners, Schemhamphoras;
and seuerall things worthy of Note, &c:

An Angell is an Intelligible Substance ——— &c: fo: 27.

1:3. 2:34 453. Of concerning the Animasticall Order, or Quire of blessed Soules, or Heroes, various in the opinion of the Learned thereof; some suppose they were so called, either because for the meanes of their desert, they are not iudged worthy of Heaven, nor yet are accounted Terrestriall for their Reuerence of grace; or because they being eminent in this life, for Diuine Vertues & Benefite, when after their mortall Man is put off, are translated into the Quire of blessed Soules, alwaies prouiding for mortall Men the same Vertues & Benefits, wch they long since had in their Life: Or because they were procreated, partly from the Seede of the Superiours, who are thought to be begotten, by the mixture of Angells with Men, & so obtayne a certaine middle Nature, that they are said to be neither Angells nor Men. And it is generally beleiued that Merlyne the British Prophet, was the son of an Angell, and borne of a Virgin, and it is imagined that Plato (the Prince of the Wisdome) was borne of a Virgin impregnated by a Phantasme of Apollo, & many such relations of the like manner, there are in the writings of the Auncients, who, together with some moderne Philosophers doe auer, that those Heroes haue not lesse power in disposing & ruling these inferiour things, then the Angells, & haue their Offices & Dignities distributed to them; Therefore hath there been Temples Altars, Images, Sacrifices, Vowes, & other Religious Mysteries dedicated to them, and their Names haue been Inuocated, haue had Diuine & Magicall Vertues, for the accomplishing & effecting some Miraculous Operations, as hath been tryed by Apollonius Syaneus & others, &c: Now the opinion & beliefe of the Roman Catholiks (the most learned in Diuine & Celestiall Mysteries, in this moderne Age) hereof is thus. Of concerning our holy Heroes (say they) we beleiue that they excell in Diuine power & (as the Iewish Theologians testifie) that the Soule of the Meschiach (that is Iesus Christ, our only Lord & Sauiour) doth rule ouer them; who by diuers of his Saints, (as it were by Ministers fitted for this purpose) doth administer and distribute diuers Guifts of his Grace, in these misericors parts, & euery

one

li: 2: c: 7.

A Table shewing how all things, both Celestiall, Terrestriall & Infernall, in their respective qualities, Natures & degrees, Symbolize with the 4 Triplicities or Ele

The foure Elements.	Fire,	Earth.	Ayr.	Watr
Their Natures & Qualities.	Hot & Dry.	Cold & Dry.	Hot & Moist.	Cold & Moi
Angells ruling the Elements.	Seruph.	Ariel.	Cherub.	Tharsis
Parts answering in the Heavenly Angels, & Blessed Intelligences.	By ye shining splendor & glorious lustre of their Love.	By ye stability of their Essence wch is the stedfast Seate of God.	By the nobility of their Breath.	By reason of their Mercy & Pitty is a watry vertue.
Of the Celestiall Hierarchies or Orders of Angells.	Seraphim, Potestates, Vertues,	Cherubim Angells.	Dominations, Principalitys,	Thrones Archange
Of the Stars & Planets.	Mars & Sol,	Luna & ye fixed stars	Jupiter & Venus.	Saturne & Me
Of the 12 Zodiacall Constellations, or Celestiall Signes.	Aries, Leo, Sagittarius.	Taurus, Virgo, Capricorne.	Gemini, Libra, Aquary.	Cancer, Sco Pisces.
Of the 4 Angles or Corners of the World.	East.	South,	West,	North
Of the foure Windes.	Eurus or Auster.	Notus.	Zephyrus.	Boreas.
Of the 4 Princes of the good Angels, yt are set over the foure Angles of ye World & the Windes.	Michael.	Uriel or Nariel.	Raphael,	Gabriel.
Of the 4. Princes of the Evill Spirits, set over the 4: Angles of ye World & the Windes, offensive to & troubling the Aire.	Uricus or Oriens or Orics.	Amaymon, or Mayrary.	Pagmon, or Paynim.	Egin, or Eggm.
Their Names according to —— the Hebrew —— is	Samael.	Mahazael.	Azazel.	Azael.
Of the 4: Infernall Rivers.	Phlegiton.	Acheron.	Cocytus.	Styx.
In the Qualities of the foure Celestiall Elements.	Light.	Solidity.	Diaphanousnes or Clearenes.	Agility.
In the power of Mans Soule.	The Intellect,	Sence.	Reason.	Fancy.
In ~~Of~~ the Elementary part of Man.	The Minde.	The Body.	The Spirit.	The Soule
In the Actions & Motions of Man in usuall Gestures, &c:	A fierce, quick & angry disposition.	A slow, firme & ponderous Motion.	Cheerfulness & an amiable disposition.	Fearfulness, slo & remissnes
In ~~Of~~ the powers or parts of Animalls.	Vitall Spirit.	Bones.	Flesh.	Humours
In humours of ye Body Pollitick.	Yellow Choller.	Black Choller, or Melancholly.	The Blood	Flegm
In the foure fold Spirit.	Animall,	Naturall.	Vital,	Generati
In the foure kindes of Animalls.	Walking	Creeping	Flying.	Swimmi

The foure Morall Vertues.	Justice.	Fortitude.	Temperance.	Prudence.
The foure Judiciall Powers.	Faith,	Experience.	Science.	Opinion.
Of the foure Annuall Seasons.	Summer.	Autumne.	Spring.	Winter:
Of Animalls.	Salamander, Criket, Estrich, Lyon.	Moles, Wormes, & all small creeping things.	The Cameleon & all flying Fowles.	Fishes, &c:
Of Vegitables.	Seedes because of ye multiplyed Spirit.	Rootes by reason of their thicknes.	Flowers because of their Subtility.	Leaves because of their Juyce.
Of Mineralls ~~&~~ or Mettals.	Gold & Iron.	Lead & Silver.	Copper & Tynn	Quick-Silver.

Having briefly treated of the Natures & Qualities of the foure Elements or Triplicities, & how they are found every where, & in all things, & how all are of & according to them, & diffuse their vertue through all things; Wee will now touch at some occult vertues, & how they are infused into severall kinds of Things by Ideas, through the helpe of the Soule of the World, & the Raies & Influences of the Stars; which is very necessary to be first understood, before wee enter upon the ensuing Treatise.

There is nothing of such transcendent vertue, —— See p: 23.

Raine, or any other water that is put to them on purpose; yea those productions that are made in & upon the Earth, are partly attributed to the very water, as is testified by sacred Writt where it saith, that the plants & Hearbs did not grow, because God had not caused it to Raine upon the Earth. Such is the efficacy of this Element, that spirituall Regeneration, cannot be done without it, as our Saviour Christ testified to Nicodemus. In fine, in time are the Benefitt, & divers are the Vses hereof: For by ite Vertue all things are generated, nourished & subsist, & are enereased. It was the first of all Elements, & the most potent, because it had & still hath the mastery over all the rest; It swalloweth up the Earth, extinguisheth Flames, ascendeth on high, & by shrinking forth of the Cloudes, challengeth the Heavens for their owne; the same — falling downe againe, becometh the Lawe of all things that grow with on Earth. To conclude, Very many are the Wonders, that are done by this Element of Water, as is testified by many auncient & curious Writers, & also Scripture it selfe.

Here we may plainely see, know & understand (together with what followeth in the ensuing Table) that the Elemente are the first of all things, & all things are of, & according to them, & they are in all things, & diffuse their vertue through all things.

p. 20.

And as in the Originall & Exemplary World, all things are made, so likewise in the Corporall World, all things are in all.

Cap: 8, p. 20.

For the Elemente are not only in these inferiour Bodies, but also in the Heavens, in Stars, in Divills, in Angells, & lastly in God, the — maker & Originall Example of all things. Viz:

Elements therefore in the Exemplary World, are Ideas of things to be produced; in the Intelligencies, distributed powers; in the — Heavens, vertues; & in inferiour Bodies, gross Formes.

To conclude; Note, In these Inferiour Bodies the foure Elements are accompanied with much grose matter; but in the Heavens they are (according to their natures & vertues) after a Celestiall pure,

same to transmit ye true & reall presence, Corporally, in Appearance, plainely & Visibly, to the Eyes of our Eyes, & ye Voyces to our Ears, that We may also as plainely & Visibly see ye & Audibly hear ye, speake unto us: or otherwise to Appeare out of the same Visibly here before us, as it shall please God & ye his Servants, or Servants as Messagers of his paternall grace, & mercy, Seemeth Most Meet, proper, pertinent, or fitt befitting this action Appearance, occasion or Matter &c

and more excellent manner, then in Sublunary things: For the firmeness of the Celestiall Earth, is there without the grosness of Water, & the agility of the Aire; without running over ite Bounds, & the heate of fire without burning, only shyning, giving Lyfe to all things by it's heate.

Now therefore, y^t the Elemente are to be found every where, & in all things, noe man can deny; first in these inferiour Bodies, farr more gross, Secondly in Celestiall, more pure & cleare, Thirdly in Supercelestiall Living & in all Respecte Blessed.

There are likewise 4 Cardinall Winds, distinguishing from the foure Corners, these named & qualified.

16. Eurus, or the East Winde; is rabenous, cloudy & waterish,

17. Notus, or the South Winde, is cloudy, moist, warme & sickly, & is called the Butter of the Raines.

Zephirus or the West Winde, is soft, blowing with a pleasant Gale, it is cold & moist, removing the effects of Winter, bringing forth — Branches, & pleasant Flowers.

Boreas, or the North Winde; is fierce, roaring, dispersing — Cloudes, makes the Aire serene, & binds the Water with Frost.

impalpable, not discerned, most rich in all dispensations of it selfe; it is of it selfe one, & penetrable through all things; it is shining & spread abroad in the Heavens, but in the Infernall place; it is straightned, darke & tormenting; and in the middway it partakes of both: It is in it selfe One; but in that we receive it manifold, & in differing subjects it is distributed in a different manner.

Now the Fire we use, is fetched out of other things; It is in stones, & fetched out by the Stroak of the Steele. It is in Earth, and after it is dug up, makes it to smoke; It is in Water, & heates Springs & Wells; It is in the depth of the Sea, & makes it warme, (as often times we see) It is in all Animalls, & living things whatsoever; for every thing that lives, lives by reason of the inclosed heate: It is in all Vegitables, for that they are spread by heat.

The properties of the Celestiall Fire is Heate, making fruitfull & giving Light & Life to all things: But the properties of the Infernall Fire is Darkenes; a parching heate, consuming & making all things barren; of Lightes, who saith I am the Light of the World, sends forth the most glorious & illustrious Light of this Fire, according to his gracious Decree, communicating it first to the diurnall Lamps the Sun, & the rest of the Celestiall Bodies; who then as mediating Instruments, convey the that Light into our Fire, which is the Vehiculum of the Superiour Light.

Of the Eliment, or Triplicity of Earth.

Earth is the Basis & Foundation of all the Elements, for it is the Object, Subject & Receptacle of all Celestiall Rayes & Influences, In it are contained the Seeds & seminall Virtues of all things, & therefore it is said to be Animall, Vigitable & Mineralle: It being made fecund by the Heavens, & the other Elementes, brings forth all

all things of it selfe: it receives the aboundance of all things, & is (as it were) the first Fountaine from whence all things spring; it is the Center, Foundation & Mother of all things; in it are great Secrets, & it is the first matter of our Creation, &c:

Of the Element or Triplicity of Ayre.

Ayre is said to be a vitall Spirit, passing through all things, giving life & substance to all things, & binding, moving & filling all things; It immediately receives into it selfe, the Influences of all Celestiall Bodies, & then communicates them to the other Elements, & also to all mixt Bodies. It receives into it selfe (as if it were a divine Looking glasse) the Species of all things both Naturall & Artificiall, & also all manner of Spirites, and retaynes them, & carries them with it; it enters into the Bodies of Men & other Animalls through their pores, & makes an impression upon them, as well when they sleepe; as when they are awake; and affoards matter for strange Dreames, &c: Hence it is, if one passing by a place, where a Man was slaine; or a Carcase newly hid, is mooved with fear & dread, because the Ayre in y^t place, being full of dreadfull Species of Man slaughter, doth (being breathed in) move & trouble the Spirit of Man with the like Species; for observes, that every thing that makes a suddaine Impression, astonisheth Nature.

Of the Elimint or Triplicity of Water.

There is so great a necessity of Water, that without it a nothing can live; nor Herbe, Plant or Vigitable whatsoever, without the moystning of Water, can bud or branch forth, for it is the seminary virtues of all things, specially of Animalls, whose seede is manifestly watrish. The Seeds of Trees and Plants although they are earthy, yet notwithstanding, must of necessity be rotted in Water, before they can be fruitfull, whether they be imbibed with the moisture of the Earth, or with dew or

Raine

Having now briefly treated of the Celestiall & Terrestriall Harmonies, and their mutuall correspondencies of the Inferiours with their Superiours; whereby we become capable of receiving certain Celestiall Guifts from above, &c. ——— wee shall now touch at somewhat of the four Simplicities (or Elements) their various qualities, Natures & formations, & how they are formed every where, & in all things, both Celestiall, Terrestriall & Infernall.

Of the foure Elements.

There are foure Elements, wch are the originall Groundes of all corporall Things; & of wch, all Elementated Inferiour Bodies are compounded; not by way of heaping them up together, but by Transmutation & Union; and they are Fire, Aire, Earth & Water:

The Nature & Quality of ye { Fire, Earth, Ayre, Water } is { Hot & dry, cold & dry, Hot & Moist, cold & Moist. } answering to the { East, South, West, North } { Eurus, Notus, Typhyeus, Boreas. }

These Elements according to two contrary Qualities, are likewise contrary one to the other in Nature, viz: Fire to Water — & Earth to Ayre — And upon another Account are opposite one to the other: for Earth & Water is heavy, & Fire & Ayre is Light; And the Fire & Ayre is active, & the Earth & Water is passive.

To the Fire is assigned Brightnes, Thynnes & Motion.

To the Earth ——— Darknes, Thicknes & Quietnes.

Here you see according to these Qualities, these Elements of Fire and Earth, to be cleerly contrary to each other.

The other Elements borrow their Qualities from these, as thus:

The Ayre receives two Qualities of the Fire, viz: Thynnes and Motion, & one of the Earth, viz: Darknes.

The Water receives two Qualities of the Earth, viz: Darknes & Thicknes, & one of the Fire, viz: Motion.

Fire is twice more thinn then Ayre, thrice more movable, & foure tymes more bright.

Ayre

Ayre twice more bright then Water, thrice more thynn, & foure tymes more moveable.

Water is twice more bright then Earth, thrice more thynn, & foure tymes more moveable.

So that as the Fire is to the Ayre, so is Ayre to the Water, & Water to the Earth.

Then againe, as the Earth is to the Water, so is the Water to the Ayre, and the Ayre to the Fire.

And he who shall be truly knowing & learned, in these Qualities of ye Elements, & their severall commixtures, together with what followeth in relation thereunto, wch is the Root & foundation of all Bodies, Causes, Natures, Vertues, Qualities & Operations; shall easily bring to pass many sublime, Rare, Wonderfull & desirable Effects, to the astonishment of the Incredulous, & malevolent Detractors; and now we shall descend to particulars, and first

Of Fire.

Fire in all things & through all things, comes & goes away Bright, it is in all things Bright, & at the same tyme occult & unknowne; When it is by it self (no other matter coming to it, in wch it should manifest its proper Action) it is boundless & invisible of it self, sufficient for every Action that is proper to it, movable, yielding it self (after a manner) to all things that come next to it, renewing, guarding Nature, enlightning not comprehended by Lights, that are vailed over; cleere, parted, leaping back, tending upwards, quick in Motion, high, alwaies raising Motions; comprehend? another, not comprehended it self, nor standing in need of another; secretly encreasing of it self, & manifesting its greatness to things that receive it: Active, powerfull, invisible, present in all things at once, It will not be affronted nor opposed, but (as it were in a way of leaving) it will reduce on a sudden all things in obedience to it self; It is incomprehensible, ——

impalpable

(23. C.)

Innomine Dei Jehovah Amen. Halleluiah

In the first place, a Magitian ought to know God, who is the giver of all good Guifte; this is the true & Orthodox beliefe & description of God, according to the religious Construction of Christian Professors.

God ~~is~~ the first, the Originall, the Cause of Causes, Increate, the only wise, infinite, omnipotent, eternall, incorruptible, unbegotten, without parts, perfection, most like himselfe, the Guide of all Good, expecting no reward, the best, the wisest, the Father of all Right, having learned Justice without teaching. —— In the Godhead are three Persons, the Father Son & Holy Ghost, coeternall & coequall, of one most simple Essence, Substance & Nature; And we ought to worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance.

The true name of this Incomprehensible God is neither knowne to Angells nor Men, but to himselfe alone, neither shall it be manifested, untill his will is fulfilled. p: 156. mit. D.

Yet in this ineffable Essence, are contained many divine Powers & Attributes, wch as Rivolets flow from the Center of this Omnipotent Fountaine, & hath undoubtedly Influence on all things Created by a certaine Order, from the highest things even to the lowest; & then, as Beames reflected from that Splendor of this most glorious & unspeakable Lumen, conteyning all things, have first & imediately Influenced on the nyne Orders of Angells, & from them into the Celestiall Spheares, Planets & Men; & so accordingly, every thing receiveth power & vertue, to performe & fulfill the Office to wch it is called.

This

34

This may wee behold the great Jehovah, called or distinguished by the Names & significations of severall powerfull & vertuous and ineffable Attributes, whereby our Intellect, being wrapt up in an ~~Extasye~~ Extasie of Celestiall & Divine Contemplations, stand in admiration, to behold the wonders of his workes in Nature; and then for our further Illumination, that wee may yet come neerer to the Knowledge & Inspection of the glorious Deity; behold! through the Portholes of ye Celestiall Orbes, descends Natures Handmaid, to the assistance of all our Affaires, according to our Necessities, & naturall Inclinacons in the fulfilling & accomplishing all things, in respect of their Causes, Office, Quality or Nature, only to his Glory, & the use of Man &c:

To Conclude, there is certainely no name of God amongst us, that is not taken from his Workes. &c: The Allsufficient God — see p: 12. &c

p: 12.
der ye title
Intelligen
rations
rthy of
&c.
forward
is till
very
call &c:

~~The Allsufficient God hath created all things, ruling & disposing them, & setled his heavenly decree, according to his divine, holy & gracious Will, then doth he distribute the putting thereof in Execucon to the Care of divers & severall Ministers, the wch St John in the Revelations calls assisting & destroying Angells.~~

~~And whatsoever God doth by Angells (as by Ministers) the same he doth by the Stars (as it were by Instruments) who accordingly transmit them to this sensible World, that after this manner all things might worke together to serve him, soe that it is fitt we should apply the Genii, places & species of the Angells & Stars to their respective parts, according as they are referred to them, both in respect of their Offices & Significacons, &c.~~

~~Note, every thing may be aptly be reduced from these Inferiours to the Stars, from the Stars to their Intelligencyes, from thence to the first Cause it selfe, from the Series and Order whereof, all hidden Philosophy flowes, for every day~~

some

(12.B.)

Having briefly layd open the Excellency & dignity of
Man, let vs see what we shall Councell him to observe, before
we ~~be~~ enter upon our following Tractate, & the Practise thereof:
The Subject whereof is Magick, & it hath been very much
approoved oft, by all the ancient & Moderne Philosophers, unto
whome it hath been revealed, by the holy Revelation of blessed
Angells, as shalbe manifested, & made more plainely appe
in the following description thereof; the wch before we shall
insist on, wee shall lay downe some Theologicall & Philosophicall
Aphorismes, by way of Instruction; to shew what a Magitian
ought to bee, and how he may deck himselfe in a magicall
habit, both in the inward & outward Man, & how he may
put on him the Robes of the Celestiall & Angelicall disciplines,
whereby he becomes more sublyme, & ascends to more —
divine things, & participates fully & freely, of the Angelicall
Converse & Ministery &c:

Now thus much observe by the way, to anticipate all
doubts & objections, wch in many ordinary discourses may
arise frivously, for want of better Judgment, when things
will not be otherwise perswaded, because perhaps the
Subject of our following discourse, may not in a Moment
be rightly understoode: For as in a Harmony or Consort of
Musick, if one String thereof be out of Order, the whole Consort
presently Jarrs, & is dissonant & disordered, insomuch that ~~the~~
whole Body thereof imediately falls into a Confusion; so if
one misticall Sence hereof be misunderstood, the whole Art
is presently condemned

None can draw a knowing & intelligent Man by Reason,
unto things that reach a little beyond his present Capacity;
but by receiving that Impression & force by Sence: For
the Animall Spirit of Man, is by the influence of the —
Celestialls

Celestialls, & the Cooperations of the Minde & Will, affected
beyond his former & naturall disposition.

Now the more learned, discreete & expert ~~Physitian~~ Magitian, doth not
admire this more rare & divine Doctrine, & the great guifts &
benifits proceeding therefrom, & received thereby; from
whence, many wonderfull, Rare & admirable Experiments,
Operacons & effects are educed, & brought to pass, by vertue
of the Celestiall Authority, mannaged according to the Order
& discretion of the ~~divine~~ sublime Magitian; because he is not a
Stranger to the Heavens, &c:

But not only these things; but also all naturall Arts &
Sciences ~~&c~~ else; are admired at, by the malevolent, detrac~~ting~~tive,
indigent, vulgar & illiterate Persons, who merely out of
Ignorance, deride & condemne all things, they know not,
nor are accustomed to.

This being as much as is necessary by the way, to
dissipate any misty vapour of Interception wch ingender
& beget nothing but pitious opinions & debates, to the
Confusion of the Sences, & the overthrow of the Intelligible —
Faculty, to the great Scandall of Learning & ye experienced
Magitian, & the dishonor of God also.

Wee shall now proceede unto those necessary & usefull
Aphorismes, very fitt to be knowne & observed of him, who
would be a Contemplator of divine things, & a Learner of
Celestiall & Magicall Doctrine &c: And next to the —
Description of the Heavenly Magick & the Philosophicall
& Theologicall use, construction & Practise thereof. /

In the Name of God Amen.

Beneficiall Aphorismes &c: — p:16.

g.A)

Observe the words of an Orthodox Learned Father,
who divinely saith thus; The Heavens, the Earth & every
Creature, speaks unto us with three voyces;

The first voice saith, Receive a Benefit,
The second, pay thy Benevolence
The third, avoyd punishment.

The Heaven saith, I give the light in the day, that
thou maist worke.

The darkness saith, I spread my Curtaine in the Night,
that thou maist rest.

The Aire saith, I nourish thee with Breath; All kinde
of Fowles, I keepe at thy Command.

The Water saith, I give thee Drink, I purge away all
uncleanesse, I preserve all my Elementary Creatures to thy
use, from the smallest Minnum, to the mighty Whale.

The Earth saith, I bare thee, I nourish thee with Bread &
Wine, I fill thy Table with all sorts of Creatures & Fruits.

The second or 2d voyce of Admonition, is of the Word
saith; See Man how he Loved thee, & made me for thee;
I serve thee as thou art bound unto him, & made both thine Slaves.

The third Voyce is a voyce of threatning, where the Fire
saith, thou shalt be burnt by me: The Water saith, thou
shalt be drowned by me, the Earth saith thou shalt be
swallowed up by me, & some have been; if thou pay by thy
Obedience to him, & quit of all Subjection to thee.

Hence you see, that all Creatures call upon Man to serve
him, because he is the sum & Epitomy of all; Do willingly
obey him.

Herbert thein &c: p: 9.

What follows was transcribed from another MS: Copy of part of this Book, wch reached only to the Isagogicall Observations &c: in pag: 95. & are noted by pages & capitall letters, where they were inserted. by C: R:

Where note that to this Title (viz: Janua Magica Reserata) there was added in the said MS: Copy per Flavium Philomusi.

Note that I finde much of this discourse coppied out from Dr French his translation of Cornelius Agrippa his Occult Philosophy, wch I have noted in the Margent.

The first 8 pages are taken out of the 36 Chap:
of the 3d Book of Cornelius Agrippas Occult
Philosophy. set forth by Dr Freake.
The 69 page is taken from the 36 Chapter,

The discourse relating to Idea's in p: 23 to the
middle of page 25. is to be found in Ch: 11 Chap: of Ex
first Book of Occult Philosophy.

The discourse of the 9 Orders of Angells in p: 47.
48 49. 50. & 51. is taken out of the 10 Chap: Lib: 3.

For Angells Substitutes see in p: 61. 62. 63. see
Lib: 3. c: 24.

For the Evil Angells in p. 66. 67 & here see Li: 3. Chap:
Concerning their Bodies. p. 65. see. L. 3. c. 19.

answerd our demande, & was very willingly
come at our first Calle, We doe heere Lycence thee
to depart vnto thy proppar place, without doeinge
harme, iniury or danger to man or Beast (depart I
say) & be ever ready to come at our Calle, being Exor
and Conjured, by the sacred rights of Magick, We
charge thee to depart graciously & quietly, & that the
peace of God be ever continued betweene vs & thee

After thou hast given the Spirit Lycence to depa
you are not to goe out of the Circle, till they be gon
and you have made prayers to God, for the grea
Blessing he hath bestowed vpon vs in graunting ye yo
desires, & deliuering you from all the malice of th
Enimy the Devill.

your

Therefore thou shalt pray thus,

O Lord God of Heaven & Earth, Creator & Maker o
all things Visible & Invisible, We thy most humble
servants doe returne thee humble & hearty thanke,
for thy fatherly goodnes & mercies, in graunting
these our desires, wch through thy permission, we
have now obteyned & received, Binde O Lord thos
things, wch thou hast taught vs to obteyne in our
Vnderstandings, that we may bring them forth
as out of thy inexhaustible Treasures to all
necessary vses, & giue vs grace, that we may

vse such thy guifts & mercies humbly wth feare & 29
trembling, to thyne honor & praise, & to our owne
comforte heere on Earth, through our Lord Jesus
Christ. Gloria Patri, et Filio, et Spiritui
Sancto: Sicut erat in principio et nunc et
semper, et in saecula saeculorum Amen.

Let all the Holy Company of Heaven curse you, the
Sun, Moone & Stars, the Light, & all the Hosts of Heav
Curse you, I, We curse thee, into the fire vnquench
ble & Torments vnspeakable, & as thy Name & Seal
is contyned in this Box, chained & bound vp, & sha
choaked in Sulphurious & stinking Substance, & burn
in this material Fire, so in the Name Iehovah,
by the power & dignity of these three Names Tetra
grammaton Anephexeton & Primavmato
cast thee O thou disobedient Spirit N. into that fa
of Fire, wch is prepaired for the damned and cursed
Spirite, and there to remaine to the day of doome,
and never more to be remembred of, before the face
of God, wch shall come to Judge the Quick & the dead
and the World by Fire.

Heere the Exorcist must put ỳ Box into ỳ Fi

And by and by he will come, but as soone as
he is come, quench the Fire that the Box is in, &
make a sweete perfume, & giue him a kinde
entertainement, shewing him the Stentacle, tha
is at the bottome of yor Vesture, couered with a
lynnen cloth, saying

Behold the conclusion of your disobedience,
Behold the Stentacle of Solomon, which we have
brought heere before thy presence, Behold the
Person of the Exorcist who is called Oetinom

In the midst of the Exorcismes, who is armed
by God & without feare, who potently Invocated
you, & cald you to Appearance, Therefore make
ration all Answers to our demands, & be obedient
to vs yor Masters, In the Name of the Lord Bathat
rushing vpon Abrac Abeor coming vpon Abarer.

Then they or he will be Obedient, & bid y^u aske
what you will, for they are subjected by God to x
fulfill our desires & demands, And when they or he
have appeared & shewed himself humble & meeke,
then you are to say as followeth.

Welcome O yee Spirit or Spirite, or most Noble
King or Kings, we say you are welcome vnto vs,
because we called you, through him who created
both Heaven Earth & Hell, & all that is contyned
in them, & you have obeyed also by the same
power that we called you forth, We bride you
that you remaine affably & visibly here before this
circle (or before this circle) in this Δ Triangle
for constant & so long as we have occasion for
you, & not to depart without our Lycence, vntill
you have faithfully & truly performid our Will,
without any falsity, &c:

The Lycence to depart

I thou Spirit N. because thou hast very diligently

answered

to doe our Wills. Therefore come peaceably & quickly
in & by these Names Adonay Zeboath, Adonay
Amioram, come, come you Adonay comaundeth

When you have read so far, & he does not com
Then write this Name & Seale in Virgin parchm
and put it into a black Box, with Brimstone Asafeti
& such like things, that have a stinking strong sme
& byside the Box round with a Wyre, & hang it on y
sword point, & hold it over the Fire of Charcoales, &
say to the Fire (it being placed toward that Quart
the Spirit is to come)

We conjure you Fire, by him that made th
& all other good Creatures in the World, that thou
torment, burne & consume this Spirit N: suff
eberlastingly. We condemne this thou Spirit N:
into Fire ever lasting, because thou art disobedien
and obeyed not the comaunde, nor kept the Statut
of the Lord thy God, neither wilt thou appeare to,
or obey us, nor our Invocations, having thereby
called you forth, who are the Servants of the most
high & imperiall Lord of Hoste Iehovah, and
dignified & fortified, by his Celestiall power au
permission, neither comest thou to answer to thi
our proposalls here made unto you, for which you
averseness & contempt, you are guilty of grand
disobedience & Rebellion, And therefore we shal

Excomun

Excomunicate you, & destroy thy Name & Seale, wch
we have here indorsed in this Box, & shall burne
them in immortall fire, & bury them in immortall
Oblivion, Unless thou imediately come & appeare
visibly, affably, friendly & courteously here unto us,
before this Circle in this △ Triangle, in a faire
and comly forme, & in no wise terrible, hurtfull or
frightfull to us, or any other creature whatsoever,
upon the face of the Earth, and make rationall
Answers to our Requeste, & performe all our
desires in all things, that we shall make unto you, &c

If he come not yet, say as followeth.

Now O thou Spirit N: since thou art still pertin
racious & disobedient, & will not appeare unto us
to answer such things, as we should have desired
of you, or would have been satisfied in &c. We
do in the Name, & by the power & dignity of the
Omnipotent Immortall Lord God of Hoste Iehovah
Tetragrammaton, the only Creator of Heaven
& Earth & Hell & all that in them is, who is the ex
marvelous disposer of all things, both visible and
invisible, We Curse you & depose you, from all yo
Office, Joy & place, & do binde you in the depth of the
bottomles pitt, & there to remaine, untill the day
of the last Judgment, We say into the Lake of
Fire & Brimstone, which prepaired for all rebellious
disobedient, Obstinate & pertinacious Spirits,

If you come soe farre, & he yet doe not appeare, you may be sure he is sent to some other place, by his King, & cannot come; and if he be soe, Invoke the King as followeth to send him; but if he doe not come still, then you may be sure he is bound in Chaines in Hell, & he is not in the Custody of his King, & if you have a desire to call him from thence, you must rehearse the Spirits Charme, &c:

For to Invocate the King as followeth.

O you great mighty & powerfull King Amaymon, who beares rule by the power of the superiour God El, over all Spirits both Superiours & Inferiours of the infernall Order, in the Dominion of the East, Wee invocate & conjure you, by the especiall & truest Name of yor God, and by God that you worship & obey, & by the Seale of yor Creation, & by the most mighty and powerfull name of yor God Tehovah Tetragramaton who cast you out of Heaven, with all other of the infernall Spirits, & by all the most powerfull & great Names of God, who created Heaven & Earth & Hell, & all things contayned in them, & by their powers & vertues, & by the Name PrimaVmaton, who commandeth the whole Host of Heaven, That you cause, enforce and compell N: to come unto us heere before this Circle in a faire & comly forme, without doing any harme unto us, or any other Creatures, and to answer truly & faithfully to all our Requests, That wee may

accomp

accomplish our wills & desires, in knowing or obtayning any matter or thing, wch by Office you know if proper for him to performe or accomplish, through the power of God El, who created & disposeth of all things both Celestiall, Aeriall, Terrestriall & Infernall.

After you have invoked the King in this manner twice or thrice over The conjure the Spirit you would call forth, by the aforesaid Conjurations, rehearsing them severall times together, & he will come without doubt, if not at first or second time rehearsing. but if he doe not come, add the Spirits Chaines, to the end of the aforesaid Conjurations, & he will be forced to come, if he be bound in Chaines, for the Chaines will breake off from him, & he will be at liberty &c.

The generall Curse called the Spirits Chaines, against all Spirits that Rebell.

O thou wicked & disobedient Spirit, because thou hast rebelled, & not obeyed and regarded our words, wch we have rehearsed, they being all most glorious & incomprehensible names of the true God, maker and creator of you & us, & all the World. We by the power of those Names, wch no creature is able to resist, doe curse you, into the depth of the Bottomless pitt, & there to remaine unto the day of Doome, in Chaines of fire & brimstone unquenchable, unless you forthwith — appeare here before this Circle [or in this Δ Triangle]

to

opened & swallowed vp Corah, Dathan & Abyram
and in the power of that Name Prima Vmaton
comanded the whole Host of Heaven; We Curse you
deprive you from all yor Office, Joy & place, & do bind
you in the depth of the bottomless Pitt there to remain
vntill the day of Judgment; & we binde yo^u into
eternall Fire, and into the Lake of Fire & Brimstone
vnless you forthwith appeare here before this Circle &
doe our Will; Therfore come yo^u by these Names —
Adonay Zebaoth, Adonay Amioram come yo^u
come yo^u Adonay comandeth you, Saday the mo^st
mighty dreadfull King of Kings, whose power noe
Creature is able to resist, be vnto you most dreadfull
vnless you obey & forthwith affably appeare before this
Circle, lest miserable Ruine & Fire vnquenchable remain
with you, Therfore come yee in the Name Adonay
Zebaoth Adonay Amioram, come yee come
why stay you, hasten, Adonay, Saday, the King of
Kings comand you, El; Aty; Titeip; Azia; Hin
Ien; Minosel; Achadan; Vay; vaah; Ey; Haa
Eve; Exe; a; El; El; El, a; Hy; Hau; Hau; Ha
va; va; va; va;

If they doe not come at the vtterance of these h
forgoing Conjurations (but without doubt they w
say on as followeth, it being a Constraint.

W

25 ~~23~~

We Conjure thee Spirit N: By all the most
glorious & efficatious Names, of the most great &
incomprehensible Lord God of Hosts, that you come
quickly without delay, from all parts & places of the
World, to make rationall answers of my demands.
And that visibly & affably, speaking with a Voice, Intelli-
gable, to our Understandings (as aforesaid) wee-
injoyne & constraine you Spirit N: by all aforesaid
and by the Seaven Names, wch wise Solomon bound thee
and thy Fellowes vnto a Vessell of Brass, Adonai Prerari
Tetragrammaton, Inessanfatall, Anephexeton,
Pathatumon & Itemon, that you appeare here
before this Circle; to fulfill our Will^s in all things that
shall seeme good vnto vs, And if you be disobedient
& refuse to come, We will in the Power, & by the power
of the Name of the Superiour & everlasting Lord God,
who created both you & vs, & all the whole World in six
daies, & what is conteyned in it Eye Saray, And
by the power of their Name Prima Vmaton, which
comandeth the whole Host of Heaven, Curse you &
deprive you from all yor Office, Joy, & Place, & binde
you in the depth of the bottomless Pitt, there to remaine
vnto the day of the last Judgment, & will binde you
into Eternall Fire, & into the Lake of Fire & Brimstone
vnless you come forthwith & appeare here before this
Circle to doe our Will, Therfore come you in & by these
Holy Names Adonay Zeboath, Adonay Amioram,
come you, Adonay comandeth you.

If

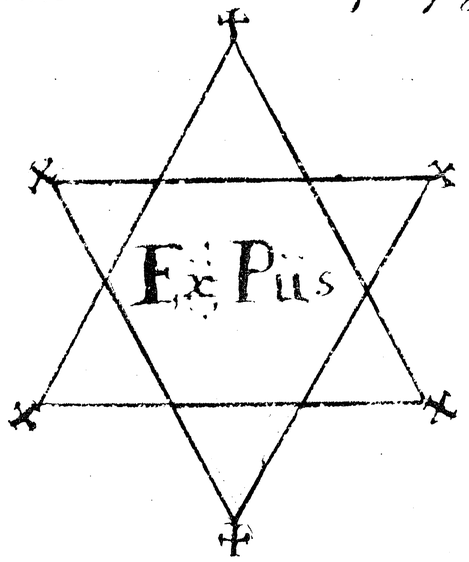
they be perfidious and refractory & will not yield th
selves obedient, neither to this Conjuration assigned by ye day
nor to the Prayers before made, then of the Invocation
following

We being made after the Image of God, endued wth powe
from God, & made after his Will, doe Exorcise you by the
most mighty & powerfull name of God El, strong an
wonderfull, O you Spirit Vassago or Vsago; wee
comand you by him, who said the word & it was done
and by all the Names of God, & by the Name Adonay, E
Elohim, Eloe, Zebaoth, Elion, Escerchie, Iah
Tetragrammaton, Sadai, Lord God most high, W
Exorcise you & powerfully comand you forthwith to
appeare vnto vs here before this Circle in a faire humain
shape without any deformity or fearfulness; come ye a
such, because wee comand you, by the Name T and V
Adam heard & spoke and by the Name of God Agla, w
Lott heard wch Iacob heard from the Angel wrestlin
with him, & was delivered from the hand of his Brother
Esau, and by the Name Anephexeton which Aro
heard & spoke and was made wife; and by the Nam
Zebaoth wch Moses named, and all the Rivers an
waters in the Land of Egipt were turned into Blood,
and by the Name Escerchie Oriston, wch Moses
named & the Rivers brought forth Froggs, and they
ascended into the houses of the Egyptians, destroying
all things, and by the Name Elion wch Moses name

and there was great Hayle, such as hath not been
seene since the begining of the World, and by the name
Adonay wch Moses named, and there came vp
Locusts wch appeared vpon the whole Land of Egipt, and
devoured all which the Haile had left, and by the Name
Schemes Amathia, wch Ioshua called vpon, & the
Sun staied his course, and by the Name Alpha and
Omega, wch Daniel named and destroyed Bell &
slew the Dragon, and in the name Emanuel, wch the
three Children Shradrach, Mesach, & Abednego
sang in the midst of the fiery Furnace and were
delivered, and by the Name Hagios, & by the Seale of
Adonay, & by ὁ Θεὸς Ischyros Athanatos, &
Paracletos, and by these three secret names Agla, On,
Tetragrammaton, wee doe adjure & contest you
and by these names, & by all other Names of ye living
and true God, & by our Lord Almighty we Exorcise and
comand you by him that spake the word & it was
done; to whome all Creatures are obedient, and by the
dreadfull Judgment of God, by the vncertaine Sea of Glass,
wch is before the face of the Divine Majesty, mighty and
powerfull, by the foure footed Beaste before the Throne,
having Eyes before & behinde, & by the Fire round
about his Throne, & by the holy Angells of Heaven, by
the mighty Wisdome of God, we doe powerfully Exorcise
you, that you appeare here before this Circle, & fulfill
our will in all things, wch shall seeme good vnto vs;
by the Seale of Baldachia, and by his Names
Prima Vmaton, wch Moses named, & the Earth

opened

Then take this Pentacle made in the day & houre of Mercu
(the Moone encreasing) written in parchm.t of Kidskin, &
first let there be said over it, the Masse of the Holy Ghost, a
let it be sprinckled with water of Baptisme.



An Oration to be said, when the Vesture is put on.

Ancor Amacor Amades Theodanias Anitor
by the merits of the Angells & Lord. I will put on the Gar
of Salvation, that thing wch I desire I may bring to effect,
through the most holy Adonay, whose Kingdome endu
for ever & ever. Amen.

When you would begin to worke any great Experim
let the Moone be encreasing and equall & not Combust.
The Magicall Operator or Sophy Master of the Art, ought
be cleane & purified by the space of nyne daies before th
beginning of the worke. And to confess & acknowledge
Sinnes to God, and let him have ready the perfume
appropriated to the day wherein he would performe th

worke

worke, He must also have Water of Baptisme, & a new
Copper Vessel with Fire, a Vesture & Pentacle. And let all these
things be rightly & duly consecrated & peripeired. Let one
of the Company carry the Copper Vessel full of Fire & perfumes.
And let another bear the Booke, another the Garment & Pentacle
and let the Master carry the Sword, over w.ch there must be
said an Harmony of the holy Ghost, and on the necke of the
Sword let there be written the Name Agla †, and on the
other side thereof the Name † On †. And as he goeth to
the consecrated place, let him continually praise God
the Company answering, And when he cometh to the
place where he would enter the Circle with gravity and
sound Judgment, Let him begin his Action being clothed
with pure Garments and furnished with Pentacles, perfumes
and all things necessary hereunto, Let him enter the Circle
and call the Angells from the foure parte of the World,
wch do governe the seaven Planets, the seaven dayes of
the Weeke; Then call upon the Angells from the foure
parte of the World that rule the Clime, the same day
wherein he doth worke or Experiment, having implored
especially all the Names & Spirits, say as followeth.
O all ye Spirits whome I have invocated, moved, and
called upon, I conjure & comand you all by the Name
Adon per Hagiass, Otheos, Ischyros Athanatos,
Paracletos, Alpha & Omega, and by these sacred
names Agla, On, Tetragrammaton, grant and
fulfill my desires.
This so far being performed proceede to the Coniura-
tion and Invocation, for the day of yor Action, but if

they

The order of placing the Plates of Lead, at the tyme when you bury them.

First, lay downe in the Earth, that Plate whereon the Names of the Goods &c: are written, & let the naked man be placed next to the Earth.

Note that the 4 litle plates conteyning the names of the 4 Byshops (being cut off from the large square Plate) must be placed upon the extremity of the 4 sides of the written plate to face the 4 Byshops, Thellryon &c:

Then lay the great engraved Plate upon them, the Engraveme^nt^ downeward.

Then lay the face of the Ovall engraved Plate, ~~to the back~~ to the back of the great engraved Plate. & so bury them.

Materialls to fill the Box with

first fill the Box with Brimston & Assafetida ~~molten small & thin~~ or other stincking matter, take bitts of Parchment, bitts of Leather, & feathers & lay them towards the ~~[illegible]~~ top of the Box, with the Seale drawne upon Vellome also, and winde it about with wyer, to keepe it close, let the wyre have a loope on the top, wherein to put the point of a ~~[illegible]~~ sword, by wch it must ~~be~~ held up, over a fire of Eglantine, & so let it burne & consume.

The Consecrations & Benedictions:
And first of the Benediction of the Circle.

When the Circle is rightly perfected, sprinckle the same with Holy or Purging Water, and say, Thou shalt purge me with Hysopp, O Lord, & I shalbe cleane, thou shalt wash me & I shalbe whiter then Snow.

The Benediction of Perfumes.

The God of Abraham, God of Isaac, God of Iacob, Blesse here the Creatures of these Kindes, that they may fill up the power & vertue of their Odours, so that neither the Enimye nor any false Imagination, may be able to enter into them, through our Lord Iesus Christ Amen.

Then let them be sprinckled with Holy Water.

The Exorcisme of Fire, upon wch the Perfumes are to be ~~spread~~ put.

The Fire wch is to be used for Fumigations, is to be in a new vessell of Copper or Iron, & let it be exorcised after this manner, I exorcise thee O thou Creature of Fire, by him by whome all things are made; That forthwith thou cast away every Fantasme from thee; that it shall not be able to doe any hurt in any thing; but bless O Lord this Creature of Fire & sanctifie it that it may be blessed, to set forth the praise of thy holy Name, that noe hurt may come to the Exorcisers or Spectators through our Lord Iesus Christ Amen.

Of the Garment and Pentacle.

Let it be a Priests Garment, if it can be, but if it cannot be had, let it be of Lynin & cleane.

Then

O all ye Spirits Hiltrion, Sperion, Boythron & Magerion, & inforce the Thiefe or Thieves whatsoever they be, that hath robd or stolen such things or goods from (N) in such a place.

Then say as followeth

Almighty God, as thou knowest thi[s] is sinn, & contrary to thy Lawes & comandem[ts] grant what I shall desire

Thou Thiefe or Thieves, whatsoever & whosoever thou or you be, that have stolen those things or lynen, or whatsoever it be, from (N) in such a place, at such a tyme, contrary to the comandem[t] of the Almighty God the Father of our Lord Jesus Christ, I sweare thou be, I charge you Spirits Hiltrion, Sperion, Magerion & Boythron ruling in the 4 quarters of the world, to inforce the Thiefe or Thieves within an howre to returne with the Goods, or confess the same, that he or they may be forgiven, if they be past having, or ells on till they have so done, I commit all you 4 spirits, by the name of Jesus Christ, into the hands of those Spirits infernall of the worst sort that may be, to be tormented. And I command you & all of you & every one of you Lucifer, Beelzebub, Sathan & Dissociation to torment with them & I doe by & with y[e] leave of God, charge & also conjure you by God the Father & God the Son, & by God the Holy Ghost, & by all that ever God made in Heaven & in the Earth, & by his Passion by his Resurrection, & by his Ascention, that ye 4 Spirits Hiltrion in the East, Sperion in the West, Magerion in the South & Boythron in the North, that ye fully goe to poste & torment these Thieves on till they returne with the Goods to (N) in such a place) if they have them not to confess the same, or ells — against Gods will I command you Lucifer, Beelzebub, Sathan & Dissociation, & by them to be tormented with fire & brimstone, & never to rest, walking nor sleeping, eating nor drinking, nor walking, but be continually in most Extreame and

intolerable

intolerable torments, on till you doe presently & forthwith, — cause the Thiefe or Thieves to returne with the Goods, or to confess the same openly, the stolen things aforesaid & intended, and if you doe not fulfill my will & desire, that you may — alwaies abide in those infernall Spirits hands, & be tormented continually extreamely & unspeakably, & that you burne both in body & minde, even as doe those ye[r] names & characters in this materiall fire of Brimston & other stinking things, in such a terrible & tormenting manner as I have aforesaid, on till you have caused the Thiefe or Thieves, either to restore y[e] things, or to acknowledge the Theft. (then cross the fire & say) and that in the Name + of the + Father + & of the + Son + & of the + Holy Ghost + Amen + Amen + Amen +

Then say, Let God arise, & his Enimies shalbe scattered. —

Then say the Creed & pray thus, Lord have mercy upon us, & grant us the knowledge of these things, for our only — Redeemers sake sweet Jesus + Christ + Amen + Amen + Amen +.

N. That you must waite the howre you assigne (or to the end of the tyme you assigne for the returne, if it be lesse a day) & then returning againe towards the expiration thereof, say over the last prayer, & towards the end thereof at these words [and that you burne both in body & minde as doe these Names &c] then if the Goods be not brought back, doe burne the Box and throw the Ashes betweene the plate, & so bury them.

Terrestriall & Infernall Creatures, I doe further & againe
Exorcise, Adjure, comand, binde & constraine you Spirits,
Theltrion, Sperion, Mayerion & Boythron, by the virtue &
power of this potent, strong & efficatious Conjuration aforesd:
and by all the royall words & sentences therein contained,
that wheresoever you be, either in fire or water, Aire or
Earth, or being bound to any one, you forthwith give yor
present attendance hereunto, willingly, peaceably & without
any fraud, hinderance or tarrying, & come from all parts
& places both remote & adjacent, & hearken unto my charge
& request, wch I shall straitly & strictly charge & comand
all yee Spirits Theltrion in the East, Sperion in the West,
Mayerion in the North & Boythron in the South, that yee
goe into the place where [here you are to make known
yor will & desire & what you would have effected]
And that you enforce them, & let them take no rest, day
nor night, sleeping nor waking, standing nor goeing,
working nor playing, at home nor abroad, nor in any
place or action whatsoever, neither in riding, running,
nor sitting still, but that they may be continually
tormented or troubled in their withe, Limbs, sinewes &
bones, And y' you be continually crimping & creeping
upon them & about them, untill he doe ✝ ✝ & that every
thing herein contayned be by you, or some one of you,
joyntly & severally ratified, fulfilled, confirmed & performed,
according as it is here written on this plate of Lead,
the wch I bury in this place, & so leave it, as my charge
& demand, signifying what I would you should doe for
me, it being a just & true matter, & wch I charge and

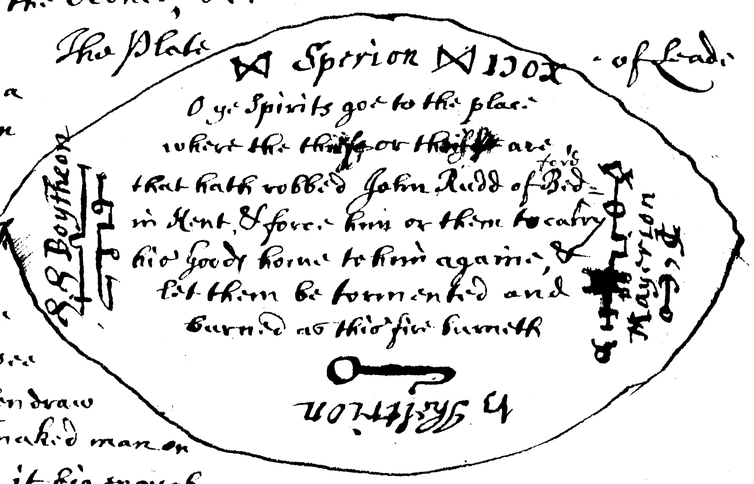
constraine

constraine you to doe forthwith at my putting this Plate of
Lead into the Earth, & every one of yor Names & Seales or
Characters, joynth & severally hereunto sd, the wch you are
bound to obey, Wherefore p'pare yee & fulfill all these things as
I have here comanded you, & written on this plate of Lead,
& effectually performe them by signes & tokens as you
will answer the contrary to him, who shall come to judge the
quick & the dead & the world by fire, & so the peace of God be
betweene you & me, in the name of the Father Son & holy Ghost Amen.
Then bury the Plate in the Earth, putting every Spirit in
his place or quarter, the great Plate in the midst, & each
little plate on each quarter thereof according to his respective
name & place, & you shall cover them close from Sun & Winde,
& the worke will not faile, for within a short or convenient
space after, yor desire will be effected: probatum est.

A Constraint for a Thiefe or Thieves, belonging to these five
Plates before mentioned; that if he will not bring the Goods
or Thiefe to the Owner, &c:

The Plate ✠ Sperion ✠ Iuor of Lead

You must make a Plate of Lead in an Ovall form: & fit it for a Box & the Box must be Black within & without, & you must write on the Plate as y' see in this figure, then draw the picture of a naked man on parchm: & make it big enough to writ on the brest & belly, Thiefe or Thieves; Come to this place:



You must be marked on the back side of
the Plate your owne Name on.

Ovall

Theltrion in the East, Sperion in the West, Mayerion in the North & Boytheon in the South, That I potently and strongly comand & conjure you, in & by all the holy Names of God, & of our Lord Jhesus Christ El. ya, Saday, Elohim Escherie, Ogla On, Tetragrammaton, Sabaoth, Adonay, Elion, Elyezer, Ananisapta, Messias, Sother, Emanuell, Alpha & Omega, and by all the other Names & Attributes, that are, or can be said of God, & of o^r Lord Jhesus Christ, and by the most inestable, Celestiall and unspeakable vertues thereof, And by all the Prophets, Patriarcks, Disciples, Apostles, Saints, Martyrs, Innocents & Elect of God, And by the 4 Evangelists S^t. Matthew, Marke, Luke & John, & by their vertues & powers. And by the Angells, Archangells, Thrones, Dominations, Principalities, Potestates, vertues, Cherubim & Seraphim, & by all the Orders of them, & by their vertues & powers, & by Heaven & by Earth, by the O & by the D & Stars & by the Celestiall Christall Sea, & by all their Vertues & powers I call upon you, that you give audience & attendance to this my potent & powerfull conjuration & Call, And give obedience to my comand & to the words of my mouth, & that you doe fully & effectually performe & fulfill my will & desire, in all those things wch I shall request & demand of you, without hurt or damage, to me or any that appertaineth to me, either Godly or ghostly. Also I conjure you by your Kings whome you are bound to obey, & by the Names of Solomon, & by yor Seales & Characters, firmely binding, & the vertues & powers thereof, and by the vertues & powers thereof And by the vertues & powers of all Celestiall, —

Terrestriall

or my Calls, Conjurations, Objurations & Constrainings, in & for the fullfilling & accomplishing of my will & desire, for the obtayning of Theifte & Theives, Fugitives & Runaways, Goods, Chattells, Money or things stolen or strayed or Runaway, or conveyed from any man woman or child, be they moveable or immoveable Goods, Silver, what or whatsoever thing it be, that is ordained by God for Man, the same may be brought again, & for bringing back again of Fugitives or Runaways, whithersoever they be gon, run, or ridden; & I thee Conjure, adjure, comand & compell all you Spirits or divells, Sathan, Lucifer, Belzebub, Sathan, Dansiation, Vrienus or Oriens, Paymon, Amaymon & Egin, by Jesus Christ the Son of God, and by his bitter paines & passions that he suffred for the redemption of Mankind, To whome with the Father & the Son & holy Ghost, be all honor & glory for ever & ever Amen,

After wch you shall reade this Conjuration following, wth good Courage & Confidence.

O ye Spirits Theltrion, Sperion, Mayerion & Boytheon, whose names are here written, I exorcise, conjure, binde, comand & constraine you, by the most holy, true, just, powerfull, — Mercifull, omnipotent & everliving living God, & by his great excellent ofications & inestable name Jehovah, — wherein the Patriarcks & Prophets have called upon him, & he hath heard them, admirably, even beyond all humane — expectation, And in the Name & by the Glory & dignity of our Lord & Saviour Jhesus Christ, who sitteth at the right hand of the Father, making intercession for us whose — Saints we are, & through whose goodness & mercy hath — authority & comand over all Spirits, both Aeriall, — Terrestriall, Infernall. Wherefore know all ye Spirits

Theltrion

& made appeare ye armed powers of his strength unto him

The Prayer

O Almighty Jehovah, O Tetragrammaton, O Messias, O Father, Emanuel, Alpha & Omega, Father Son & holy Ghost, three persons & one God in Trinity & Unity, We do beseech thee for the Love thou bearest to Mankind; hear us & grant our requests for the bowells of thy mercies sake hear us, for thy bitter passions sake hear us, ~~& grant us our request~~ for thy body & blood sake hear us, for all the charitable desires that ever thou hadst to Mankinde hear us & grant us our requests. First forgive us our sins o good Lord, whatsoever we have comitted by thought word or deede, since we came into this miserable world, unto this present hour, & ever hereafter. Grant O Lord that I may have from thee the power of thy holy Spirit, to call, to compell, to constrain & Comand, all Spirits both Aerialls, & Terrestriall & Infernall, that they with all readiness & submission yeild due obedience to my Conjuration, & that they may, by me be compelled to fulfill my will & desires, what soever I shall comand them, according to thy heavenly will & gracious permission at all hours & in all places, & in all daies & howres, & that I may serve them with all meekness & humility & discription, readily & willingly to perform & fulfill whatsoever I shall comand them to do, without fraude or delay, & more especially these 4 Spirits Hiltrion, Sperion, Mayerion, & Boython, & that I may constraine them to attend on any Man or woman, that hath Stolen any manner of Goods or Chattells, that they may cause the same to be brought again, & any Runaway or Fugitive to returne again. This grant O heavenly God, for Jhesus Christ his Sake, to whome with thee & the holy ghost, be all honor, praise & glory, from this hour forth & for ever world without end.

Then rise upon thy feete & enter the Circle & turne your face to the East & with good confidence Courage & Resolution say the Conjuration following.

O ye

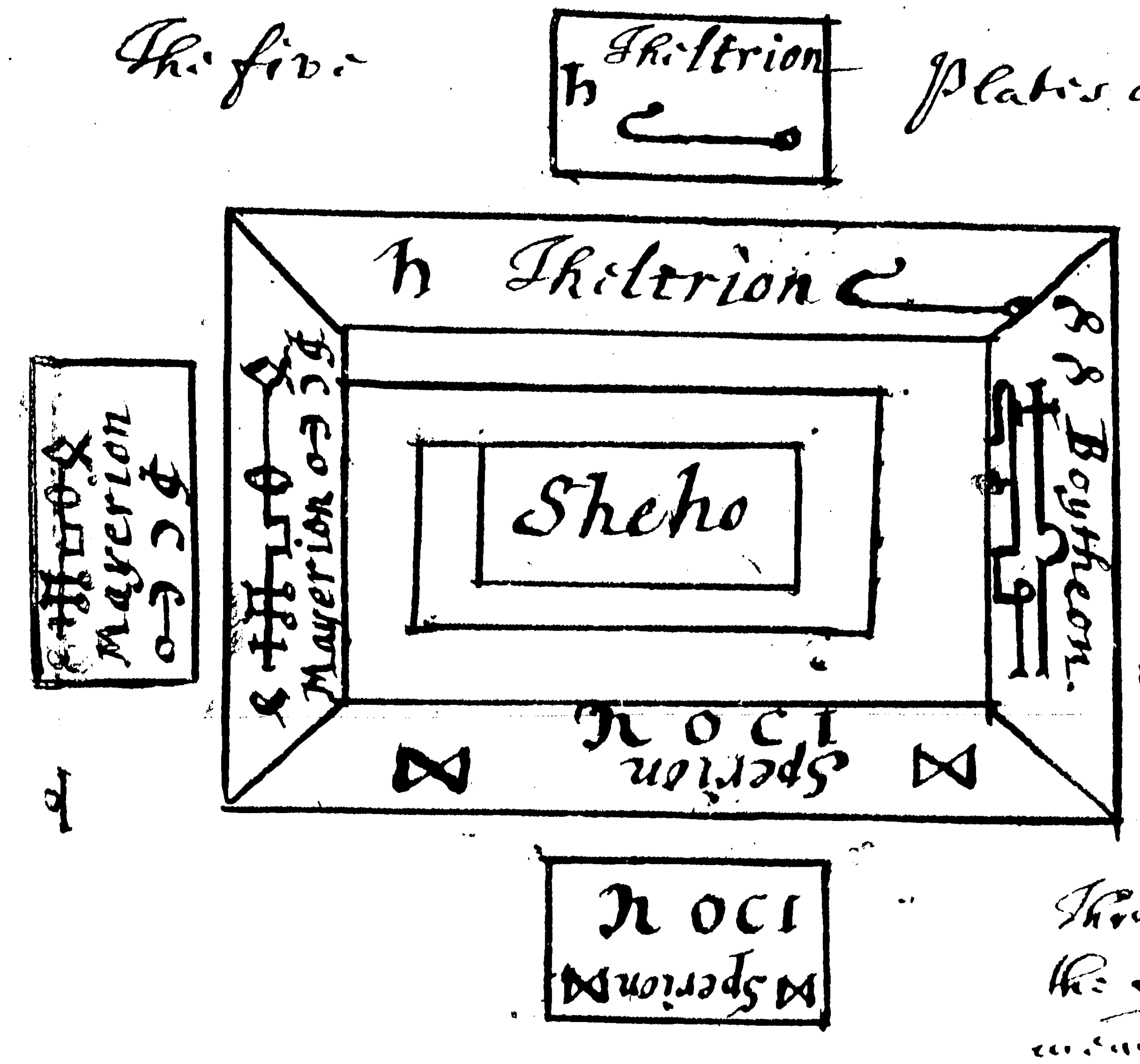
O ye Spirits & Diabolo, Sathan, Lucifer, Belzebub & Dansiation, all I conjure you by yor powers & strength^s^ you are permitted to have, by Almighty God the Father, the Son & the Holy Ghost, three persons & one God, in Trinity & Unity, That ye in force these 4 Kings of the 4 pte of the World, y^t^ is Urienus or Oriens King of the East, Paymon King of the West, Amaymon King of the South & Egin King of the North, I conjure & potently call upon you, and Command all you Spirits & Diabolo Lucifer, Sathan, Belzebub & Dansiation, Urienus or Oriens, Paymon, Amaymon & Egin, by the Love, power, strength & glory of the Omnipotent & ever-living Creating God, & by all y^t^ ever God made in Heaven in Hell, Fire, Aire, Earth & Water, & in all other places, And by the Angells, Archangells, Throne, Dominions, Principalities, Potestates, Vertues, Cherubins & Seraphins, and by all the Orders of the Angells, & by all the Saints of God, & by o^r^ Lord Jesus Christ, and by all the holy & blessed Company of Heaven, wch sing continually Holy Holy Holy Lord God of Sabaoth, Heaven & Earth is full of thy glorious Majesty, That all you may compell & constraine with all the force you have, these 4 Spirits, Hiltrion, Sperion, Mayerion, & Boythion, whersoever they be, in Fire, Water, Ayer, Earth or Hell, or bind bound to any man, that they nor none of them, dare rebell nyt in their places, but obey my Will & comaundements in every respect both nights & days, houres & hymes. And I conjure all you Spirits aforesd in & by all the holy great & glorious names of God, & of o^r^ Lord Jesus Christ, spoken of in all Conjurations, Adjurations & Constringations, in any Tongue, Speech or Language whatsoever, That you all & every one of you, joyntly & severally, dare compell, constraine & comand these 4 Spirits Hiltrion, Sperion, Mayerion & Boyethion, to attend

on

or twice a weeke, on Mundaies and Wednesdaies as aforesaid, according to yor: Discretion. At the end whereof you shall say the Prayer following, & after that as followeth in Order. Then put of yor: Habit or Vestment, & put out yor: Tapers, & then make a Plate of Lead in manner & forme as followeth, & write the Names of the foure Spirits with their Characters in the extremity of each Square thereof (vizt) Theltryon on the East, Sperion on the West, Mayerion on the North, Boytheon on the South, and then round about under them the name of the Goods stolen, & the owners name thereof, or the Fugitives or Runaways name; & in the midst of the said Plate write this Name Sheho: then make 4 little Plates, & write thereon severally, the name of each Spirit as aforesaid by him selfe, with his Character; & when you have rightly prepared & fitted these things ready, goe to a Wood ~~&~~ or some private place unfrequented, & make (or have in readiness) the following Circle; & then at a little distance, with bended knees & good devotion, say the Prayer following, being the same before mentioned to be said at the Altar after publique Confession and Ejaculation, the Rules followeth ~~afthe~~ after the Plate & Circle.

[illegible]

The five Plates of ♄.



This is also called the Scale: as is mentioned in ye last Paragraph to be put into the Box & buried with it.

This Circle is to be made of parchment 9 foote over from side to side.

and freindship, wth out noyse or turbulence, or in any violent manner hurtfull to vs or this place, or to any other place or person whatsoever or otherwise, either to assault surprise or amaze vs, either in Spirit or bodily sences, with fear astonishm: or other dreadfull or terrible visions, or false motions & appearances, in any wise to affright, obstruct or delude vs, & make vs rationall, true & faithfull answers, speaking so plainly vnto vs, as that we may perfectly hear & understand you, readily & willingly fulfilling all our demands & requests, & accomplishing all such our desires, & assisting vs in this & all others yr operations & affaires, in any wise relating to yr: nature, degree, Order & Office; & therein to performe vnto vs, not only what we have to propose, but also in what soever things we shall further enjoyne or comand you. Move therefore & come away, in the name of the Omnipotent, Everliving & true God Helioren, & appeare yee ao aforesaid visibly here before vs, in this Name Aye Saraye, Aye Saraye, Aye Saraye, make hast & defer not your comming, in & through this Name Eloye, Archima Rabur, and obey yr: Master who is called Octinomos. Now then finally know yee, O you Spirit N: yee being dignified by celestiall power, dor By the Contents of this yr great & royall Invocation (as aforesd:) & By the vertue, power, Influence & efficacy thereof, conjure, comand, compell, constraine, call forth & move you to visible appearance, immediately at this very minute. Give yr now therefore prsent audience, attendance and obedience thereunto, & come away with speede, & appeare yr: visibly vnto the sight of our Eyes, in faire & decent formes, in this G: R: or otherwise thereout here before vs; & shew forth vnto vs a visible signe forgoing yr: Appearance, persisting herein, to the full and effectuall accomplishment & fulfilling of all our demands & requests that we have or shall make vnto you, even to the very utmost (as we have before said) without further Apology, excuse, pretence, hinderance, tarrying, delay, delusion, deceipt, subtilty, craft, disguise, interruption, false motion, disturbance, fear, fright, amazem: By any dreadfull or terrible assault or surprisall, or any other Illusion whatsoever, &c:

An excellent & approved Experiment, to cause a Theife to come again with the Goods he hath stolen; & to cause any Fugitive to returne again. Proved.

There are 4 Kings wch reigne in the 4 parte of the World, that is East, West, North & South; vnder wch 4 Kings are 4 Spirits (as it were Byshops) the power of the said 4 Kings, are in the 4 Elements, that is, Fire, Aire, Earth, Water; & these Spirits have power to bring back a Theife, Fugitive or Runaway, whatsoever the Excreist pleaseth, at the reading of ye Expim:

The names of the 4 Kings { Usiriuno or Oriens, Phymon or Paymon, Egyn, Amaymon, } King of the { East, West, North, South. }

The Names of the 4 Byshops { Theltryon, Spirion, Mayerion, Boythion, } in the { East, West, North, South. }

Here begineth the Method of this Experiment as followeth:

Observe when the Dog in the Enclosure, not combust, & the Aire serene & still, on a Thursday or Wednesday; at the Sun rising, enter the sacred place, & approach the Altar, & there humbly vpon thy knees Ejaculate to God Almighty, humbly confessing thy manifolde Transgressions, craving Pardon & Absolution for the same. And let there be thy care, at the instance

or

Name Escherie Oriston, wch Moses named & all the Rivers belched out Frogs; & they went into ye Egiptians Houses, destroying all things. And by the Name Adonay, wch Moses named, & there were Locusts appeared upon the Land of the Egiptians, & eate up all that wch was remaining. And by the Name Elion wch Moses named, & there was such a Storme of Haile, as was not from the begining of the World. And by the Name Primeumaton, & the most wonderfull power & efficacy thereof, wch Moses named, & the Earth opened her mouth, & swallowed up Corah, Dathan & Abiram, & all their Generation & people. And by the Name y^t Moses heard from ye midst of the burning Bush, & was astonished. And by the Name y^t the Israelites heard upon the Mount Sina, & they dyed for feare. And by ye Name Burne, by the vertue & power whereof the Sea parted in sunder. And by the efficacy of y^t Name, at the whearsing whereof the Waters was divided. And by the mighty power of y^t great Name, at the speaking whereof, the Stones burst & rebelled. And by the Name Schemes, Amathia, wch Joshua named & the Sun stayed his course. And by the Name Alpha & Omega, wch Daniel named & destroyed Bell & ye Dragon. And by the Name Emanuel wch the three Children, Shadrach, Mesack & Abednigo sang in the midst of the burning fiery Furnace & were relieved. And by the vertue & power of those Names, whereby Solomon called forth, constrained, bound & inclosed or shut up Spirits Elbrach, Ebarher, Aola, Goth, Ioth, Othie, Venoch, Nabrach, And by the Imperiall Throne & by the Majesty & Diety of the Almighty, Everlasting & true God of Hosts; We doe call upon you, O you Spirit who is called N: And being dignified by the power of the holy Spirit, & strengthned by his all powerfull arme & being thereby supported with his Celestiall & divine assistance, Doe conjure, Comand Constraine, Call forth & move you O you Spirit N: to visible appearance: Allow therefore & appeare you, & shew yor selfe visibly & affably in faire & decent formes, in this C: R: or otherwise out of the same here before us, as may be most convenient & necessary, for this our purpose, in these present Operations & affaires, & come you in all serenity, mildnes, peace & freindship, & in noe wise terrible or hurtfull to us or to this place, or to any other place or person whatever, & make true & faithfull answere unto all such, or those our demands & requests, as by us here before us, ready to be proposed, & made knowne unto you, & likewise readily & willingly fulfill & performe all such our other Comandements & desires, as we shall yet further will & enjoyne you, wherein yor Orders & Offices is in any wise properly applyable & concerned. Now therefore O you Spirit N: perpaire you & be not obstinate, refractory or pertinacious, but come you away forthwith & immediately from your Orders, or from what Mansion, Element, Angle, part or place of residence, or else wheresoever you are in, or at this present shall, or may, either chancely, or otherwise by divine or superiour comand or appointment happen to be, & depart ye not from our presente & comands, but fulfill ye faithfully & effectually fulfilled our desires, in all fidelity, reality & truth, without any delay fraude, guile, or illusion whatsoever. Now therefore hearken unto our voyce O you Spirit N: & be not obstinate, refractory or disobedient. Know you that we the servants of the most high God, being dignified, fortified & supported assisted & encouraged, by his omnipotent divine & Celestiall power, & by the vertue force influence & efficacy thereof; & by this his most high, great & mighty Name Iehovah, Tetragrammaton, who saith & it is done; whome all Creatures both Celestiall, Elementall & Infernall, wth feare & reverence doth most humbly owe honor & obey, & wherein all the world was formed, wch being heard ye Elemente Thunder, the Aire is Shaken, the Sea goes back, the Fire is quenched, the Earth trembleth, & all the heavenly, earthly & infernall Hoste doe humble & are troubled; Doe Conjure, Comand, Compell, Constraine, Call forth, & move you to visible appearance, wherefore O you Spirit N: now presently & without any further tarrying, illusion, hinderance or delay, move you imediately, even at this very instant Call, make haste, & whersoever you are, come away & appeare ye visibly, affably courteously & peaceably, in faire & decent formes, in this C: R: or otherwise out of them, as may be most convenient & befitting this our present action, occasion, operation & affaires plainly here before us, & to shew forth unto us a true & visible signe, forgoing yor coming & appearance; And come you in all serenity, quietnes and

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage

A Generall Invocation, Conjuration or Constraingation, moving and calling forth, any particular Ayeriall, Terrestriall, or other Elementall or Infernall, or other wandring Spirit or Spirits, of what Name, Order, Office, Angle, Mansion, Nature, Degree or power whatsoever they are or may be of, or in any wise properly apperteyning or belonging unto; wch are to be mentioned in the following Invocation, where the letter N: is inserted, and being conveniently usede thereunto, & so placed therein accordingly

O you Spirit, or Spirituall power, who is known of us from the Tradition of our Auncestors, & called by the Name N: of wch nature Order, Office, Angle, Mansion or other place of aboade wheresoever ye are, or may be of, or doe reside, frequent, or in any wise properly or differently appertaine or belong unto, or whether Elementall or Infernall, or other wandring Spirit or power, either of light or darkness, having power given you to visit the Earth, & to execute the Comandmente of the highest: and also by divine permission plainly & visibly, & in a faire & decent forme to appeare unto the Sons of Men, Servants of the most high God living on Earth, wheresoever you shalbe of them Invocated, Commanded, called forth, moved, & thereby conjured, & constrained thereunto, to obey them, to serve them, & to be friendly unto them, & readily forthwith to fulfill & performe all such their comands & requeste wch they shall make; wherein by nature office order, place or power, you may in any wise be concerned or subiectable. Know therefore O yee Spirit called by the Name N: (as aforesaid) that we the Servants of the most high God, & herein by here present in his holy feare, doe Conjure, Command, Constraine, move & call you forth to visible Appearance, in the name of the most high Madzilodarp and by the vertue and power of this his glorious great, mighty & sacred Names, Tetragrammaton, Jehovah. Adonay, Zebaoth, Jah, Saday, Agla. El, Elohim, Alpha & Omega, And who saide, Let us make Man

Man, according to our Image & Similitude, & let him beare rule over the worke of our hands, & have soveraigne power & comand over all Sublunar Spirits, both Ayeriall, Terrestriall & otherwise or Elementall, & other wandring Spirits & Infernall Spirits, of all Orders & offices whatsoever, both of Light & darkness, & by yor Seale & Character, most firmely & solidly binding, subjecting & obliging you by Order & Office, both to the divine Comand of the Highest, & his Servants the Sons of men, calling forth & moving you thereunto. And we doe also further Conjure, Compell, Comand, Constraine, Call forth & move you by nature, Degree, Order & Office, unto what Hierarchy, Mansion or Place of residence whatsoever you appertaine or belong unto, or wheresoever else you shall at this present be, either evanding out of Orders, or otherwise, O you Spirit, who is called N: to visible Appearance: Move therefore O yee Spirit N: Come away and appeare you visibly unto us, in faire & decent forme in this C: R: or otherwise out of the same, in like forme, visibly here before us, not in any wise terrible or affrightfull unto us, to amaze or surprise us, or in any violent or turbulent manner, but still to us or this place, or to any other person or place whatsoever, but come & appeare you in all serenity, peace & mildness, shewing forth likewise unto us, a visible signe or sight forgoing yor appearance, and by the vertue, power, efficacy & influence of those great, mighty & sacred names of the most high God, wch Adam heard & spake, & by the Name Agla, which Sett heard & was saved with his family, and by the Name of Gin, which Noah heard & spake, after he was delivered from the Flood, And by the Names which Abraham heard & did know God, & by the Name Ioth, which Jacob heard & was delivered from the hand of his brother Esau. And by the Name Tetragrammaton, wch he heard of the Angell striving with him, And by the Name Anaphcketon, wch Aron heard and speaking was made wise. And by the Name Zebioth, wch Moses named, & the water of Egypt was turned into Blood. And by the

Names

Elementall Infernall, & other powers with feare & trembling, most reverendly serve honor & obey, And by every & each of yor: severall & respective Seales & Characters, most firmely & solidly binding subject & obliging you, by Orders & Offices, both to the divine comand of the highest, & his servante the sons of Men, calling forth & mooving you thereunto, conjure, comand, compell, constraine, & move you, or some one, or any, or more of you, all you Spirits by name called Sulphur, Calchos, Anaboth, Sonenet, Barbaros, Gorsan, (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Babasar, & also Camret, & likewise Scor (or Scarus) Roat, Zaym, Umbre, Gijel, or any of them, to move & appeare, in faire & decent formes, visibly heere before us, either in this C: R: or otherwise out of them, as the necessity & conveniency, of these our present occasions & affaires & as your service, freindship & assistance, at these our calles & comands enjoyned you therein, shall properly require: And appeare yee or some one or more of you, O all yee Spirits by name (as aforesaid) or send or cause to come and appeare visibly unto us, some one or more Spirit or Spirits, who by Orders & Offices are alike, also qualified, readily & willingly to serve & assist us herein: & move (we say) & come immediately away, mickely, obediently & peaceably & quietly, without Noyse, or in any violent & turbulent manner, or in any wise affrightfull terrible or ore dreadfull, to assault or surprise our Senses or animall Spirits with feare or amazements, or doing any damage harme injury or prejudice to us or to this place, or to any other places or persons whatsoever; but in all reverence, obedience & humility to appeare, & make us true & perfect Answers, to all what we shall aske & demand, & effectually to fulfill & perform whatsoever we shall comand, flying with hast away directly, unto such place & places whither soever we shall send, & immediately with as much hast, to returne back againe to this place, or with as much speede as convinently, can possibly afford or admit.

And to bring, or cause to be brought away hither to this place, all such Treasure or Treasuries, as are hidden or buried in the Earth, or otherwise layd & kept, from the knowledge use & benefit of mankind (as by certaine report & credible information, is supposed & believed to be hidden buried or otherwise concealed, in *

And also any other such Treasure or Treasuryes, as lye buried or hidden in the Earth, or otherwise in what place soever it is, not certainely knowne of us, & therefore not of us now symply proposed, singly mentioned, or had in particular question: Now then O all yee Spirits as before are mentioned or named, & all others not named, more then by Orders & Offices proper; Move, come away, appeare & plainely shew forth, make knowne & reveale unto us, the very truth of all whatsoever we have herein (as before is & whereas) required & demanded. And we doe by these presents and the power thereof, moreover conjure, compell & constraine you O all yee Spirits by Name, Order & Office (as before is specified) in generall & particular, joyntly & severally, every & each one & respectively, to serve & assist us herein, & effectually to fulfill & performe, all our comandements to the very utmost; without further Apologie, excuse, pretence, hinderance, tarrying, delay, delusion, deceipt, subtilty, craft, diligence, interruption, false motions, disturbances, feares, frights, amazements by any dreadfull or terrible assault, or any other illusions whatsoever. &c. /

all such Treasure & Treasuries, that are layd up or hidden, either
in the Earth, Caves, Cellers, Vaults, Woods, Ground, Pond, Lake, Well
or old ruined Castle, monastery, ruinous Walls, or any other
secret place whatsoever & wheresoever, in any Shire, Country,
City, Towne, or Village, within this Realme or Kingdome of
England, place, wherein we are now here present, that are not
possessed, or kept by any Spirit or Spirits or otherwise, given
them in Charge, to keep & defend from the use & benefit of mankind,
by any person or persons here to fore living on Earth, that you or
some or any or more of you, O all ye Spirits before named, may
after a true & full discovery thereof is made knowen unto us,
bring or cause to be brought hither unto us in this place, &
all such Treasure & Treasuries, & to leave the same with us.
And see you Spirit or Spirits bringing or causing the same to
be brought or conveyed hither, to guide it up unto us, & then immediately
to depart peaceably & quietly away, so as we may take, injoy,
dispose & convert the same unto our proper use & benefit, as of
right belonging & appertaining unto us, without obstructing the
similitude thereof in any wise, but to lay & leave the same barely
open in its naturall forme & substance, as it was before ye same
was hidden, & as it is, & still may be & continue, Notwithstanding
also the craft or subtilty of any other Spirits shall seemingly
transforme the same, or otherwise oppose or deceive us: Or else, O
all ye Spirits, or some one, or any or more of you, as before we
have called by Name, we doe by these presents, & by the vertue
power & efficacy thereof, Conjure, Command, Compell & Constreine
you to appeare (as aforesd) visibly unto us, either in these G: R:
or otherwise out of them here before us, & to make known & and
apparently to shew forth the very truth & certainety, of all such
hidden Treasure & Treasuries, as we shall have in question, or
make demand of, or otherwise require or desire you, and to make

true

true & faithfull Answers, & due positive Resolves thereof
unto us, & to inform, instruct & rightly direct us, how by all
the best, easiest, readiest & most assured waies or meanes, that can
be contrived, found out or used, we may discover finde out & visibly
see, & so perceive the same, as that by our industrious Labour and
endeavours in our pursuit thereof, or by any other attempts, We
shall make in pursuance thereof, We may both finde out, obtaine
& take, & carry away the same, wheresoever we shall please, & possess
injoy & dispose thereof at our pleasure, as our owne proper goods
of right belonging unto us, And more especially & particular, all
those, or any such Treasure or Treasuries, as for certaine is
reported, & as we are truly informed (& as we doe, or may at
least thereby verily believe to be true) that lyeth buried or otherwise
hidden in *
to shew forth & make appeare, the very truth & certainety thereof
unto us, & either to bringe, or cause the same to be brought hither to
this place, or where soever else we shall appoint: And then such
Spirit or Spirits, who shall bring & convey the same, according as
we doe comand & appoint, may be immediately after they have layd
downe & left the same in place (according as is appointed)
dismissed discharged & compelled to depart away from it, & leave ye
same barely & openly visibly unto us, & so as that we may take &
beare away the same, & also dispose thereof at pleasure, to our use &
benefit, or else to informe & rightly direct us, how by all the best,
easiest & most assured waies, that can be conveniently and
comodiously contrived & used, to finde out, obtayne, seize & carry
away the same, & enjoy it to our use & benefit: As to which our
demands & requests, as we have now made, & as herein is
contayned & specified, we doe by these presents, & by vertue
power & efficacy thereof, & in the name of the most high
Omnipotent Lord God of Hosts, with all both Celestiall, Terrestriall

Elemintall

such Treasure or Treasuries, so hidden, buried & concealed (as aforesd)
And that either, or any, or some one or more of you, O all ye Spirits
by name (as aforesaid) doe bring or cause to be brought, either by
yor selfe or selves, or else y^t you compell & constraine the Spirit or
Spirits, that doth possess & keepe such hidden Treasure or Treasuries,
to bring & beare away the same hither vnto this place, &c:
and here to leave the same with vs, & to yeild the same vp vnto
vs; & to our vse, benefit & behoofe, as in our owne & proper
possession & claime; & then by vertue & power of our comaunde
accordingly, the said Spirit & Spirits, bearing & bringing away
such Treasure or Treasuries vnto vs, may be dismissed & discharged
therefrom, & of vs inforced, at our Licence denounced, & given them
to depart away peaceably, in all mildnes, meekenes & verity vnto
their Orders, or place of Residence, other wise appointed for them:
Notwithstanding any thing, matter, cause, craft, subtilly, illusion
dispute or other device or pretence to the contrary whatsoever.
Finally & againe, we doe by these presents, & by the vertue, power,
influence, efficacy & force thereof, conjure, comand, compell, constraine
and move you, all you Spirits by name called Sulphur, Calchos,
Anaboth, Senenel, Barbaros, Gorsan (or Gorzon) &
Everges, Mureril, Vassago, Algares, Baramper, &
Barbasan, or any one or more or all of you, joyntly and
severally to appeare vnto vs in this our G: R: or other wise out of
them visibly here before vs, & to compell & to constraine the
Spirit called Camret to come immediatly forthwith away
accordingly, & visibly vnto vs (as aforesaid) or else to inforce
& send immediatly away vnto vs, any one or more of all of those
Spirits called Scor (or Scarus) Raab, Zaym, Umbra, Gajel,
to appeare also accordingly & visibly vnto vs (as aforesd) without
Noyse, Turbulency, Iniury or violence, & in noe way terrible

or

or affrightfull to dismay or delude vs, but to come or to send
any other the Spirits vnto vs (as aforesd) And to appeare Obediently,
peaceably, quietly, willingly, affably, readily & immediately here
before vs, in this our G: R: or otherwise out of them (as aforesaid)
& to shew forth vnto vs ample, true, sensible, affable & reall signes
& testimony of yor & their coming & appearance, & to serve vs
in all things our comande, as here before is mentioned; & notably
to discover & bring or beare away hither vnto vs, or to any other
place where soever we shall appoint, all such Treasures and
Treasuries, as hath been at any tyme or tymes heretofore, buried,
or hidden by our Ancestors, or Mankind then living on Earth,
and at this tyme possessed or kept by any Spirit or Spirits of what
Element, Clayre, Mansion, Order, Office, Name or nature soever,
from the knowledge of & benefit of Posterity or Mankinde, now
living on Earth, but to leave the same here present with vs, or
at any other such place, as we shall name & appoint, openly,
nakedly, barely, plainely & visibly, to the sight of our Eyes, and for
as that we may take, possess & carry away the same, as rightly
& of right due & belonging vnto vs, & of our owne proper Goods
& Chattells, both of purchase & Inheritance. And such Spirit or
Spirits as possessed & kept, or that shall bring the same hither &
vnto vs, & that we shall have it in our full free assured & certaine
custody & possession, then afterwards immediately dismissed, &
discharged & sent away to their Orders or other places of abode,
appointed them, they not daring or presuming to returne, or
offer to make any returne to it againe, either to carry ye same
away from vs, or by any deceipt or illusion, or other fraudulency
seeming to convert the same into any other vile or base matter,
thing, forme or figure, other wise then what it really is; or can be
made appeare to the contrary, And also to reveale & discover, plainely
shew forth & truely to make known vnto vs, the very certaine truth of

all

place where we shall appoint, Now these finally know yee, O all yee Spirits by Name, Order & Office (as aforesd) Sulphur, Calchos, Anaboth, Sonenel, Barbaros, Gorsan (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Barbasan, that we doe powerfully & confidently, conjure, comand, constraine, call forth & move you to come away forthwith & immediably at this our Invocacon, without any further illacon or delay, & tarry not, neither desire the tyme of your coming one minute longer, but come presently away from the place or places of yor present residence, whersoever you are, & appeare yee readily, willingly courteously, affably, peaceably, plainely, visibly unto us, in faire & decent formes in these G:R: or otherwise out of them here before us; Or else comand, inforce & send unto us y Spirit called Camret or else move & send immediably at this our call, some one or any or more of these Spirits by name called Scar, Scor (or Scarus) Roab, Zaym, Umbra, & Gijel, to appeare visibly ~~presently~~ unto us, in these G:R: or otherwise out of them, and plainely to shew forth unto us, a foregoing signe or Sign of their appearance, & to give us true & faithfull Answers, of all such questions, as we shall make demand of, & positively to resolve us the very truth & certainety, of all such Treasure & Treasuries, of Gold & Silver, either in Coyne, Plate, Bullion or Jewells, or any other Goods & Chattells are hidden buried or concealed in y Earth, or upon the Earth, in any place or places, Country or Countries, by what names soever called, or in what part or point of y Compass; or Angle of the Earth soever, bearing from this place, the same shall at this tyme continue in, hidden, buried or concealed, from the knowledge, benefit, use or service of mankinde, whether it be kept by any Spirit or Spirits, of what Name, Nature, Order or Office soever they are; Or by any artificiall or magicall Charme, or by any invious or malignant crafts or subtilties, either of Elementall Terrestriall or Infernall Spirits, or of any wandring Spirits out of Orders, as by the traditions of Men, as rationally supposed, & soe credibly reported unto posterity, & by testimony thereof is verily believed of us, to be accustomary & usuall for all such Treasure so hidden, or by the long continuance of tyme, quite worne out of all knowledge & remembrance of Mankinde, & soe remaining in utter oblivion & forgetfullness or how & by what meanes soever else, any such hidden Treasures is kept, or may be kept by Chance, purpose or appointment, or by nature simply, through mortallity, become wholy unknown to any liveing person, or soe by them concealed from the understanding of posterity; And that by either you, O all yee Spirits Sulphur, Chalcos, Anaboth, Sonenel, Barbaros, Gorson, (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Barbasan, or any one, or other, or more of you, joyntly & severally (as aforesd) or by the ~ Spirit Camret, or by all or many or more of these Spirits ~ called Scor (or Scarus) Roab, Zaym, Umbra, Gijel, or by whomsoever, or whatsoever spirit or power else, you shall send or cause to be sent, or come unto us, may not only appeare ~ readily courteously, peaceably, plainely & visibly unto us, and here before us in these G:R: or otherwise out of them, & to shew us a preceding Signe thereof (as aforesaid) but also readily, willingly & obediently to serve us, in whatsoever we shall require & comand them, And immediately forthwith at such our command to fly & hast away, unto all or any such place or places, Country or Countries, Towne or Townes, House or Houses, Ground or Grounds Cellars, Vaulte Caves, Wells, Ponds, Lakes, or any ruinous place, whatsoever any Treasure are supposed to be hidden, buried or otherwise concealed, from the knowledge of men (as aforesaid) and to dismiss, cast out & discharge & send away, any or all such Spirit or Spirits (if any there be) that shall possess & keepe any

such

Mureril, Vassago, Agares, Baramper, Barbasan,
or some one, or any, or more of you, ioyntly & severally, to
appeare visibly, meekely & peaceably, in decent forme before
vo, in this G: R: or otherwise out of them (as before said) or
to cause, compell & constraine a certaine Spirit to appeare
visibly vnto vo in this G: R: or otherwise out of them here before
vo, in all serenity & peace, & in decent forme (as afore:) who is
called Camret, & said to be a duke, or Spirit of great powar
& strength, & vsefull in serving the Sono of Men, by Orders and
Office, in these operations & affaires, to reveale, discover, and
shew forth & make appeare vnto them, the very truth & certainty
of any Treasure or Treasuries, ye co concealed, buried or hidden
in or vpon the Earth, And if any Spirit or Spirits, of ye Name,
Nature, Order or Office soever they are; doth posses & keepe the
same from the knowledge, vse & benefit of Man, that he the sd
Spirit called Camret, may likewise comand, compell & constraine
the sd Spirits or keepers of any such Treasure, to demit, yeild
vp & bring the same away, vnto such place or places wherevnto
it shalbe appointed. And we doe also yet further & againe
Exorcise, coniure, comand, compell, constraine & powerfully
move you, by the efficacy & force of this our Invocation, & the
celestiall power & authority, by vnto Grace wherewith we
are dignified, O all yee Spirits by Name (as afore:) Sulphur,
Calchas, Anaboth, Sonenel, Barbaros, Gorson (or Gorson)
Everges, Mureril, Vassago, Agares, Baramper,
Barbasan, that some one, or any or more, or all of you,
with all power & force you have, or ye is given vnto you, at
the Will & pleasure of the highest, you doe comand compell
& constraine, these Spirits who are called by name Scor (or

Scar

Scarus) Roab, Zaym, Umbra, Gijel, or some one,
or any, or more; or all of them, ioyntly or severally, in generall
& particular; who are said by nature, Order or Office, to ye
demit & cast forth any Spirit or Spirits, that have the keeping of
any such Treasure or Treasures, hidden or buried in the Earth, or
otherwise layd vp or concealed, & soekept from the knowledge,
benefit, vse & comfort of the Sono of men, & who also by Office, hath
power to bring, or cause the same to be brought vnto any place
or places, whersoever they shalbe appointed to appeare visibly,
in faire & decent forme vnto vo, in these G: R: or otherwise
out of them here before vo, & to shew forth plainely vnto vo,
visibly, aforegoing Signes or Sight of their appearance, and to
reveale the very truth & certainty of all such Treasures or
Treasuries, as we shall propose vnto them, & request of them, &
to bring or cause to be brought vnto vo at any tyme or tymes,
this same
& in any such place or places, whersoever & where soever
we shall then & there comand & appoint them. And more
specially & in particulars, to discover such Treasure & Treasuries,
now by vo propose & in question, lying buried, or being
otherwise hidden, as by certaine report & credible informacon
we believe & suppose * in Ve:
And also to reveale & make knowne vnto vo, such Treasures
& Treasuries, as are vnknowne; & so not in question, vntill a
more full discovery by such yo: Informations, or otherwise,
shalbe made or given, of what Treasure soever & where
in any wise, or in any place within this Realme of England,
so called, hidden or buried, & soe kept or concealed, from ye
knowledge vse & benefit of Mankinde, & to bring or cause
the same to be brought vnto this place, or to any other

place

Celestiall & Terrestriall perfection, ad to the more supreame and primitiue Idea, Angelicall Excellency, Imperiall power, Soueraigne authority and superiour parts & participations, cohering with the sacred Godhead, Angells, Heauens, Elements & Elementall things; surpassing all sublunary creatures in the creation, by the vertue & influence whereof, we being inuested with full sufficiency, haue power given vnto vs thereby, ouer all Spirits, both Cyriall, Terrestriall & otherwise Elementall & Infernall, of all Orders & Offices, to serue vs & fulfill our commands & requests, whensoeuer we shall more & call them forth, in order thereunto, do conjure, command, compell & constraine, Call forth & moue you, O all ye Spirits aforesaid, or some one or any or more of you, ioyntly & severally, to appeare visibly, in faire & decent formes, and in no wise turbulent, Terrible or Affrightfull, or in any vnlawfull manner, or in any wise doeing harme, vnto vs or this our place, or to any other person or places whatsoeuer (but we say) come ye in all Serenity, Affability & peace, & appeare vnto vs in this G:R: or in any or all of them set before vs, for ye purpose, or otherwise appeare out of them visibly here before vs, to ye sight of our Eyes, according as it shall be conuenient or best befitting this present Occasion, purpose or matter, & shew forth visibly & plainely vnto vs, a foregoing signe or Gift of yor appearance; for the wch we now conjure, moue & call you forth, to vnvaile & shew forth plainely vnto vs, & to Act, Do & perform for vs in this present Occasion Operation & affaire, as we shall propose request & make knowne vnto you whersoeuer. O all ye Spirits by Name Sulphur, Calchos, Anaboth, Soncnel, Barbaros, Gersan, (or Gorzon) Euerges, Mureril, Vassago, Agares, Baramper, Barbasan, hearken ye vnto these presents, and vnto this present Conjuration, Invocation & Constriction, by ye efficacy

efficacy, vertue, power & force whereof, we do againe conjure, command, compell & constraine you all, or some one, or any, or more of you Spirits aforesaid, ioyntly & severally, to appeare plainely here before vs in this G:R: or otherwise out of them, visibly to the sight of our Eyes, or else that ye Spirit called Barbaros, Gorsan, Everges, Mureril & Vassago, or any one or more of them, or any other Spirit or Spirits having power given vnto them by orders or Offices, or otherwise by diuine Iustice, pleasure & permission, to possess, detayne & keepe any Treasures or Treasuries, that are buried & hidden, or in any wise concealed from the knowledge vse or benefit of Mankind, or kept from them by any Spirit or Spirits, of what Name, Order, or Office soeuer they are; or for w^t^ cause soeuer they do possess & keepe the same, from the vse of Mankind (as aforesaid) to reveale, discouer, shew forth & plainely make appeare vnto vs the very truth & certainety thereof, and what Spirit & Spirits by name & Orders, do it possess & keepe them same, whereby we may accordingly, conjure, compell & constraine them, or otherwise by this our assistance to inforce them, quietly, peaceably & willingly, without any turbulence or noise, to demit, yeild vp & bring the same hither vnto this place, or vnto any other place whersoeuer we shall appoint, and here or there to take the same, visibly & openly naked vnto vs, soe y^t^ we may take & beare the same away for our necessary vse; & we do againe yet further by these presents, & the efficacy, power & force thereof, conjure, command, compell & constraine you all ye Spirits by name (as aforesaid) Sulphur. Calchos, Anaboth, Sonencl, Barbaros, Gorson, (or Gorzon, Everges, Mureril,

God hath given both to Angells & to Men, by yr: Seales & Characters, most firmely & solidly binding, subjecting and obliging yore by Orders & Offices, both the divine comands of the highest, & his servante the sons of Men, calling forth & moving you thereunto. By all aforesaid we doe againe Exorcise, Call upon Conjure, Comand & Constraine all you Spirite by Name Sulphur, Anaboth, Sonenel, Barbaros, Gorson, (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Barbason, and all other by Offices, having power given them to range and visit the Earth, & all parte thereof, and to possess & keepe, not only the naturall Mines of Gold & Silver, but also many other Treasures, both in Coyne, Plate & Bullyon, or Jewells of great value, or any other goods or Chattells, that have been the Manufacture of men, & heretofore in use among them, buried in the Earth, or otherwise layd up & hidden, in some very secret places or places thereon, And so thereby said to be corrupted of them & amongst them, whereby posterity is debard, of the benifit, use, & comfort thereof: Wherefore divine Justice hath given such powers, whether Celestiall, Terrestriall or otherwise Elementall or Infernall; or other wandering Spirite, both of Light & darkness, & conversant in all Elementall parte & places, Mediums or Messagers, executing the Judgmente of the Highest, almo: & Omnipotent, both mediate & immediate Comandem^ts: and taking vengeance on the Sinne & Offences & cause thereof, acted and committed by the Ancestors or Predecessors of the sons of Men: both heretofore of old, & hitherto of late tymes, not only upon their, but also many other successive Generations, even to ye utmost period of tyme (acc^d: to the minde, Will & pleasure of the allpowerfull, ineffeably Secred) unless divine Grace & Mercy defendeth

at

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at the humble Supplications, Petitions, & Addresses of his servante the Sons of Men, to their assistance, in obtayning and recovering all such Treasures & Treasuries, soe buried, layd up, or otherwise secretly hidden, either in or upon the Earth, whither of old or of later tymes, for what cause or intent soever the same was buried, hidden or otherwise concealed, & still at this tyme kept from the knowledge, understanding, use, benefit & comfort of Men, Signifying & giving them full power & authority, both Celestiall & Terrestriall, to conjure, comand, constraine, call forth & move you, O all you Spirite forenamed & mentioned by Orders & Offices aforesaid, both unto visible appearance, & also to serve them, & to obey them, & to fulfill & performe all such their Comandements, whatsoever they shall enjoyne & comand you, according to yr: Orders & Offices, you are in the Name of ye highest & heavenly conjured compelled & constrained to Obedience. Now therefor know ye, O all ye Spirite by Name Sulphur, Salehos, Anaboth, Sonenel, Barbatos, Gorsan, (or Gorzon) Everges, Mureril, Vassago, Agares, Baramper, Barbason, and all other ye Spirite, who by Orders & Offices, have power & Commission given you, to possess & keepe all such Treasures & Treasuries of Gold & Silver, Coyne, Plate, Bullyon, Jewells, or other Goods and Chattells, heretofore, in frequent & familiar use, & corrupted amongst Men, & at this tyme lyeth buried, hidden or otherwise concealed in some secret place or places, in the Earth, or upon the Earth (as aforesaid). that ever the Servante of the most high God, and humbly present here at this tyme, in his holy fires, being assisted, supported, fortified & strengthened, by his allpowerfull Name, & being dignifyed by the power of his holy Spirit, we

Celestiall

An Operation for the obtayning of Treasure Invisible;
The Key whereof is holden from comon
The key whereof is ~~holden from~~ principall Spirite, who
may be Invocated or called forth by Name Nature, Degree,
Order & Office for that purpose, by the contents of the following
Invocation; the foregoing Prayer & Consecration being observed,
to be first used or said; which ought also to be remembred,
before Invocation is made, to any Infernall Spirite or powers
of darkenes.

A Select Invocation, moving & calling forth some
certaine Spirite, who by Name are called Sulpher, &c. and
who are said by Nature, Degree, Order & Office, not only to have
the keeping & possession of many & sundrie Treasures or Treasuries,
of Gold & Silver, both in Coyne, Plate, Jewells, Bullion, & other
goods & Chattells of considerable value, that hath bin manufac-
tured, & in use among the Sons of men, & said to be corrupted
of them. And both heretofore of auncient, & sythence of later
tymes, either through Folly or Necessity, or otherwise By chance,
purpose or appointment of them concerned, & kept from the
knowledge, use & benifit of posterity. But also doth well
know, how otherwise, by what Spirite, any such Treasures
or Treasuries shalbe kept or possessed, be they of what or
name, nature, degree, order & office soever. And who also
by Office hath power given them, to discharge or demitt and
cast forth, any such Spirite so keeping any such Treasure
or Treasuries, and constraine them to deliver ~~them~~ and
yeild up, & to bring the same where soever it shalbe appointed. &

This

The Invocation.

O all ye Spirits, who have power given you to visit the
parts of the Earth, & to execute the commandem^t of the highest,
and also by divine permission, to appeare unto the Sons of
men, Servants of the most high God, living on Earth, whensoev^r
they shall Invoke & call you forth to visible appearance, to
obey them, to serve them, & to be friendly unto them, at such
their Calls & Invocations made unto you, readily forthw^th
to fulfill & p^rforme all such their commandem^ts & requests,
wherein your Offices are properly & pertinently concerned,
or in any wise appertayning. And accordingly into such
their addresses & invocations as are made, & by your
Offices given & referred unto you, O all ye Spirits of great
power in the keeping of hidden Treasures, & also of detecting,
discovering & yeilding up the same to the Sons of men
for whose use it was principally & primarily decreed &
ordayned: We do exorcise, call upon & Conjure you, O all ye
Spirits, joyntly & severally by Names, Orders & Offices, who are
known unto the Sons of men, from the Tradition of their
predecessors, by the names of Sulphur, Chalcos, Anaboth,
Sonenel, Barbaros, Gorson, (or Gorzon) Everges,
Mureril, Vassago, Agares, Baramper, Barbasan,
of what nature soever you are, whether wandring Spirits
or Elementall or Firmamentall, or otherwise Elementall or
Infernall powers, applying either to Light or darkness
or both, in the most true & especiall Name of your God,
and by the force, influence, power & vertue thereof, & by all
the power both divine, Celestiall & Firmamentall, the most high

God

forth & moue them, by Names, Orders & Offices, or any or either of them, that then & there, even at y very instant tyme, he inforced, compelled & constrained to move & appeare, in faire & decent forme, & in noe wise hurtfull, dreadfull, terrible or affrightfull vnto vs, or this place, or to any other person or place whatsoeuer, but in all humility & seemly, visibly to the sight of our Eyes, either in this C: R: or any of them, standing here before vs, for that purpose, according to a shall way of receiving & inclosing Spirits at their appearance. Or otherwise out of them here before vs, ~~in all or any such Operations & Affaires, as the necessity or occasion thereof shall require~~ according as best befitteth, or shalbe most beneficiall & conuenient for vs, in all or any such our Operations & Affaires, as the necessity or occasion thereof shall require. And to shew forth vnto vs true & visible signes, forgoing their comming & appearance. And to make true & faithfull Answeres vnto vs, & also to manifestly discouer & shew forth vnto vs, the very truth & certainty of all such our purposes, matters & things, in question, & to fulfill, performe & accomplish vnto vs, all those our demands & Requests, as they shall here before vs, And also furthermore, as in the contents of our Inuocations, Conjurations & Constringations, shall more fully & at large be declared & expressly vnderstood: speaking plainely vnto vs, so as that we may both heare & vnderstand them. All wch as aforesaid, we doe powerfully Exorcise, Conjure, Command & Compell Constraine & moue you, O all you Spirits L: B: S: in the Name of your God, & by the Seales of yor Orders, prordinately decreed of the most high God, Confirming, Subjecting and binding you by Orders & Offices, into strickt Obedience; first

first to the fulfilling of his or Divine Will & pleasure, both of his mediate & immediate Commandments & Appointments, And secondly as well vnto the Service, Obedience & Assistance of his Servants the Sons of Men, now liuing on Earth, in yor severall & respective Orders & Offices, as to seduce, subvert & seeke to destroy them by your evill Temptations, or any other devise, subtill, crafty insinuations & illusions: And by ye Calistiall power of the most high & holy Trinity, wherewith we are now through divine Grace, dignified, armed & supported, to doe, fulfill, performe & accomplish for & ~~under~~ onto vs, both now at this tyme present, & also at all other tymes, whensoever we shall more, request & command them thereunto, without delay delusion or disturbance, whereby to surprise or assault our sences w^tH fears & amazements or in any wise to obstruct or hinder the effects of these our present Operations, by any subtill Craft or illusions whatsoever. &c:

residing in Orders, & otherwise wandring out of Orders, both of Light & Darkness, & also Infernall Powers, may, at the reading & rehearsall of our Invocations, Conjurations & Constringations, & by their comaunded, & compelled, & constrained, obidiently and peaceably to move & appeare visibly, in fair & decent Forme & Shape, & in noe wise hurtfull, dreadfull, terrible or affrightfull, or otherwise in any violence or violent manner unto us, & there before us in these Glass Receptacles, or otherwise, to appeare out of them here before us, in like sorte, fair & decent manner, as shalbe most convenient & necessary for any action, thing or matter, that they are called for to such appearances, & to serve, obey us, & to fulfill & performe our will, desires & comandments in all & every severall & perticular matters & things respectively, wherein their Offices & Orders are concerned, or whereunto in any wise they properly appertaine; & also to depart from our presence, & obidiently & peaceably to returne to their Orders & places of residence, when they have performed & fulfilled all our Will and Comandments; & ye we shall discharge them for this tyme present, & tyme future; or shall accordingly give them Licence so to do, and also to be ready from tyme to tyme at our call, & at all tymes to appeare visibly unto us, & to serve & obey us, & to fulfill all our requests whatsoever we shall comand them, & also to returne to their Orders in place, when we shall give them Licence to depart thereunto, without violence, injury, harme, prejudice or other mischiefe or mischievous matter to be done unto us or their places Place, or to any other person or persons whatsoever. Amen.

The Lord bless us & keepe us, the Lord make his Face shine upon us, & be gracious unto us: the Lord lift up his countenance upon us, & give us his peace.

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O All you Spirits of great power I. B: S: unto whome by Orders & Offices, as Messagers of wrath, & Ministers of divine Justice, the Execution of Gods Judgments are comitted, & accordingly at his comaundm: by you fulfilled, on all sublunar things, creatures & places whatsoever & wheresoever he shall devise and appoint the same to be inflicted: And otherwise also & against all sundry & many other tymes, preordained you by Orders & Offices, to serve & assist the Sons of men, living upon Earth, Servants of the most high God, whensoever you shalbe invoked, moved, required comanded & constrained thereunto: Now therefore know ye, O all ye Spirits I. B: S: that we, Servants of the most high God, reverently here present in his holy feare, being dignified in the holy Trinity, with celestiall power & authority, given to Man at his Creation, & to his succeeding posterity & Generations, unto ye utmost period of tyme, above & over all Sublunar Spirits, of all degrees, Natures, Orders & Offices, both Ayriall, Terrestriall & otherwise Elementall, or wandring out of Orders, or Infernall, whether of Light or Darkness, from the Superiour to the Inferiour; doe by the Name of ye: God, & by ye: Seales & Characters, most firmely & solidly subjecting & bynding you by Orders & Offices, both to the divine comand of the Highest & his: Servants the Sons of Men, now living on Earth: Will doe Exorcise, Conjure, Comaund, Constraine & move you, O all you Spirits I: B: S: to subject all Spirits whatsoever, from the Superiour to the Inferiour, that have place & Residence in any, or each, & every of your severall & respective Orders or Mansions, or that shalbe otherwise under ye: power, gouernm: & comand unto us, & ye: Invocacons, Conjurations & Constringacons. And that whersoever & whatsoever we shall at any tyme, & in any place, conjure, comand, constraine;

Call

A Prayer to be said before the calling forth of Elementall or Infernall Powers, or Spirits of Darkness.

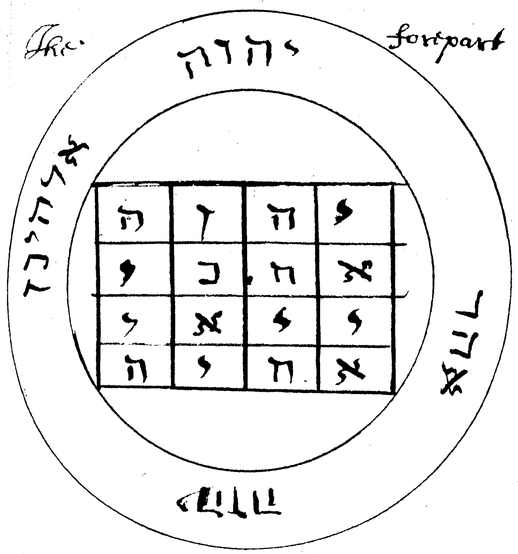
O most high, Imense, Immortall, Incomprehensible, and Omnipotent Lord God of Hosts, the only Creator of Heaven & Earth, & of all things contained therein; who, amongst all other admirable works of thy creation, hast made Man, according to the express Image of thy self, dignifying him with most divine, Celestiall & Sublime Excellency, & superiour parte and participatione, cohering with the most high & sacred Godhead, Angells, Heavens, Elements, & Elementall things; & given him an Imperiall Sovraignity, over all Sublunar things in the Creation, both Animall, Vegitable, Minerall & Elementall: and next eben to thy self under the Heavens, ad a Benefit & prerogative proper only to Man, & to non other Creature: And who hath likewise given to Man, a Sovraigne power over all sublunar Spirits, both Ayriall, Terrestriall & otherwise Elementall, residing in Orders & Mansions proper, & other wandring Spirits out of Orders or Mansions proper, both of Light & Darkness, & also Infernall Spirits, & subjected them to his Obedience & Service, whensoever he shall comand, & constrain, call forth & move them to visible appearances, in order thereunto - Now then O most High & Heavenly God: we thy humble Servants, reverently here present in thy holy feare, doe beseech thee in thyne infinite Mercy & paternall goodness, that all Sublunar Spirits both Elementall and -

residing

Longobardus. fo. 1.

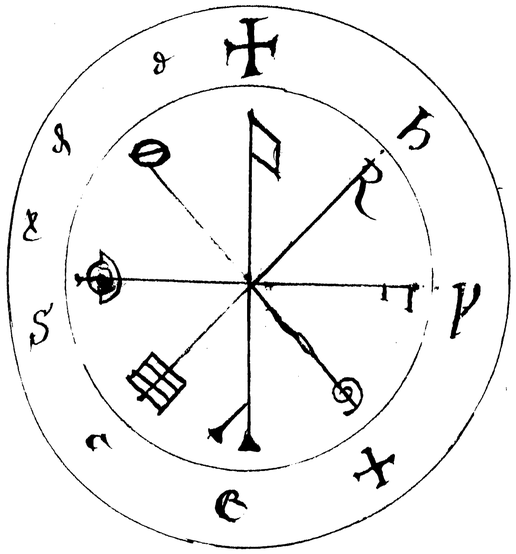
and vertue of these words most powerfully in the ✠ Sophick or Magick Art, Lay, Alzym, Mura, Syron Walgava, Rythin, Layaganum Layarazin, Lasai, By the contents hereof, & by the vertue power & efficacy of all aforesaid, I the said Spirit Padiel doe firmely & faithfully promise to appeare visibly unto A:B:& C:D: or either of them, in manner & forme as aforesaid, & to make true & faithfull answers, unto all & every their or either of their demands & requests, ✠ speaking plainely, & to be understood of them or either of them, & also readily, willingly & effectually to fulfill, performe & accomplish, all & every such their or either of their Commandements, as at any time they or either of them shall require & injoyne me, at all times & in all places, whatsoever & whithersoever I shall be of them or either of them moved, or called forth to visible ✠ appearance, during their or either of their naturall lives, even to the last or ultimate Survivors. In testimony whereof being comanded, I have hereunto & hereunder, affixed or inscribed, my true Seale or ✠ Character, unto which I owe & beare obedience, and have always stuck close. ✠

The fortpart

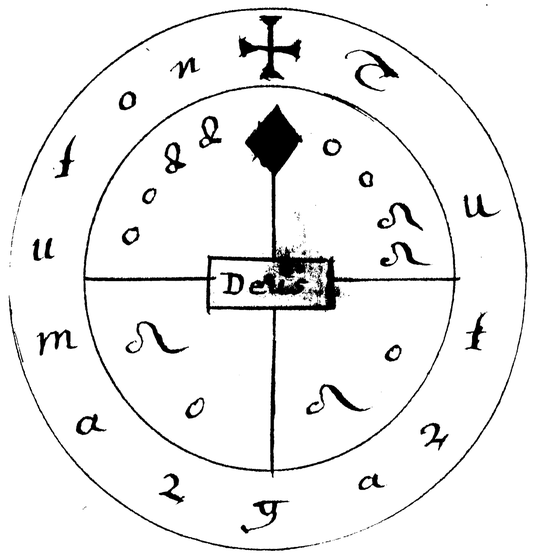


The hinder part

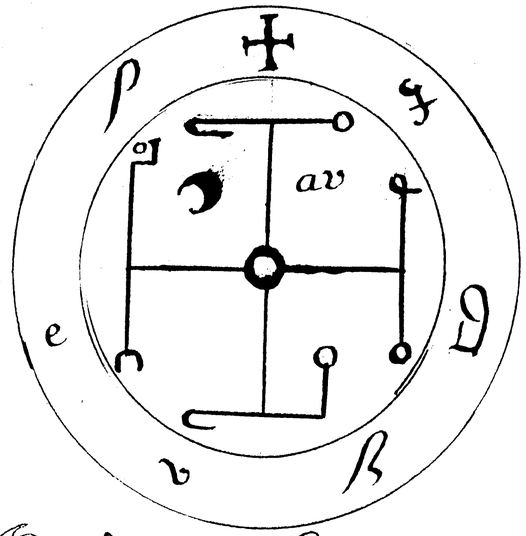
This made in pure Gold or Virgins Parchment with Inke made of the smoke of a consecrated Taper and Holy water, is efficacious against all Diseases or Greifes whatsoever, incident to the Body of Man, made or ingraven according to Art, &c.



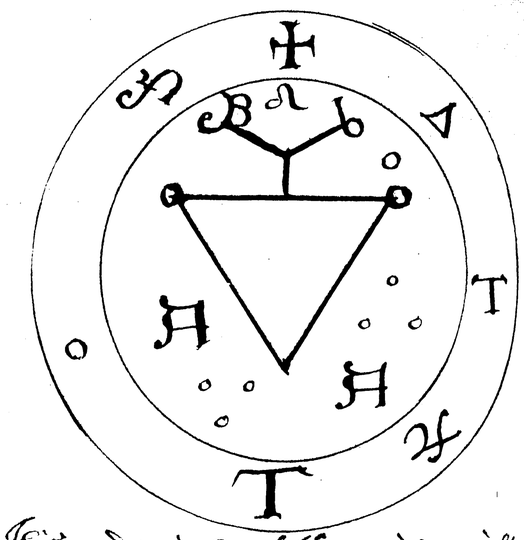
Beare this for Agues or tyming Sickneses, made in a Plate of Lead, coloured with Green.



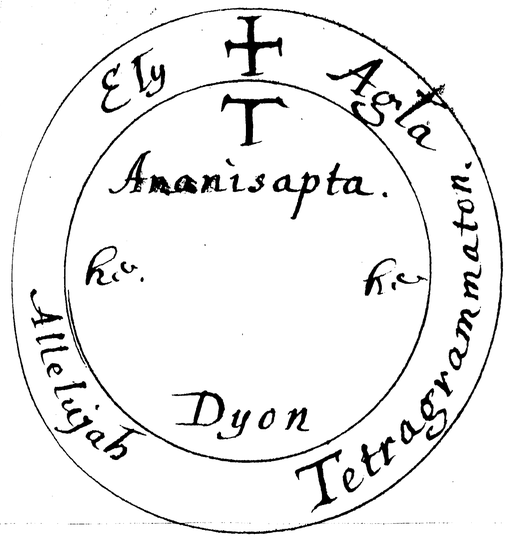
This made in Wood of Ivy defendeth Venome.



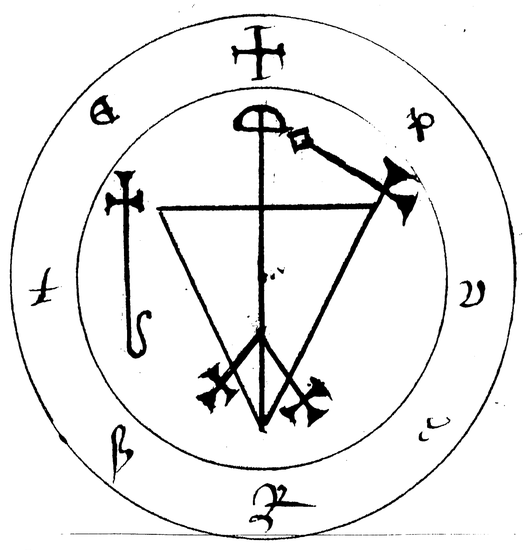
This made in thinn Glass or Ivory, the olloone being in a strong signe, deliverith from blindness, Baldnes and Leprosie.



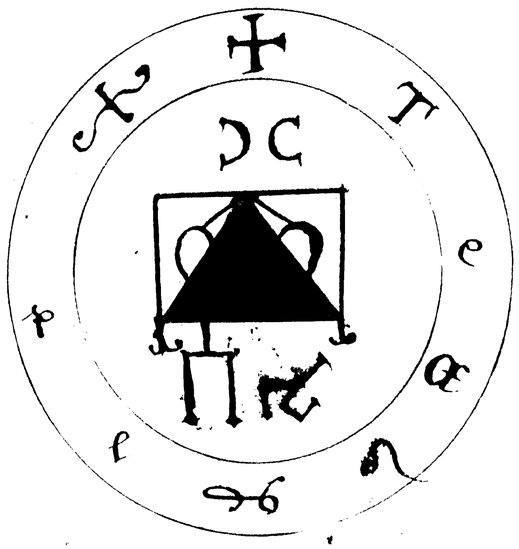
This made in black Horne is against dimness of Sight & all griefes incident to the Eyes, & very profitable to be worne of such as are subject to wax blinde.



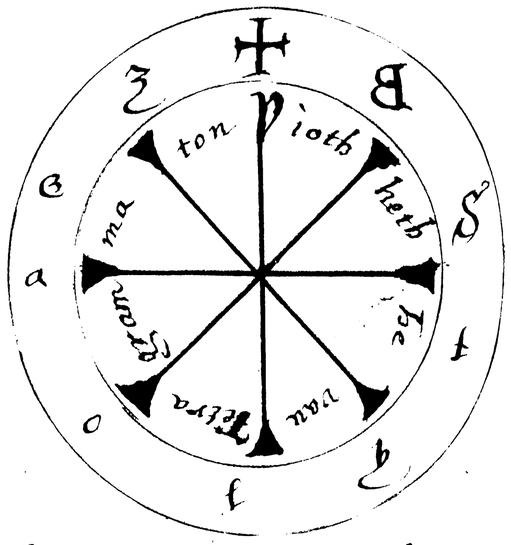
This written in white Wax, & layd under your head, ye shall see what you will in yor sleepe.



This made in yellow Paper with Greene & Yellow Inke, is against fearefull Dreames & hurte in Sleepe.

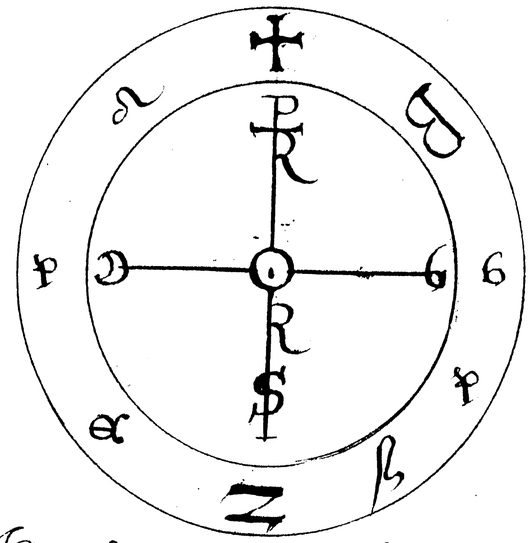


This made in Virgin Parchment, prevaileth against Madnes.



Braw this made of Yellow wax to see marvailes in sleepe.

This made in Parchment with Black, is profitable in all Learning & study of Philosophy.



This made in a Stake of red wax & filled with yellow, serveth to take & tame wild Beaste, & to make them to thy minde.

the appointed spirits to be moved, or called forth, & then ~~placeing~~ placeing his associats orderly by him, then let him invocate the spirit, or spirits by name &c: as accordingly is appointed hereafter following, with other suitable directions necessary to be well understood as to the Apparitions, & other matters of note.

The Invocation moving & calling forth the Spirits of the Aire, mentioned in the foregoing Treatise, of the seaven Diurnall or daily Observations.

N3 O thou [illegible], & spirituall power, who is known of us from the tradition of our Ancestours, & called by the Name N: having power given you to visit the earth, & to execute the commandements of ye highest, & also by divine permission plainely & visibly, & in faire decent forme to appeare unto the sones of men, & servants of the most high God, living on earth, whensoever you shall be of them invocated, commanded, called forth, moved, & thereby conjured, & constrained thereunto to obey them, to serve them, & to be friendly unto them & readily forthwith to fullfill & performe all such their commands & requests, which they shall make, wherein by nature office order, place or power, you may in any wise be concerned or servesable. Know therefore o you spirite called by name N: (as aforesaide) that we the servants of the most high God

4 and also more distinctly & in particular by the truest & most especiall names & attributes of your God, whome you also in place & Office in all due reverence & feare meekly serve honor worship & obey, who &c:

God, & reverently here present in his holy feare, do conjure, command, constraine, move & call you forth to visible Appearance in the name of the most high Madzilodarp even the almighty, allpowerfull, immence, incomprehensible & immortall God & lord of hosts the only Creatour of heaven & earth, & of all things whatsoever that is contained therein, 4 who in the begining of time, by his all divine & eternall decree, amongst other wonderfull, greate & Marvelous workes of ye creation, by the mouth of his holy spirit in the blessed Trinity, saide let us make man according to our Image & similitude, & let him beare rule over the workes of our hands, ~~&~~ have soverigne power & command over all sublunar spirits, both Aeriall, Terestriall, & otherwise Elementall, & other wandering spirits, & ~~infernall~~ infernall spirits of all orders & offices whatsoever, both of light & darkness, & by your seale or Charecter most firmly & solidly binding, subjecting & obleging you by orders & offices both to the Divine command of the highest, and his servants the sones of men, calling forth, & moving you thereunto: And we do also further conjure, compell, command, constraine, call forth & ~~fr~~ move you, o ye spirite, called by the name N: to visible appearance; move therefore, o ye spirit N: come away & appeare ye visibly unto us before this Circle, in faire and decent forme; not in anywise terrible or affrightfull unto us, to amaze or surprise us, or in any violent, or ~~&~~

or ge

Which are both written about the Circle; & also to be found else where; in there proper places in the diernall experiments, or directions, from the East; & so turning himselfe to the west Angle do the like; & also in like manner to the North, and lastly to the south as aforesaide; in manner & forme as followeth.

O all ye Glorious Angels of vs at this time called upon by name; we the servants of the most high God, Reverantly here present in his holy feare do earnestly, & humbly beseeke you all, in the most true & especiall name of your God; & by the trew signe; seale, & head of your orders, Governing & bearing principal, & Respective power over you, as by the preordinate degree of the highest, in the blessed Trinity is appointed, & by the efficacyous vertue, & force thereof, to help us, to suport us, to assist us, & be friendly unto us, in these our present operations & affaires that by the constraining power, & force of our invocations, & at our utterance; Reading & rehearsall thereof we may thereby, potently, & infallibly move call forth & command all such, or those Elementall Spirits, as rather by orders office, name; or other wise we shall according invocate move or call forth to visible Appearance; that they may be also Enforced, compelled; & constrained, forthwith & immediatly to appeare unto us plainly & visibly to the sight of our Eyes; in peace; and quietness silence; obediantly & readily fullfilling & performing unto us all our desires, & requests, & serving us according to their severall & Respective natures, & office; in what soever we shall command them, without noise or other disturbances whereby

to

to assault or surprise our sences with any falce motions, dreadfull Appearances, frights, feares, amazements, to deceive, or delude us, or any other evill deed or ingury to be don to us, or to this place in any wise whatsoever, & that they may obediently & readily fullfill & performe unto us all our desires & requests & serve us according to their severall and respective natures & offices in whatsoever we shall command &c in all which & what soever els that shall be yet further nessesary & benificiall for us herein, more then we are capable to relate: we do againe earnestly entreat & humbly beseech you, O all ye Glorious Angeles afforsaide; to do for us, as for the servant of the most high God wherein we move you in power & assistance as afforsaide whose workes & benevolence unto us herein shall be a song of honnour & ye praise of your God in your ~~all~~ creation. Amen.

All which being Duly ~~[illegible]~~ performed, & [illegible]; let the master invocant here declare, shew forth, & make knowne the cause; or ocasion why he thus calleth upon them, for their aide & assistance; haveing the same fairly written in a paper or parchment in his hand ready to utter; &c then let the master proceed on, & in the next place devoutly to read the invocation assined to the day, & thereby humbly to implore & beseeke, the Cælistiall Assistance of the blessed Angels or intelligences governing that day wherein he laboureth, mentioning also therein his desires, as in the saide invocation it is to be repeated, & may be further understood, relation being there unto had; the which also nextly followeth in order; & then afterwards let the invocant turne his face towards that Angle or point of the compass from whence

the

Circle is finiſhed: Then the ſecond Circle begining at the East part thereof, write the name of ye hower, & the Angel governing the same, & his Charactor, then the name of the Angel that governs the day, & also of those who are aſsistance to him therein then then the name of the preſent ſeasons or quarter, of the Yeare, then the names of the Angels that governs that quarter, then the name of the head of the ſigne, and of the Earth, & of the son and Moon in that quarter, and so the ſecond Circle is finiſhed, & in the innermost Circle Circle write these four Divine names ✠ Adonay ✠ Eloy ✠ Agla ✠ Tetragrammaton ✠ with croſses before & after them; Divide the inward Circle, with two croſs lines, going quite Athwart the midle, joyned to the first line thereof, which ſhall divide the inward ~~vacum~~ vacuum into four parts, making the four Angles, East, west, north, & south, & in the East Angle write Alpha, & in the west omega; & on the outside make four pentagones, one against each Angle, & so the whole Circle is finiſhed examples whereof is before inserted &c: And be sure to have regard to the name of hower & the planet, that governeth the same & his Charactor, for they must be altered every hower, & he that is a Phylosopher knoweth our meaning, but he that is not, & yet shall ignorantly attempts what he understands not, & bringeth not his purpose to effect, he can blame nothing herein, but his own mistakes, for we dare not communicate all we know, & as for the method of practise, it is thus; first consider of & have a conveniant place, which ought to be very private, & free from the over-seing, or over-hearing of any paſsengers, or adjacient neibour-hood whether it be within a house, or without a house, &c: which is also ſpecified more at Large in an introduction foregoing; And let the invocant have a vestment of white linnen & the ſeale or Pentagone, on his breast, as aforesd; on the one ſide

ſide

ſide whereof ſhould be ingraven this word ✠ Agla ✠ & on the other ſide this worde ✠ On ✠ And when the invocant putteth on his vestment, & goeth to enter the Circle, let him say thus.

Ancor, Amacor, Amides, Theodonias, Anitor; by the power of the blessed Trinity wherewith we are through faith dignified with Cælistiall supremisie: & command over all ſpirits of what nature, orders, offices, degree, Mansions, or place of being soever they are: Grant o Lorde that I putting on this vestment of safty, may powerfully (together with these my Associats) be defended from all the Assaults, surprises, frights, feares, & Amasements of wicked, or evill ſpirits, And that by the vertue & efficacy of our invocations we may effectualy move, call-forth, & constraine those Elementall ſpirits, or ſpirituall powers, as we ſhall thereby move or call-forth, whether by nature, name order, or office, visibly & peacibly to appeare unto us & faithfully to fullfill & to performe unto us whatsoever we ſhall accordingly request, & command them; without the least of hurt or iniury or any other evill deed to be don unto us, or to this place, or to any other place, or person whatsoever, through thee, O holy Adonai; whose mercy Endureth for ever, Amen.

Then the master, or invocant; being ready, heaving his vestment on, the seale on his Breast, his ſword in his right hand, & his booke (or notes) in his left hand, Enter the Circle, & his Associats after him, & place himself in the East Angle of ye circle & then first humbly request & supplycate the benevolent Aid, & Assistance of all the Angels particularly, that appertaine to the time of action, the which

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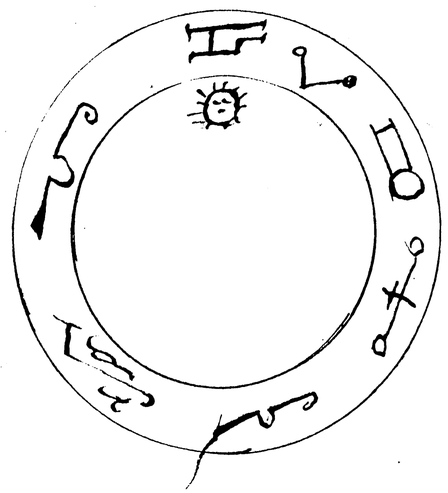

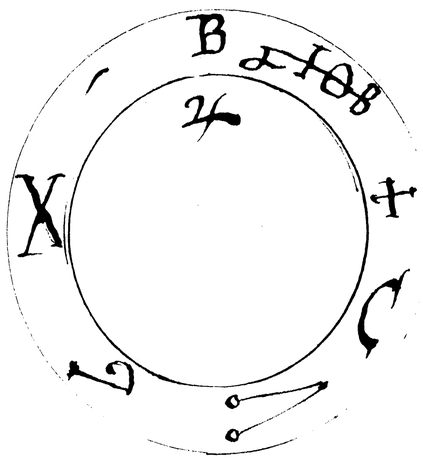

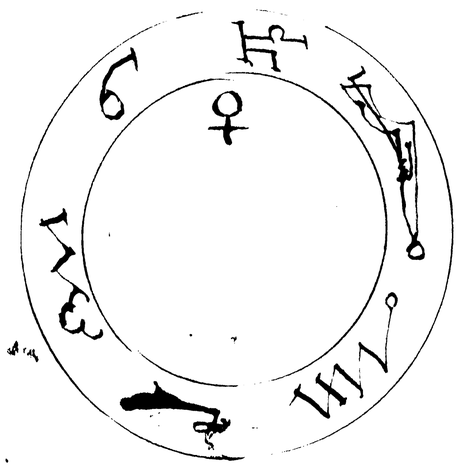

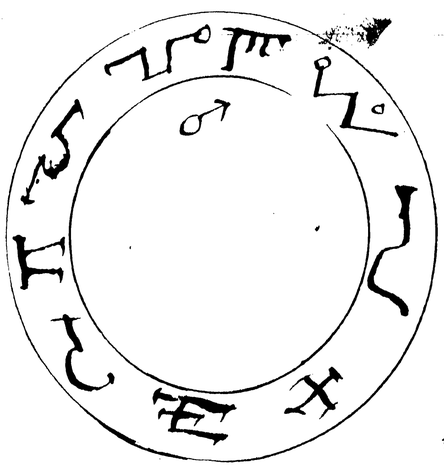

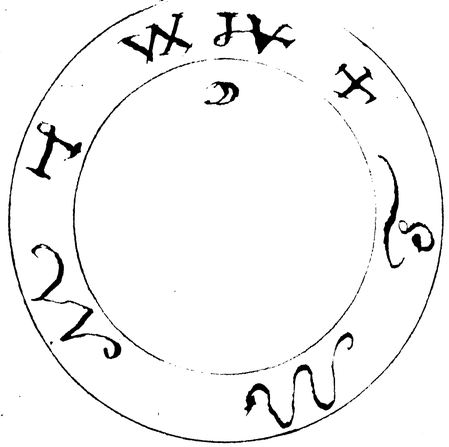

Or An Introduction, teaching the use of the forgoing treatis & thereby other experiments & operations of the like Nature orders & offices as a prudent refers to the Spirits of the Aier, being a sufficient explecation for any Phylosopher Skilfull in the Art of Magick, & well knowing how to make a true & rationall Distinction betweene the Celistiall & blessed Angells, or intelligences, and the Celistially Dignified Elementall Angells, or Spirits of light; & also of other Elementall powers, or Spirits, both of light & darkness; & so by nature and office, both good & evill, to gather with others, called wandering Spirits of the Aier, of the like nature & offices, but of no orders, mansions, or proper place of Residence; but moving even like as flies in the Sun, without sensible subjection to any superiour powers; togather with Infernall powers, called Spirits of Darkness, or Devils, who are said by nature & offices to be wholly evill, & therefore of themselves not to be invocated, Moved, or called forth to visible appearances; as the other Elementall powers, or Spirits are; & may be; but other Spirits of their nature orders, & offices may by them, & the power given to them (by Divine permission in the blessed Trinity) & in their names be moved & called forth to visible Appearance, for such, & or those purposes, which may, & usually doth serve to the benifit of mankind, &c.

Of the making or composure of the Circle.

The making of Circles, are not allwaies one & the same, but are to be changed according to the variation of the season of the yeare, the day of the weeke, & the howre of the day; for all which there are necessary tables, & rules herewith annexed, therefore in composing a Circle we consider the time of the yeare, the day of the weeke, & the howre of the day, & what Spirits are Elected, chosen or set a part to be moved or called forth, to what Star, order, Region, or mansion they do belong, & what natures & offices they are; &c: and in making the Circle, (at the Diameter thereof be nine foot (allowing 12. inches to the foot) & within the outward Circle, drau three Circles more, a bout a hands breadth distance from each other; then within the first Circle beginning at the East angle thereof (as in the Examplified figiours therof is fore showed) & so forth write the name of the King (being the angel that governs the day which is Elected to make an Experiment, or to invocate in) & the first Circle

Circle;

A Table of the diurnall Government of the Angells, with their Seales & Characters usefull for the more ready making of the Circle &c:

Die Solis or Sunday; Angel is Michael
Seale or Character ... Star ☉
Signe ♌

Angels
- Governing on Sunday are: Michael, Dardiel, Huratapel
- Ruling the Ayre on Sunday are — Varcan Rex, Tus, Andas, Cynabal

Die Lunæ or Munday; Angel is Gabriel, his Seale ... Star ☽ Signe ♋

Angels
- Governing on Munday are: Gabriel, Michael, Samael
- Ruling the Aire on Munday are — Arcan Rex, Bylet, Mysfabu, Abuzaha

Die Martis or Tuesday, Angel is Samael Seale ... Star ♂ Signe ♈ ♏

Angels
- Govern. on Tuesday are: Samael, Sabiel, Amabiel
- Ruling the Aire on Tuesday are — Samax Rex, Carmax, Ismoli, Paffran

Die Mercurii or Wednesday Angel is Raphael Seale ... Star ☿ Signe ♊ ♍.

Angels
- Governing on Wednesday are: Raphael, Miel, Seraphiel
- Ruling the Air on Wednesday are: Mideal or Modiat Rex, Suquinus, Sallales

Die Jovis or Thursday Angel is Sachiel Seale ... Star ♃ Signe ♐ ♓

Angels
- Governing on Thursday are: Sachiel, Castiel, Asasiel
- Ruling the Aire on Thursday are — Suth Rex, Maguth, Gutrix.

Die Veneris or Friday Angel is Anael Seale ... Star ♀ Signe ♉ ♎

Angels
- Governing on ~~Saturday~~ Friday are: Anael, Rachiel, Sachiel
- Ruling the Aire on Friday are — Sarabotes Rex, Amabiel, Aba, Abalidoth, Flaef

Die Saturni or Saterday Angel is Cassiel his Seale ... Star ♄ Signe ♑ ♒

Angels
- Governing on Saterday are — Cassiel, Machaton, Uriel
- Ruling the Aire on Saterday are: Maymon Rex, Abumalith, Assaibi, Balidet.

Name of ye First, Second, Third, Fourth, Fift, Sixt, Seaventh Heaven is: Shamaim, Raquie, Sagun, Machen, Machon, Zebul.

A Table of Variations according to the foure Quarters or seasons of the yeare &c: serving also as the former for the more ready & easie making the Circle.

Spring,		Summer.	
Name of the Spring.	Talvi	Name of the Summer	Casmaran
Angels of the Spring	Caracasa Core Amatiel Comissoros	Angels of ye Summer	Gargatel Tariel Gaviel
Head of the Signe in ye Spring	Spugliguel	Head of ye Signe in ye Sumer.	Tubiel
Name of the Earth in ye Spring	Amadai	Name of the Earth in ye Sumer	Festativi
Names of the Sun / Moone in ye Spring	Abraim Agusita	Names of ye Sun / Moon in ye Sumer	Athemai Armatus
Autumne		Winter	
Name of Autumne	Ardarael	Name of the Winter	Farlas
Angells of the Autumne	Tarquam Guabarel	Angells of the Winter	Amabael Ctarari
Head of ye Signe in Autumne	Torquaret	Head of ye Signe in ye Winter	Altarib
Name of ye Earth in Autumne	Rabianara	Name of ye Earth in Winter	Geremiah
Names of ye Sun / Moone in Autumne	Abragini Matasignais	Names of ye ~~Sun~~ Sun / Moon in Winter.	Comutaff Affetirim

An Exemplificacon of foure severall Circles for foure severall daies in the foure Seasons of the yeare for the first houre each day.

thoughts in the mindes of men, to give Lead at their pleasure; to kill and slay people; to lame or hurt any joynt or member of the Body. ......

The Angels that rule the Ayr on Saturday, are; Maimon Rex; his Assistant; +Abumalith, Assaibi Balidet. + or Albeve Malik.

The Angels of Saterday, are; Caſsiel, Machatan, Uriel.

Now because there are no Angels found beyond the fift Sphear, to rule the Ayr, (as is specified before in the observations of Thursday) therefore the Invocant shall say this Oration following in the four Angles, &c

O Almighty, Immortall, Incomprehensible, most mercyfull, Bountifull and Heavenly God of Host, wch art without Begining or Ending, Honoured and feared through all Ages, I humbly beseech thee; O Lord that I may accomplish and fullfill this day, that which I beg at thy mercifull Hands, even this my worke; and this my Labour, and that I may perfectly understand and effect it; through Thee, O Thou Omnipotent Creator of Heaven and Earth, Who liveth and Reigneth World without end.

Names of the Angels Governing ye Spring Season, for ye day & Hour of Saturne. ♄

Yayn, Cassiel, Cassiel, Machatan, Vriel, Talvi, Caracasa, ~~Gargatel, Tariel~~ Core ~~Gaviel~~, Amatiel, Comiſsoros, Spugliguel, Amaidai, Abrami, Agusita, Maimon Rex +Abumalith, Asaibi, Balidet, + or Albeve Malik

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Names of ye Angels Governing ye Sumer Season, for ye Day & Hour of Saturn ♄.

Yayn, Cassiel Cassiel, Machatan, Vriel, Casmaran, Gargatel, Tariel, Gaviel, Tubiel, Festatai, Athemai, Armatus, Maimon Rex, Abumalith, Asaibi, Balidet.

Names of ye Angels Governing ye Autumnall Season, for ye day & Hour of Saturne ♄

Yayn, Cassiel, Cassiel, Machatan, Vriel, Ardarael, Farquam, Guabrael, Torquaret, Rabianara, Abragini, Metasignais, Maimon Rex, Abumalith, Asaibi, Balidet.

Names of ye Angels Governing ye Winter Season, for ye day & Hour of Saturne ♄.

Yayn, Cassiel Cassiel Machatan, Vriel, Farlas, Amabael, Ctrari Altarib, Geremiah, Comutaff, Affeterim, Maimon Rex, Abumalith, Asaibi, Balidet.

The Invocations for Satterday.

I Conjure & bind itt by ye Powers, Caſsiel, Machatori, and Seraphiel, or Sorquiel, you great and Powerfull Angels by the names of + Adonay + Adonai +

7

Aeim

Adonai + Eie + Eie + Eie + Atma + Aim + Aim + Cados + Cados + Cados + Jama + Ima + Ima + Saday + Ja + Ser + the High God, the maker of time, who rested the Seventh day, and of his owne will gave to his Children of Israel, to be observed as their Birth-Right, that if they firmly kept and sanctified it, they should receive therefrom a great Reward in another world; and by the Angels that serve in the Seventh Sphear, before Bael, the great Angel, and powerfull Prince; and by the Star which is called Saturn; By all afforesaid, and the vertues thereof, I humbly implore, and most earnestly and importunately entreat and adjure you O ye great and Potent Angel, Caphriel, or, Caphiel, or Caſsiel, who art preordinately elected by the Omnipotent Creator of Heaven and Earth to be Governour of this day, That thou Endeavour for me, and be friendly unto me & to fullfill all my Petitions and Desires, &c. and doe for me as for the Servant of the Highest &c. ......

Then follows a Table of the Planetary houres, being the same printed in A Treatise of Mathematicall Physick by G. C. gent: 1598. after which,

A Table of the Names of every Houre, & ye Angells governing them, according to ye Course of the daies & Nights Astronomicall &c:

	Houres of ye day.	☉	☽	♂	☿	♃	♀	♄
	Names of ye Houres	Sunday	Munday	Tuesday	Wednesday	Thursday	Friday	Saturday.
1	Yayn.	Michael.	Gabriel	Samael	Raphael	Sachiel	Anael	Caſsiel
2.	Janor	Anael	Caſsiel	Michael	Gabriel	Samael	Raphael	Sachiel
3	Nasnia	Raphael	Sachiel	Anael	Caſsiel	Michael	Gabriel	Samael
4	Salla	Gabriel.	Samael	Raphael	Sachiel	Anael	Caſsiel	Michael
5	Sadudali	Caſsiel	Michael	Gabriel	Samael	Raphael	Sachiel	Anael
6	Thamur	Sachiel	Anael	Caſsiel	Michael	Gabriel	Samael	Raphael
7	Ourer	Samael	Raphael	Sachiel	Anael	Caſsiel	Michael	Gabriel
8	Tanic.	Michael	Gabriel	Samael.	Raphael	Sachiel	Anael	Caſsiel
9	Neron	Anael	Caſsiel	Michael	Gabriel	Samael	Raphael	Sachiel
10	Jayon	Raphael	Sachiel	Anael	Caſsiel	Michael	Gabriel	Samael
11	Abay	Gabriel	Samael	Raphiel	Sachiel	Anael	Cassiel	Michael
12	Natalon	Caſsiel.	Michael.	Gabriel.	Samael.	Raphael.	Sachiel	Anael.
	Hours of the Night.							
1	Berol	Sachiel	Anael	Caſsiel	Michael	Gabriel	Samael	Raphael
2	Baron	Samael	Raphael	Sachiel	Anael	Caſsiel	Michael	Gabriel
3	Thanu	Michael	Gabriel	Samael	Raphael	Sachiel	Anael	Caſsiel
4	Athir	Anael	Caſsiel	Michael	Gabriel	Samael	Raphael	Sachiel
5	Mathun	Raphael	Sachiel	Anael	Caſsiel	Michael	Gabriel	Samael
6	Rana	Gabriel	Samael	Raphael	Sachiel	Anael	Caſsiel	Michael
7	Nefros	Cassiel	Michael	Gabriel	Samael	Raphiel	Sachiel	Anael
8	Tafrac	Sachael	Anael	Caſsiel.	Michael	Gabriel	Samael	Raphael
9	Sassur	Samael	Raphael	Sachiel	Anael	Caſsiel	Michael	Gabriel
10	Agle	Michael	Gabriel	Samael	Raphiel	Sachiel	Anael	Caſsiel
11	Calerna	Anael	Caſsiel	Michael	Gabriel	Samael	Raphael	Sachiel
12	Salam	Raphiel.	Sachiel	Anael	Caſsiel	Michael	Gabriel	Samael

King riding on a Camell, having a Scepter in his hand. A faire maid well clothed, and beautifully dressed. A Maiden naked. A Goat. A Camell, A dove: Flowers.
The Herb Savine: A white or green Garment.
The Signe of their Appearance will be maidens playing about the Circle; which will provoke and stir up the Invocant.
The Nature of these Spirits is, To give ~~Plue~~ Silver, To make men apt and prone to ~~Lewdry~~ Lechery, to appease Enemyes by Luxury. To make Marages. To stir up men to ye Love of women. To cause, or take away Infirmityes. And to doe all things that have motion.
The Angells that rule the Ayr on Friday, are; +Sarabotes Rex; his Ministers, or assistants; ‡Amabiel, Aba, Abalidoth, Flaef. + Or Sanabortres
The Angells of Friday, are; Anael, Rachiel, Sachiel. ‡ Or Nasar Manasa
Angels of the third Heaven, ruling on Friday which are to called upon from the fowr Angles, are;

East	West	North	South
Setchiel.	Tariel.	Peniel.	Porna
Chedusitaniel.	Coniel.	Penael.	Sachiel,
Chorat.	Nabiel.	Penat.	Chermiel
Tamael,	Kadiel.	Raphael.	Samael, or Sanael,
Tenaciel.	Maltiel.	Raniel, or Ramael.	Santaniel
	Huphatiel,	Doremiel.	Famiel.

Names of ye Angels Governing ye Spring Season for the day and Hour of Venus ♀
Yayn, Anael, Anael, Rachiel, Sachiel, Talvi, Caracasa, Core Amatiel, Comissoros, Spugliguel, Amaidai, Abraim, Agusita, +Sarabotes Rex, ‡Amabiel, Aba, Abalidoth, Flaef.
+ or Sanabotes,
‡ Or Nasar Manasa.

Names of ye Angels Governing the Summer Season, for the Day & Hour of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Casmaran, Gargatel Tariel, Gaviel, Tabiel, Festatai Athemai, Armatus, Sarabotes Rex, Amabiel, Aba, Abalidoth, Flael.

Names of ye Angels Governing ye Autumnall Season, for ye Day & Hour of Venus ♀

Yayn, Anael, Anael, Rachiel, Sachiel, Ardarael, Tarquam, Guabrael, Torquaret, Rabianara, Abragini, Mitasignais Sarabotes Rex, Amabiel, Aba, Abalidoth Flael.

Names of the Angels Governing the Winter Season, for the day & Hour of ~~[illegible]~~ Venus ♀.

Yayn, Anael, Anael, Rachiel, Sachiel, Farlas, Amabael, Ctarari, Altarib, Jeremiah, Commutaff, Affiterim, Sarabotes Rex, Amabiel, Aba, Abalidoth, Flaef.

The Invocation for: Friday.

I conjure and bind it by you O ye mighty and Powerfull Angels Celestiall, in the names + On + Hay + El + Ia + Ie + Adonay + Sadai + and in the name of + Saday + who Created the four-footed Beasts and Creatures, creeping things, and man in the sixt day & gave power to Adam over all Creatures, (wherefore blessed be the name of the Creator in his place;) and in the names of the Angels serving in the third Heaven, before Dagael, the great, mighty & powerfull Angel of the Highest, and by the name of the Star which is called Venus. By all aforesaid, I humbly implore, and most earnestly & urgently entreat and adjure you, O ye ~~beninge~~ benign Angel Anael, who art by the primitive decree of God, appointed to be Governour of this day, That thou endeavour for me, and be friendly unto me; &c.

Observations on Saturday ♄.

Suffumigation for Saterday is Sulphur. —

The Spirits of Saturn appear for ye most part in Bodyes of a tall thin, lean, slender Corporature, of an ~~Angry~~ angry Countenance; They have four faces, one, before, and another behinde in the head, and one upon each knee; all of them Beaked or Nosed like an Eagle, they are of a shining black Colour, Their motion is as the moving of the Winde; or much like to an Earth=quake. They are under the South=west Winde.
The particular forms that the Spirits of Saturn doe usually appear in, are; A King with a Beard, riding on a Dragon. An Oldman with a long Beard, having a Sickle in his ~~hand~~ right hand, and a Scepter of Juniper in his left hand. An old woman leaning upon a Stick. A Juniper-Tree: A Crow. black Garments.
The signe of their Appearance will be, white Earth, whiter then any Chalk.
The propertyes of these Spirits, is to sow Discords and Hatreds, to plant evill

Thoughts

with Thunder. They are under the South winde: — — —
The particular Formes that the Spirits of Jupiter doe usually appear in are;
A King riding upon a Hart with a Sword drawn. A man in a Long Robe
wearing a miter. A maide with a Crown of Bayes adorned with Flowers
A Bull. A Hart. A Peacock. A Box-Tree. A Blew Garment; ..
The signe of their Appearance will be men about the Circle,
who will seem to be devoured of Lyons.
The Nature of these Spirits, is to obtaine the Love of women, to cause
mirth and Joy-fullness, to pacifie Enemies, and appease Contentions,
to heale the weake, and weaken the whole: to bring or ~~carry~~ carry away.
The Spirits that rule the Ayr on Thursday, are Suth Rex +or Genthrin, Genthim.
his Ministers or Assistants, + Maguth, Gutrix
The Angels of Thursday, are Sachiel, Castiel, Asasiel.
Now because there are no Angels found beyond the fift Sphear,
therefore the Invocant shall say this following Oration in
the four Angles, &c —
O Almighty, most ~~[illegible]~~ mercifull, and Immortall God of Host, ..
Honoured and Worshipped through all Ages of the world, I humbly
beseech thee, O Heavenly Father, that I may accomplish and fullfill this
day that which I beg at thy mercyfull hands, even this my worke, and this
my Labour, and that I may perfectly understand and effect it; O thou —
Omnipotent Creator of Heaven and Earth, Who Liveth and Reigneth world
without end.

Names of the Angels Governing ye Spring Season for ye day and Hour of Jupiter. ♃

Yayn, Sachiel, Sachiel Castiel, Asasiel, Talvi, Caracasa; Cori, + +or Genthren
Amatiel, Comissoros, Spugliguel, Amaidai, Abrimi, Agasita, Genthem.
Suth Rex, +Maguth, Gutrix.

Names of ye Angels Governing the Summer Season, for ye day and Hour of Jupiter ♃

Yayn, Sachiel, Sachiel, Castiel, Asasiel, Casmaran, Gargatel, Tariel,
Gaviel, Tubiel, Festatai, Athemai, Armatus, Suth Rex, Maguth Gutrix.

Names of the Angels Governing the Autumnall Season, for ye day & Hour of Jupiter ♃

Yayn, Sachiel, Sachiel, Castiel, Asasiel, Ardarael, Tarquam, Guabrael, Torquaret,
Rabianara, Abragini, Matasignais, Suth Rex, Maguth, Gutrix.

Names of the Angels Governing ye Winter Season, for ye day and Hour of Jupiter ♃.
Yayn, Sachiel, Sachiel, Castiel, Asasiel, Farias, Amabael, Ctarari, Altarib,
Geremiah, Comutaff, Affaterim, Suth Rex, Maguth, Gutrix.

Then turning to the East, say the Oration following
O Ye ~~mighty~~ Benevolent Angels aforesaide; I earnestly entreat and adjure ye, by
the ~~following~~ Seate of Adonay, by Agios, Otheos, Iskyros, Athanatos, —
Paracletos, Alpha and Omega. and by these three secrete names, Agla, On,
Tetragrammaton, to assist me in my present affaires, and the furtherance of my
Petition, and fulfill what at this ~~time~~ I requires;

The Invocation for Thursday.

I conjure and bind ye by ye Power, O ye Holy Angels, by the names + Cados + Cados
+ Cados + Echerie + Echerie + Echerie + Halim + Porlim Jah
the strong Founder of Ages + Cantine + Jaimy, + Calbat,
Sabbir + Berisai + Alnaim + and by the name + Adonai + who
Created Fishes, and Creeping things ~~upon the earth~~ in the Waters, and ..
Birds upon the Face of the Earth, flying towards the Heavens in the fift day,
and by the holy great and Powerfull Prince of Angels, and by the Star which is called
Jupiter, and by the name + Adonay + the high God, Creator of all things.
By all afforesaide, I implore; and most earnestly and importunately ~~entreat~~ entreat and
adjure thee, O thou great Angel Sachiel, who art by the predordinate decree
of the Highest, appointed to be governour of this day, that thou Endeavour for
me; and be friendly unto me; &c.

Observations on Friday. ♀.

Fumigations for Friday is Costus or [illegible]:

[illegible] of Venus, appear for ye most part in Bodyes of a middle Stature;
a Lovely and pleasantly Countenance; of white or greenish Coulour, gilded over on the
upper part, their Motion is (as it were) a Clear Star, And are under the
West winde.
The ~~particular~~ particular formes that the Spirits of Venus doe usally appear in, are; a ~~King~~
King;

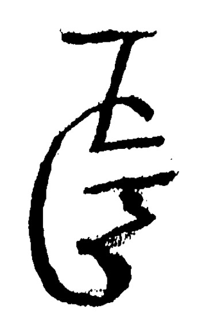
own power but by ~~their~~ cuning &c. ——

The spirits that rule the ~~dyes~~ ayre on wednesday, are * Mediat or Modiat Rex; wth his Assistents or Ministers, † Suquinos & Sallales. *or [illegible] †or ~~[illegible]~~ Abiedio.

The Angels of Wednesday, are, Raphael [illegible] a.

Angels of ye second heaven, that may be called upon from the four ~~Angels and [illegible]~~ Angles on ☿ are.

Seale



East.	West.	North.	South.
Mathlai. Tarmiel. Baraborat.	Jeresous. Mitraton.	Thiel Rael, Jariahel Venahel Velel Abuiori [illegible]	Milliel. Nelapa. Babel. Caluel or Saluel

Names of the Angels Governing ye Spring Season, for ye day and hour of Mercury ☿

Yayn, Raphel, Raphiel, Miel, Saraphiel, Taliri, Caracasa, Core, Amatiel, Comissores, Spugliguel, Amaidai, Abrami, Agusta, + Mediat, or Modiat, Rex, ‡ Suquinos, Sallales.

+ or Sabba
‡ or Haney Yron, Abiedio.

Names of ye Angels Governing ye Sumer Season. for ye day & Hour of Mercury. ☿

Yayn, Raphael, Raphael, Miel, Seraphiel, Casmaran, Gargatel, Tariel, Gaviel, Tubiel, Festatai, Athemai, Armatus, Mediat, or Modiat Rex, Suquinos, Sallales.

Names of ye Angels Governing ye Atumnall Season, for ye day & hour of Mercury ☿

Yayn, Raphael, Raphiel, Miel, Saraphiel, Ardarael, Targuam, Guabrael, Torquaret, Rabuniara, Abragini, Metasignais, Mediat, or Modiat Rex, Suquinos, Sallales.

names'

Names of ye Angels Governing ye Winter Season for ye day & Hour of Mercury ☿

Yayn, Raphael, Raphael, Miel, Seraphiel, Farlas, Amabael, Cterari, Altarib, Geremiah, Comutaff, Afferim, Mediat, or Modiat Rex, Suquinos, Sallales,

The Invocation for Wednesday.

I conjure and bind it by yor Power, O ye mighty, Holy and Potent Angels in the name of the Great, High Immortal, and most Fearfull + Jah + Adonay + + Elohim + Saday + Saday + Saday + Eie + Eie + Eie + Asamie + Asarie and in ye name of + Adonay + the God of Israel, who created the Great lights to dystinguish the day from the night, and by the names of all the Angels Serving in the second Sphear, before Tetra, the great, powerfull, and mighty Angel, and by the name of the Star Mercury, By all ~~afforsade~~ aforesaid; I humbly implore, and most earnestly and urgently entreat and adjure yow o thou great and benevolent Angel Raphael, who art from the beginning of time by the preordinate decree of of the Highest; constituted and appointed Governour of this day, and by the holy name which was written in the Brow of Aron, the Priest of the most high Creator, and by the Names of the Seal of the Creatures having six feet &c. That thou ~~wilt~~ endeavoure for me:

Observations on Thursday. ♃

Suffumigations for Thursday is Saffron.

The Spirits of Jupiter, Appear for ye most part in Bodyes of a Sanguine & Cholerick Complextion, of a middle Stature, strange in motion, but a milde Aspect or Countenance, familiar and gentle of speech, and of an Iron Coulour, their motion is like to flashings of lightning with

with

Names of ye Angells Governing ye Spring Season, for ye days, Hour of Mars ♂

Yayn, Samael, Samael, Sataël, Amabiel, Talvi, Coracasa, Cors, Amabiel, Comisorts, Spugligluel, Amasdai, Agusita, Samax Rex, Carmex, Ismoli, Taffron.

+ Janimay.
‡ or Carmax Harmael Malframi.

Names of ye Angells Governing ye Summer Season for ye Day & Hour of Mars ♂
Yayn, Samael, Samael, Sataël, Amabiel, Tariel, Gaviel, Jubiel, Festetai, Athemay, Armatus, Samax Rex, Carmex, Ismoli, Taffran.

Names of ye Angells Governing ye Autumnal Season for ye Day & Hour of Mars ♂
Yayn, Samael, Samael, Sataël, Amabiel, Ardarael, Tarquam, Guabrael, Torquaret, Rabiariara, Abragini, Metasignais, Samax Rex, Carmex, Ismoli, Taffron.

Names of ye Angells Governing ye Winter Season, for ye Day & Hour of Mars ♂
Yayn, Samael, Samael, Sataël, Amabiel, Tarlas, Amabael, Cterari, Altarib Jeremiah, Comutaff, Affaterim, Samax Rex, Carmex, Ismoli Taffron.

The proceedings as followeth in Monday &c.

The Invocation for Tuesday.

, conjure and binde ye by you, Ogd Mighty and Holy angels, by ye names
Ya Ya Ya + Ha + Ha Ha Va Hay + Hay Hay
Ha Ha Va Va Va An An Aid Aid Elys
and ay Elloa Elohim Elohim Elohim and in & through ye name of ye high God, who made ye waters appear dry Land, and called it Earth, and brought out of it Seeds and Herbs and Established it by his Stations, Honoured & Holy name, and by the Angells that rule ruled

ruld in the first Sphear, that servd Aeimay, the great, mighty, and Powerfull Angell, and by the Star whose name is called Mars. By all — aforesaids, I humbly implore, and most earnestly and urgently intreat, & adjure ye Samael, who are appointed from the beginning of time to be the Governour of this day and by the name + Adonay + the true and everliving God, that thou endeavour for me, and be friendly [illegible] unto me &c.

Observations on Wednesday, ☿

Suffumigation for Wednesday is Mastick.

The Spirits of Mercury appear for ye most part in Body of a middle Stature, Cold and moist, fair and affable of Speech. Shape and Forme like unto an armed man, of a bright and Clear Colour. Their motion is like unto Silver coloured Clouds. They are under ye South-west winde.

The particular formes that ye Spirits of Mercury, doe usualy appear in, are, a King riding upon a Bear, A fair young man, or woman holding a Rod, or Ring riding upon a Bear, A fair young man, or woman holding a Rod, or a distaffe, a dog or Bear, a magpie, or wand or staffe, A Garment of sundry changeable Colours.

The Signe of their appearance is, That they strike a Bear & horrour into the invocant.

The Nature of these Spirits, are to give all mettals, and all Earthly things to speak things present past and to come, to oppose Judges to give victories in Battel, to repair and bring all Lost friends and experience, to change Bodyes mixed of Elementsond into another, to bring Infirmities or Health, to help the poore; and cast down the High ones, to open all, to bind or loose Spirits, to open Locks or Bolts, These Spirits are said to doe HR. attions of others and not of their own

Yayn, Gabrael, Gabriel, Michael, Samael, Farlas, Amabael, Ctrari, Altarib, Germiah, Commutaff, Afftrirm, Arcan Lex, Bylet, Mifsabu, Abuzaha.

These Angels are to be called upon from the four Angles in ye severall seasons of ye year, by the Invocant, according as it is specified in ye following Introduction to Just of ~~thee~~ this Treatise. And then afterwards towards the East, saying as followeth.

O ye our benevolent Angels aforesaide, I earnestly adjure and intreat ye, by ye Seat of Adonai by Agios, Otheos, Iskyros, Athanatos, Paracletos, Alpha, & Omega, & by these three secret names, Agla, on, Tetragramaton, to assist me in my present affaires, & be furtherers of my petition, and fullfill what at this time I desire.

The Invocation for Monday.

I Conjure and bind it by our power, O ye mighty & good Angels in ye names of + Adonay + Adonay + Adonay + Eye + Eye + Eye + Cados + Cados + Cados + Achim + Achim + Achim + Ja + Ja + ye + strong + Jah + Who appeareth in mount Sinai with ye Glorification of King Adonay + Saday + Zebaoth + Athanay + Ja + Ja + Ja + Marinata + Abin + Jeja + who created ye seas, Lakes, & waters in the second day, who ~~placeth~~ placeth some above the heavens, some in ye Earth who placed ye sea on high by his name, and gave it bounds which it should ~~pass~~ pass not, and by the names of ye Angels that rule in ye lowest sphear, that serve Orphaniel that great Honoured and excellent Angel, and by ye name of ye Star which is the Moon, By all aforesaide, I humbly implore, and most earnestly entreat thee, O thou Glorious & Celestiall Angell of the Lord God, Gabriel, who art constituted & appointed to be the Governour of this day, to endeavour for me, and to be friendly unto me; &c.

Observations on Tuesday: ♂

Suffumigation for Tuesday is Pepper.

The Spirits of Mars Appear in a tall Body, & for a long time with a Choldrick and ugly Visage; of a Swarthy, brown, reddish coloured Countenance, with Hearts horns and Griffons Feet: They will roare and bellow like mad Bulls. Their motion is like burning Fire. They are subject to ye East winde.

The particular forms that ye Spirit of Mars appear in, are, Armed King riding upon a wolf, A man Armed. A woman holding a Buckler upon her thigh. a Hee Goat a Horse. A Hart with many heads. A Cheeslip, A red Woolen Garment.

The signe of their appearance is Thunder and lightning. & a Fire before ye Circle.

The nature of these Spirits is to make wars, to cause mortalitys, Slaughters and Combustions, and by these meanes, at certaine times to deliver over Souldiers to Sicknesse, Health, or Death.

The Spirits that rule the Air on Tuesday, are, +Samax Rex; with his Assistances, or Ministers, +Carmax, Ismoli, [illegible]

+ or Janimay
+ or Carmax
Harmael
Palframe.

The Angels on Tuesday, are .
Angels of ye fifth heaven & may be called upon from ye four Angles are on Tuesday,

East	West	North	South
Friagne. Guael Damael. Calzas Arragon	Lama Astramay Lobquin or Lobquini Soncas Jazel Isael Iriel.	Rhaumel Hyniel Rayel Seraphiel Mathiel Fraciel.	Sacriel Janiel Galdel Osiel Vinfel Zaliel

names

them by his holy names: And by the names of all the Angels that Govern in the fourth Sphear, and that serve before +Salamia, the great and honored Angel, And by the name of ye Star which is the Sun, and by the great name of the Everliving God Jehovah. By all afforesaide; I urgently invocate, and earnestly entreat Thee; O thou great and glorious Angel Michael, who art made Governour of this Day and by the name Adonay, the God of Israel, to Endeavour for me; and to be friendly unto me, and doe for me; as for the Servant of Highest &c.——

+ Some have called this Angels name Different from this here of Abano, viz: Satamman

Here make known yor Petitions, and for what Cause this Invocation is made.

Observations on Monday. ☽

Suffumigation. for this day is [illegible]

The Spirits of the Moon appear for the most part in a great, full, and soft Body, of a Flegmatick colour, much like unto a dark Cloud, The Eyes Red, Swoln, and full of water, the head bald, with Teeth like Boares Teeth, there motion is like a tempest at Sea, or like as unto the roaring of Watters, And are under the West Winde: The particular shapes that the Spirits of the Moon doe usually appear in, are; A King with a Bow and Arrowes, riding on a doe; A little Boy; A woman that is an Huntresse, with a bow and Arrowes. A Cow a little doe. A Goose. A Creature having many Feete. [or many Feet] An Arrow. A green, or white Garment.

The Signe of their Appearance is, A Shower of Raine neare ye Circle, The nature of these Angels is to give silver Remove things out of one place in to another. To give swift horses And to tell ye present and past secrets of persons.

The Spirits that ruleth the Ayr on Monday, are; +Arcan Rex, his servants, ministers, or Assistance, are; +Bylet, Missabu. Abuzha.

*Or Harkam
+Or Bylethor
Byleth
myla
Acuteba

The Angels of Munday, are Gabriel, Michael, Samael.

The Angels of the first Heaven, ruling on Monday, wh may be called upon from the 4 Angles.

East	West	North	South	
Gabril	Sachiel	Mael.	Curaniel	
Gabrael	Zaniel.	Uvael.	Dabriel	
Madiel	Habaniel	Valnu.	Darquiel	
Deamiel	Bachanael.	Balael	+Hanun.	
Janael.	Corabiel	Balam.	+Anael	* or Harnim + or Anael
		Humastraw.	Vetuel.	

Names of the Angels, Governing the Spring Season, for ye day & Hour of Luna ☽

* Or Harkam
+ or Bylether
Byleth
Myla.
Acuteba

Yayn, Gabriel, Gabriel, Michael, Samael, Talvi, Caracasa, Core, Amatiel Comissoros, Spugliguel, Amaday, Abraim, Agusita, *Arcan Rix, +Bilit, Missabu, Abuzaha,

Names of ye Angels, Governing ye Sumer Season, for ye Day and Houre of [illegible] ☽

Yayn, Gabriel, Gabriel, Michael, Samael, Casmaran, Gargatel, Tariel, Gaviel, Tubiel, Festatui, Athemai, Armatus, Arcan Rex, Bilit, Missabu, Abuzaha.

Names of ye Angels Governing the Atumnall Season, for ye day & Hour of [illegible] ☽

Yayn, Gabriel, Gabrael, Michael, Samael, Ardarael, Tarquam, Guabrael, Tarquanes, ~~Tarlas, Antalael, Ctera, Altaris, Jeremiah,~~ Rabianara, Abragini, Matasignais, ~~Comutaff, Affaterim,~~ Arcan Rex, Bylet, Missabu, Abuzaha.

Names of ye Angels Governing ye winter Season for ye day & Hour of Luna ☽

Malolva, Bucsiba. or Tus, Andas, Cynaball.

The Angels of Sunday, are, Michael, Bardiel, (or Dardiel) Huratapel.

The Angels of the Fourth Heaven, ruling on Sunday, which may be called upon from the four parts, or points of the Compass, to Officiate according to their Offices, are as followeth.

East:	West:	North:	South:
Samael	Anael	Aiel	Haludiel
Baciel.	Pabel	Aniel	Machasiel.
Atel.	Ustael	Masgabriel.	Charsiel.
Fabriel or Gabriel	Buchat	Sabriel or Sapiel, Matuile, or [illegible]	Uriel.
Vionatraba.	Suceratos.		Naromiel.
	Capabel.		

Names of the Angells governing the Spring Season, for the Day & hour ~~of~~ of Sol, ☼.

+ or Bardiel, † or Barkam. ‡ or Bibel Malolva Bucsiba.	Yayn, Michael, Mishael, +Dardiel, Huratapel, Talvi, Caracasa [illegible] Abraim [illegible], + Varcan Rex‡ Tus, Andas. Cynabal.

Names of the Angels Governing the ~~Autumnall~~ Sumer Season, for ye day and hour of Sol ☼

	Yayn, Michael, Michael, Dardiel, Huratapel [illegible], [illegible] Athemay, Armatus, Varcan Rex; Tus, Andas, Cynabal.

Names of the Angels Governing the Autumnall Season, for the day & hour of

of Sol. ☼

	Yayn, Michael, Michael, Dardiel, Huratapel, **Ardarael**, Tarquam, Gualbrael Torquaret Rabianara, Abragini, Matasignais, Varcan Rex Tus, Andas Cynabal.

Names of the Angels Governing the Winter Season, for the day & hour of Sol: ☼

	Yayn Michael Michael Dardiel, Huratapel, Farlas, Amabael, Ctarari, Altarib, Geremiah, Comutaff, Affaterim, Varcan Rex, Tus Andas, Cynabal.

These Angels are to be called from upon the four Angles, East West South & North, for their benevolent Ayd, & Assistance: then towards the East say unto them —

O ye Benign Angels aforesaid, I earnestly Adjure, and Entreat your by ye Seat of Adonay, by Agios, Otheos, Iskyros, Athanatos Paracletus Alpha and Omega, and by those three Secret Names, Agla, On Tetragrammaton, be ye furtherers of my petition, and assist me in my present Affaires, and full=fill what at this time I require.

The Invocation for Sunday.

I Adjure, and bind it by your Holy and powerfull Angels, by ye Holy names of God, + Adonay + Eye + Eye + Eye + who was, is, and is to come; + Eye + Abray: And in the name of + Saday + Cados + Cados + Cados + who sitteth on high, above the Cherubims, and by the Omnipotent and high God, Exalted above all the Heavens + Eye + Saraye + the first beginning, that Created the world, the Heavens and the Earth, the Sea, and all things that are in them, in the first day, and confirmed them

The Magick
AND
Magicall Elements
OF

The Seven days of the week, with their Appropriate hours, and the four Annual seasons.

Observations to be used on the Day. Die.
Suffumigations for the Sunday, is — — — Red Wheat / Red Saunders

The Spirits of Sol, appear for the most part with a thick, full-fac'd Body, mixed (as it were) like Crimson and Gold, whose motion is like to the swift lightning of Heaven. And are under the North Winds. The particular shapes and forms that these Spirits do usually appear in, are thus; A King riding upon a Lyon, holding a Sceptre in his hand. A King Crowned. A Queen with Sceptre in her hand. A Bird. A Lyon. A Cock. A Sceptre. A Garment of a Gold colour, mixed, (as it were) with a yellow & white.
The Signs of their Appearance is to be discerned by their provoking of Swords in the Invocant.
The Nature of these Spirits is to procure Gold, Jewels, Carbuncles, Rubies, Favour, Goodwill, to dissolve all Disagreements, to give honours, to give Health or Sickness.

The Spirits that rule the Aire on Sunday are Barkan or Uzzan the King; his Servants Ministers or Assistants, are Bi[illegible], ~~Malo~~,

Malova

Diurnal		Nocturnall	
Salifil	50	Mador	50
Parius	50	Peniel	50
Godiel	50	Cugiel	50
Taros	50	Thalbos	50
Afgoriel	50	Orym	50
Phiniel	50	Ladiel	50
Clyssan	50	monas	50
elibil	50	Pandu	50
Aniel	50	Cesul	50
Cuphar	50	Dubiel	50

Out of the 50 Diurnall and 50 nocturnall Princes of [illegible], residing in this mansion and notated in this annexed Table, here are 10 of each fell down together with a difinite number of some of their severall Subservients being as many as is needfull. It is also here to be understood that the Diurnall Spirits are far more bene=volent then those of the night for the Nocturnall Spirits do appear more rensifly, wherfore it is requisite to Compell & Constrain these By often repeating the Conjuration Coming they are so apt to obscure and hide themselves. Whosoever therfore would at any time converse with or make use of any of the prime or subservient Spirits of this mansion serving under the Supreme and imperiall Prince of this Hierarchy must first observe and performe what in this Art is on his part required and directing his Actions & countenance to the North & by West, then say the following Invocation.

onear chameron hruani, parnaton sofisil bryosi nagreal sabel=ronbyn adiel thortay nofruan pena afesil Chusy.

Then if the experiment or Call be in the day the Spirit called upon will immediately appear and will offer themselves in all their Carriedge and deportment with all readiness & humility for (as was sayd before) the Spirits of the day are very benevolent, courteous & mild of nature. But those of the night are not so for they are more haughty stubborne, & refractory delaying their Comeing and appearing more slowly therfore they ought to be urged by often repetition of the Conjuration as aforesayd, of which they doe stand in awe, and submission.

Then when they are appeared having every thing in readiness to lay to their charge they may safely be entrusted and so dispatched on their errand.

When the absent person receiveth a Letter, openeth it and findeth the Seal or char=acter of thereunto affixed, let him perform what he knoweth to be requi=site, and ought to be observed in this Art, and then direct his Actions & Countenance to the North and by West, & with a low voyce say this Conjuration following.

afiar paremon chilsun amedyn sayr pemadon chully morayr sare =por peatha mal frimaston dayr pean celturno sabelrusyn elsoty chelmodyn.

After due observation and performance hereof, according to Art the Spirit sent will visi=bly forthwith appear unto him and will faythfully conceale the Secret committed to his charge And will as faythfully bring back again any such message as shall be enjoyned & delivered to him with all truth and Secrecy.

The nature and Office of and those spirits residing in this Mansion & Subservient in this Hierarchy is to forewarne people of danger, especially friends, to detect and discover treacheries and all kind of Clandistine designs, plots and such like Contriva=nces as may probably lead to the utter ruine & Destruction of some one friend and esteem=ed by: Exegr: Suppose I have a faythfull friend that is far absent wch I wish as well as my Selfe, and I knowing that if he returne, Snares are layd in his way in one place or other

Other by some powerfull rigid, adverse person. I being willing to acquaint my friend here with but dare not commit my mind to Inck and paper fearing my Letters should be intercep=ted or otherwise miscarry and thereby prove very dangerous on all hands, neither durst I trust any man therewith, fearing least he should reveal it or the like. Therefor that I may acquaint my friend herewith, and also that we might both rest Secure herein, I make use of this Art whereby all such intended mischiefe is prevented and my friend made Sensible of the malignity of such dangerous persons and their Evill practises thereby know=ing how to Order his Affairs.

Cap: XIII.

The 13th Mansion is in that part or point of the Compass Scituate directly North, where resideth and ruleth the potent and imperiall Prince whose Seale is thus charackered [ ] He hath under his command 50 Diurnal, and 50 Nocturnal Presiden=tiall Princes who have also under them again many Subservitors whose certain number is unknown, but howsoever here are as many notated in this Subsequent Table as is sufficient for any Magicall practitioner to Know.

Diurnal. D.		Nocturnal. D.	
Backiar	50	Shaniel	40
Thoac	50	Paras	40
Sequiel	50	Araiyl	40
Soldar	50	Culmar	40
Terach	50	Lazaba	40
Ashiel	50	Ateasy	40
Ramica	50	Sebach	40
Dubarus	50	Quibda	40
Armena	50	Belsay	20
Alphadur	50	Moraal	20
Chanaal	30	Sarach	20
Fursiel	30	Arepach	20
Betasiel	30	Lamas	10
Melcha	30	Thurcal	10
Tharas	30		
Uriel	30		

Here is inserted in this adjoyned Table the names of 16 Diur=nall and 14 Nocturnall Dukes with the number of their Subservients attending on their Imperiall Prince Raysiel in the Mansion of the North: And Note that the Diurnall Spirits are by nature very Courteous and benevolent and come cheer=fully when they are called and are readily submissive and obedient in all things &c. But those of the night are a little Obstinate and stubborne nor doe they willingly come when they are called, neither are they easily brought to obedience [and more especially to such who are unskilfull in this Art] in re=guard they do much abhor and detest the Light. And when they doe appear they are many times full of illusive motions and gestures, and usually (as it were) Laughing in the Invocants face &c. Unless he so bind them & Constrain them in his Conjura=tions that they durst not disobey him; For they much fear the Conjuration not abideing to be so often Conjured as the Diurnall Spirits: And although they are so much in awe as they are Constrained, yet for all that they unwillingly obey: But when once they are reduced to Obedience, they are very faythfull & trusty in all things &c.

Whosoever therefore would at any time call upon the great Prince Raysiel and any of the Subservient Dukes or Spirits of this Hyerarchy in the mansion of the North in such matters or affairs as appertain to their Offices, let him first observe & performe those precepts, wch in this art is required, & then towards the North say the subsequent Invocation

this Art is required, and then turne his Countenance to the west and by North being the Mansion of this Hierarchy and with a Low voyce repeat the subsequent Ejuration.

Dorothiel onear chameron ukyfeor madusyn peony oriel nayr drusy- morayr pamerson elvo dumeson, davor cabo. Casmiel hairne, fabelvunthon.

Now if the Spirits should not spedily but delayeth his Comeing or shew himself: Let him repeat the Conjuration, and in a short time he will certainly appear visibly to him and will faithfully by word of mouth deliver the secret Message to him privately in his ear, no body else perceaving (though any should be in place.)

The Office of these Spirits is to declare those secrets that belong to Spiritual affairs And to Ecclesiticall gifts, Benefices, Prelatures, Dignities, and such like &c.

Chap: XI.

The 11th Mansion is in that point of the Compass scituate directly North-West, where ruleth the great Prince Usiel, whose Seale is thus noted [sigil] He hath under him in his dominion 40 Diurnal & 40 Nocturnall Princes, But the subsequ- :ing table specifyes as many thereof as is neavy for use &c.

Diurnal		Nocturnal	
Abaviah	40	Angoch	40
Ameta	40	Godiel	40
Arnen	40	Barfos	40
Herue	40	Burfa	40
Saefar	40	Saddiel	40
Poviel	40	Sobiel	40
Saefar	40	Offielict	40
Maqui	40	Adan	40
Amaxdiel	30	Asuniel	20
Barsu	30	Almoel	20
Garnacu	30	Pathir	20
Hifam	30	Marae	20
Fabaniel	30	Lasphavon	10
Usiniel	30	Ethiel	10

Out of the 40 Diurnal and 40 Nocturnal Presiden- :tiall Princes serving under Usiel here are 14 of each inserted in this adjoyned table together with a certain number of their Servients the use thereof shall be amply and orcifly declared all the latter end of the chapter. The Princes of this mansion are by nature Courteous, benevolent and obedient & usu- :ally doe appear willingly willingly and immediately up- :on call, except the undertaker be unlearned and unskilfull in this Art, and then they appear more slowly and remisse; And although they have many Servants yet I never see that they brought any with them (at least wise visibly) yet notwithstanding their Servants are to be made use of in this Art, because they being subattendant under their Princes, and the superior spirits of this mansion are bound to obey both them and the Calls and requests of the Invo- :cant according to their offices &c.

At what time soever therefore any of the Princes or other the subservient Spirits of this mansion ministring under Usiel are to be called upon, first observe & performe what in art is required, then to the N. West with a fixt intent say this Ejura- :tion parnothiel chameron briosy struhual brionear Caron sotrouthi agypia odiel chelorsy mear chadufy notiel ornych turbelsi paneras thorthay pean advesmo boma arnotiel Chelmodyn drusar loy sodiviel Carson, eltrae myor notiel mesraya Venea dubleavsy mavear melusyron chartulnear fabelmervsyn.

Then immediately will the Spirit called upon forthwith appear unto whom a secret mes- :sage may be committed together with the seale of the profound Mystery, and then they may be comissionated and dispatched on their errand without doubting any thing.

When the absent ply receiveth a Ltr, openeth it and seeth the seal of Usiel therein let him turne himselfe to the North-West, and seriously repeat the following Conjuration.

Usiel asoyr paremon creato madusyn savepy mavayr realdo chameron ikeo paneras thurmo pean elsoty fabelvusyn ilbras charson frymesto chelmodyn.

At which the Spirit sent will anon visibly appear unto him and will privately and hushily by word of mouth whisper the secret message sent by him, and bring another back. — The Office of the Spirits of this Hierarchy is to declare treasures hid- :in the earth and all such things as seem to induce and belong to the discovery and finde- :ing out of the same. And with all it is here to be understood that if the treasure found be great and belong to any Prince, then some spirit or other may be called out of the Order of four: And if it be our one then one may be called out of the Order of three. And if it be private and of little valew then one may be called of the Order of two, and if it be of very small account, then out of the order of one.

The use thereof in this Art of Steganographia (besides their private Offices) is thus: Suppose it be certainly known where some treasure lyeth hid in the earth or else- :where, and that I have no friend at hand whome I can entrust & induce to help me to bear it away, but that the most faythfullest friend I have is far absent, and yet I have a desire to reveale the business to him, and to none else, desiring his ayd & assistance therein, And I cannot without danger or fear of discovery commit the matter either to Ltr or to any other Messenger, then what I must thereby of necessity make use of in this Art &c. And then by observing those rules therein prescribed, without dispute the effects will prove successfull enough in all respects

And note that those two seals or characters of each order sett one against another all the top of the precedent Table serveth to secure or keep the hidden Treasure from any that by an accident all chance may have an Eye thereof and so attempt to take it privately away, ere my own designs or intents can be accomplished.

Chap: XII.

The 12th Mansion is scituate directly north and by west where ruleth and reseideth the great imperiall Prince whose seale is thus figured [sigil] He hath under his dominion 50 Diurnall and fifty Nocturnall Presidentiall Spirits, un- :der whom again are many ministring subservients, some whereof are inserted in the following Table, which are sufficient for any one that would practise in the ministry of this imperiall prince &c.

then Comissionate them, and send them away &c.

When he to whom the Lres are sent receaveth them and findeth the seal of the great Prince Malgaras therein affixed, let him first observe what in this Art is requisite, and hearing performed the same turne himselfe to the West & say the fol: Ijuration

Malgaras afro chameron asoby mesary throes Zameda Sogical paredon adve Caphoron onalyr tirno beosy. Chameron phorsy mellon tedrumarsy dumaso duise, casmiel althurny peson alpwoys fabelvrony shurno paralmo nador.

Then immediately will the Spirit that was sent visibly appear unto him and with faithfully with much privacy execute the secret message he was entrusted with.

The office of this Spirits is to declare the secrets & familiar knights of one friend to another, and in those things that is common to men in all extraporary affairs, as money, good pawned, lost or trafficked &c. And also in any other matter of humane Converce or Government.

Sigil: X.

The 10th Mansion is in 4th point of the Compass Scituate directly West & by North, wherein the mighty and powerfull Prince Malgaras beareth the supreme and great Sway, whose Seal is thus characterized [sigil] the hath under his Dominion 40 Diurnal and 40 Nocturnal Presidents, with an innumerable Company of subservients, out of which here are so many noted in the following table as is sufficient for any purpose appertaining to the mighty & Office of this Hierarchy, neither indeed is there any necessity to record any more &c.

For ye 1st 6 hours of ye day.		For the last of ye day.		For the 1st 6 hours of night		For the last of ye night.	
Mugael	40	Gudiel	400	Nachiel	40	Phuliel	400
Chaviel	40	Asphor	400	Osyiel	40	Cayros	400
Arfino	40	Emuel	400	Bulij	40	Narsiel	400
Ptiel	40	Sovisl	400	Moniel	40	Moziel	400
Maniel	40	Cabron	400	Pasiel	40	Arosziel	400
Suriel	40	Divisl	400	Garisl	40	Cusync	400
Carsiel	40	Abrisl	400	Sorisl	40	Uraniel	400
Fubisl	40	Danael	400	Darbory	40	Pelyar	400
Carba	40	Lomor	400	Panisl	40	Abasl	400
Merach	40	Cesael	400	Curfas	40	Merotk	400
Althor	40	Busiel	400	Alisl	40	Cadisl	400
Oniel	40	Sarfor	400	Maziel	40	Lobisl	400

Here are out of every Order of the Princes of Dorothiel 24 Diurnal & 24 Nocturnall Dukes together with the severall numbers of their subservients respectively, as they stand recorded in the precedent Table, the wch are sufficient for all occasions any way properly appertaining to their Offices. — Now the way of practiseing in this by the spirits of this mansion differeth from the rest, as shall be hereunder briefly declared.

It is therefore to be understood, yt there 24 hours in the day & in the night, and they are governed by the 7 planetts: The 12 hours of the day are from ☉ rising to ☉ setting: And ye 12 hours of the night are from Sun setting to Sun rising, as by the doctrine & Books of Astronomy is more fully set down, & amply to be understood, relation being thereunto had and observed. &c.

Whosoever therefore at any time hath an occasion or is minded to make use of al any time of the Presidentiall substitutes officiateing under Dorothiel, first Consider & seriously view the fore-going Table, the use whereof is briefly thus: The first four Spirits, as Michael Arfino & Ptiel governeth in the first 2 hours of the day, that is, the 2 first Planetary hours, beginning att the ☉ rising according to their equall or unequall proportions in length as the time or season of the year happeneth. The 2d four Spirits Maniel &c Ptiel governe in the 2d two planetary hours, & so Successively as they are placed in the Table &c.

And so likewise again Nachiel, Osyiel, Bulij, Moniel are to be called in the two first hours of the night, and so the rest following successively in their respective Order as aforesaid, so that now the maine observation herein is they, that whosoever will call upon any of the Spirits in this Mansion serving under Dorothiel must have regaard to the time or hour of the day or the night, and whether it be in the 1st 2d, 3d, 4th, fifth or 6th two hours thereof according to the planetary Regiments & Regulations, which being known, then may those 4 Spirits which are appropriated thereunto be called upon, or any one particularly of them, who are always plast in their Order, time & government, but not otherwise, for it is Contrary to their Natures &c.

The premisses Read & observed, & things of course also rightly performed as in this Art is requisite and ought of right to be, then to the West & by North point of ye Compasse then call upon one or more of the fower Spirits which are plast in their appr hours or houres, Saying the following Conjuration

Dorothiel cuji teor medylon Cosar pamersy chear janothym baony Camesy ulymeor peathan adial cadumyr venear thubra Cohagier imaslen Lodierno fabelvrigym.

Then immediately will the Spirits, or Spirit called upon appear willingly & readily obeying &c. unto wch any secret may be very securely Committed, & then send them away.

When the absent party receaveth the letter, openeth it & sooth the seal of Dorothiel therein affixed, let him first observe & performe what on his part or behalfe in this

Diurnal		Nocturnal	
Mahuc	30	Arach	30
Roviel	30	Maras	30
Fariel	30	Noguiel	30
Zeriel	30	Satwiel	30
Athiel	30	Amoyr	30
Vessur	30	Badiel	30
Azimel	30	Baros	30
Chasor	30	Eliel	30
Potiel	30	Earas	30
Alsuel	30	Rabiel	30
Aliel	30	Atriel	30
Espoel	30	Salvar	30

In this annexed Table is noated 12 Diurnal & 12 Nocturnal, ꝑsidentiall Spirits ruleing as Princes & ministring under Maseriel in the West and by South Mansion together with a certain number of their subservients, who are all very benevolent & faythfull in whatsoever is required of them according to their Offices not returning till all things yt was committed to their trust be fully & effectually ꝑformed to good likeing &c.

They come quietly without any noyse or clamours, and either come alone, & sometimes with many, at other times again with few, & att some other times without any attendent att att all even as they shall be desired neither terrifying nor affrighting the Invocant unless he be unskilfull in this Art ꝑsumeing to undertake what he understands not &c.

Now who so hath ~~att~~ any times an emergent occasion to send to a friend who is far remote in some other Countrey & would have the assistance of Maseriel and his ministring subservients to officiate to officiate for him in carrying or conceating a secret message to his absent friend, let him be carefull in observing what the Art requires, & direct his Actions and Countenance to the West and by South, & rehearse ye subsequent Injuraçon.

Maseriel bulan lamodyn charnoty Carmephyn jabrun carsfathroyn asulroy heresy Cadumyn huiel busan sovear; almos lycadusel ernoty panier jeslar care pheory bulan thorty parion Venio Fabelronthusy.

Things of Course being thus duly ꝑformed the Spirit that was called by name will forthwith visibly appear; Then Commission to him and send him forth &c.

When the absent ꝑty receaveth the letter openeth it & seeth the Seal of Maseriel therein affixed, let him first observe and ꝑforme what in this Art is requisite to be done, and then turne his Countenance to the West & by South and silently with devout Resolution rehearse the following Injuraçon.

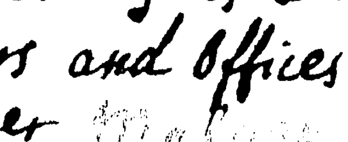
Maseriel onear camersyn, Cohodor messary lyrno balnaon greal, camedon odiel, pedarnoy nador janozavy chamyrin.

Which being done the spirit which was sent will immediately appear to him and will also secretly by word of mouth very seriously & privately conceale the secret Message as he was enjoyned, no body ꝑceaving, tho any one should be in in place.

The Office of these spirits is to declare and relate the secrets of humane Arts as Philosophy magick, Arithmetick &c And all such wonderfull mysticall & occult learning, as is rarely known amongst the sons of men.

Chap. IX.

The 9th Mansion is in that point of the Compass that is Scituate directly West the Supreme Spirit governing wherein, is the great and Potent Prince Malgaras

Malgaras, whose Seal is thus noted  He hath under him 30 Diurnall & 30 Nocturnall ministring Spirits, serving as Dukes who ꝑsent themselves upon call to the Invocant according to their Orders and Offices. And here are as many select Presidentiall Spirits or Dukes serving under Malgaras noated in this subjoyned Table as is sufficient, being altogether needless to insert any more.

Diurnall		Nocturnall	
Carmiel	30	Aroc	30
Meliel	30	Dobiel	30
Boras	30	Cubi	30
Agor	30	Libiel	30
Casiel	30	Raboc	30
Rabiel	30	Aspiel	30
Cabiel	30	Caron	30
Udiel	30	Zamor	30
Oriel	30	Amiel	30
Misiel	20	Aspor	20
Barfas	20	Deilas	20
Aroiz	10	Basiel	10

In this adjoyned Table is inscribed 12 of the Diurnall and 12 of the nocturnall Presidential Dukes and a certain number of their subservients officiating under Malgaras the Supreme and mighty Prince in the Mansion of the West. And here it is to be understood, that Aroiz & Basiel do allways come alone, and Misiel Barfas Aspor Deilas may be called by two and two according as they are placed in the table, and the rest may be called by 3 and 3. But Discretion and judgement is required in this point, that when one, two or 3 of the Spirits of this Hierarchy are called upon be carefull that there be no mistake, because the change of place is sometimes dangerouse. All these Spirits are by nature very benevolent & courteouse and are att all times obedient to the calls of the Invocant and readily fulfill his requests: And especialy the Diurnall Pꝛsidents because they are always accustomed to be Conversant amoungst men; but the nocturnall Spirits are not willingly frequent amoungst men (altho they are by nature very benevolent too) but doe much fly from & detest the light desiring to be hid in darkeness (as being most delighted therein) and for that cause they are wont most frequently to appear (when they are called by Conjuration) like Bats or rear-mice &c. and are slow by nature, wherefore they doe not usually appear immediately: But by perseverance and a Continued reiterating or oft repeating the Conjuration they are at length even urged and Constrained to shew themselves visibly forth & so by degrees are brought to submission & obedience, notwithstanding the ꝑceding difficulty.

Now when any thing is to be done by the ministry and assistance of the Spirituall Prince Malgaras, and those Spirits that officiate under him resideing in the mansion of the West; First observe and ꝑforme what in art is required, and then have recourse to the ꝑcedent Table makeing choice of such Spirits as are thought fitt to be imployed in the administration of affayrs according to their Orders and Offices as therein they are notated and distinctly sett down, by takeing one, 2 or 3 att a call being carefull not to mistake or change ye places for then all is but labour in vain and to no purpose: But things of Course being respectively observed and ꝑformed turne to the West, and say the following Conjuration

Malgaras ador chameso buliveriy mareso bodyr. Cadumir aviel casmyo tedy pleoryn viordi Eart ~~vesy~~ viorba, chameron vesy thuriel, ulnavy, bevesy mavo chasmyvonty naor ernyso, chony barmo calevodyn Barso thubra Sol.

And then after a little pawse those Spirits that are thus called by name according to the ꝑscript Rules (or rudiments) in this Art will visibly appear, very courteouse and affable

then

Chap: VII.

The 7th Manſion is ſcituated directly South-West, the ſupreme ſpirit regulating wherein is the great and puiſſant Prince Aſyriel, whose ſeale is thus decyphered [÷ —]. He hath under his dominion 20 Diurnal, & 20 Nocturnall Princes who likewiſe have under them again many familiars, and ſubſervient Attendants, all reſideing in this Manſion

Whoſoever would require the ayd and aſſiſtance of the Prince of this South-West manſion Aſyriel the great or any of his ſubstitutes, either by day or by night, this Rule ought to be obſerved, yt if Diurnall ſpirits are to be invocated, then muſt 2 of the Preſident Angells be called upon, because they are not accuſtomed to come alone nor unattended for they uſually come attended with 20 ſubſervitors waiteing on them. But if the Nocturnall Princes be invocated, then but one of those Preſidentiall Spirits need to be called upon who comes attended onely with 10 ſervants. But for as many as are uſefull, and fitt to be Known, and how each one is accuſtomarily attended is noated and sett down in this annexed Table, being needleſs to inſert any more, these being Sufficient.

+ Cusi=el

Diurnal			Nocturnal		
Astor	20	20	Amiel	20	20
Carga	20	20	Cusiel	20	20
Buniel	20	20	Marott	20	20
Rabas	20	20	Omiel	20	20
Archisat	20	00	Budar	10	00
Adriel	20	00	Aspiel	10	00
Cassiel	20	00	Faſsua	10	00
Malqueel	20	00	Hamas	10	00

Here is inſerted in this ſubjoyned Table 16 of the prial ſervitors with the number of their attendants officiating under the great Spirituall Prince Aſyriel all bearing rule in the South West manſion. They are all benevolent enough but yet notwithſtanding ſome=times proud and haughty too and have this Custome amoung them that when the Exorciſt ſpeaketh to them they ſend forth their ſervants and returne back them=ſelves alone, for they may not hear the Confeſſion: And when the Mr ceaseth Speaking to the Prince, then doe the ſervants ſeeme to be preſent.

And withall this Rule is to be carefully obſerved that when one or two Ruleing Spirits of this Manſion ſerving under Aſyriel are called upon by their names, the number of their ſervants ought also to be expreſſed, because they being proud, it wonder=fully pleaseth and delighteth them, for that they are ſayd to have authority over a multitude of Preſidentiall Spirits.

And that they may the better be diſcerned when they are preſent they are moſt Comonly wont to appear in a ſaffron or a Copper coloured Habitt, but their fa=miliars uſually appear in white Veſtures

Whoſoever would call upon or invocate of the ſpirits reſideing in this Manſion firſt obſerve, what in Art is requiſite, as aforeſayd, and then turning to the South-West let the following Conjuration be devoutly rehearſed. Vid: Ξ Ξ

2. Aſyriel oncar Camor Sarviel gamer Solhin janoz alnay bulumar pa=lorſon, irgiel lamedon, ludiel caparoſyn navy asparlon nadiel bulephor janos peſonty treſloty Camon ilyr, mearsu nosy thameroſyn

And anon the ſpirituall Prince with his ſervants will viſibly appear to him and faythfully by word of mouth will ſilently and gently deliver the ſecret Meſſage ſent by him to the Abſent, tho he be never in ſo far a Countrey, or att never ſo great a diſtance even with ſuch privacy that no other perſon (tho there ſhould be more in place) ſhall either hear, ſee, underſtand or in the leaſt diſcover, perceave or Suſpect any thing.

The Offices of theſe Spirits is to reveale & diſcloſe Secret matters & things of ſuperlatives, materiall and weighty Concernments &c. Not: Here endeth the 7th Chapt:

Not: Here is a miſtake in the Conjurations. for this wch now followeth ſhould have been firſt, where you ſee this marke Ξ Ξ before the other Conjuration,

1. Aſyriel aphorsy Lamodyn to Carmephyn Drubal aſutroy Sody baruchon, uſeſor paler[illegible]y thulnear asmeron chornem aduſyn coleny buſarthon Duys marphelitubra nasaron vsnear fabelronty.

After ſome ſeriouſe repetitions of this Conjuration they will immediately appear ready to receave Comands, and to performe what is to be required of them according to their Offices.

And it is here to be obſerved that no letter or ſecrett Meſſage is with ſafety to be comitted or entruſted to any of the inferior ſubſervients under the Princes of this Hie=rarchy, but to a Prince, because the ſuperior Spirits are moſt faythfull.

When the abſent party to whom the letter or ſecret Meſſage is ſent by the ſpirits of this Order, receaveth the ſayd letter, openeth it and ſeeth the ſeal of Aſyriel affixed thereunto, let him carefully obſerve & performe, what according to the preſcript Rules in this Art is requiſite, then keeping his Countenance turned to ye South-west lett him with Courage the conjuration above written wch beginneth thus, and ſo proceed to the end of this Chapt: by reaſon of the miſtake in the Conjuration.

Aſyriel onear Camor &c.

Chap. VIII

The eighth manſion is in that point of the Compaſs that is ſcituate directly West and by South, where reſideth and governeth the great Spirituall Prince Maſeriel, with an infinite number of Princes, Dukes and ſervants and whose ſeale is thus decyphered or noted [÷ ∾] He hath out of the former company appointed thirty Diurnall and thirty nocturnall miniſtring Spirits &c. But for as many as are needfull to be Known are inſerted in the enſuing table which are ſufficient, for any perſons practiſe ſoever, yt ~~wt~~ hath a mind to be Curiouſe in this Art, but beware that you duely & truly obſerve every Rule wch is preſcribed herein according to Art &c.

Now whereas wee see ye nocturnall spirits more in number then the Diurnall it is because the operation of this mansion is more frequently made in the night then in the day. And who so would make an experiment in this art by this powerfull prince Barmiel must call upon one of his princes (it matters not which) and he will imediably come with 20 Attendants; (for the Princes of this Mansion seldome come alone or with less number.) And herein observe this Caution, entrust not any secret to the subservient Spirits of this Order, for they are sometimes haughty, pertinacious and perverse; but to the Prince, for he is Courteous benevolent & faythfull &c.

Here shall notate ye force of the Dayes and choyce of them that are more ready & willing to obey upon occasion, being as many as wee Conceave either needfull or requisite &c.

Diurnall Pfident		Nocturnall Pfident	
Sochas	20	Barbis	20
Tigara	20	Marques	20
Chansi	20	Camill	20
Kemiel	20	Acreba	20
Acterar	20	Marchaiz	00
Barbill	20	Baabal	00
Carpiel	20	Gabir	00
Mansi	20	Aslib	00

Here is printed in this table 8 Diurnall & 8 nocturnall Pfidentiall minisfring spirits appertaining to the great Prince Barmiel, 16 whereof have 20 Subservients a piece attending them wch wee also they are wont to appear: The other 4 have no Servients but always come alone, and are very faythfull and dextrouse in their offices to doe all things that shall be enjoyned them. Whosoever therefore is inclined to prosecute any thing in this art by the minisfry or assistance of Barmiel the cheife Prince ruleing & residing in the mansion of the South or any of his attending Spirits ought first to observe and pforme wt is requisite in this Art to be done, and then direct his intentions and Countenance to the South, say the following Obstation.

Barmiel, Buras melo charnothiel malapor veno masphian albryon, chasmia pelvo morophon apluer chasmya noby mesfron abraco cassiel hoalno chorbem. ovear ascrea cralnoby carophon elesor bumely nesitan urmy tu faron.

When the Spirits are seen to appear then coucate to one of the most trusty of them (as is here Specifyed) but fond a lye by which you please it matters not.

When yt absent freind receaveth your lye, opens it and finds the Seal of Barmiel thereunto affixed and Knowing the Same, Let him first observe such directions as the Art requireth, then turne himselfe to the South and say this Obstation.

Barmiel any castleon archoi bulcsan eris, Casray maloar pesiaro duys x male goerno mesfrue greal cusere drelnoz, parle cufureti basriel afflymara= mesrua =pti neasto carnes erueo, damerosenchij anycarpodyn.

All which being duly observed & performed then imediately will the spirit entrusted with the secret reveal all things faythfully unto him without either yr hurt danger, or any notice to be taken by whomsoever should be accidentally present.

Cap: VI.

The 6th Mansion is in the South and by West, the Supreme prince possessing and governing is Gediel the great, whose Seal is thus decyphered [illegible] He hath under his dominions 20 Diurnal, & 20 Nocturnall Captaines, governing over many subservient Spirits.

whosoever

Whosoever will practise in this Art by the minisfry and assistance of this mighty Prince Gediel, and by his Substituted Pfidents, ought to invocate two of the Principalls subservient Dukes and their 20 Servants, without whom they avail not much. And as many of them as are needfull to be known or called upon to their offices, either Diurnally or Nocturnally with the number of their Servients, followeth.

Diurnal		Nocturnal	
Cosiel	20	Raciel	20
Naras	20	Sadiel	20
Sabas	20	Agra	20
Asaba	20	Anael	20
Ranbiel	20	Arvan	20
Mashiel	20	Cireca	20
Baniel	20	Aglo	20
		Ulriel	20

Here is nominated in this annexed table 8 Diurnall & 8 Nocturnall Spirituall Pfidents serving under Gediel the great Prince and governour in the South and by West Mansion, and with wch they always abide. Now altho this great Prince together with many of his Subservitors are oftentimes dangerous and violent in offring themselves not only invisibly but with horror and clamouring voyces to the amazement of the Invocant: yet those wch are here notated are very benevolent courteous & sincere and need not either be feared or doubted for they are faythfull and obedient, and are willingly ready to fulfill and pforme those Commands that shall be imposed upon them, therefore they may safely be entrusted with any secret Secrets coherent to their offices.

Who so would seek the aid and assistance of this Spirituall Princes & Potentate Gediel, and such of his Subsidiaries as inhabite in his Mansion upon any emergent business to an absent freind of her afar off, and cannot tell how to send or entrust anyone with a lye to him then let this art be made use of by calling to yt help and supply such of the benevolent Spirits of this Mansion as are here specifyed. To do which first observing to pforme wt in art is requisite then direct the Countenance & Course of affairs directly to the South and by West, and distinctly say the following Diuccon.

Gediel ajiel modebar mopiel, casmoyn, rochamuresnu proys nasaron akido cas= =mear vearsy maludym vslachain demosar otiel masdurym sodiriel mesray seor amarlum laveur pealo nehs tabetron.

Which being done and things of course observed the 2 Princes notified and called in be stent, obedient, obedient and affable and ready to fulfil whatsoever shall be requisited according to the Office and Order of the Mansion and its Princes.

When the absent party receaveth the letter sent and seeth the Seal of Gediel then & knoweth it, let him observe wt is to be done, and it behoveth him in this art to close, and then turne his Countenance to the South by West and say this subsequent Obstation.

x Gediel x aproyjs camor ely nos ryn divial palorsan, sermel, asparlon Chrispke Lame apro =is =don celiur cabosyn arsy thamerosyn.

Which being orderly performed, the Spirit sent will visibly appear to him and verbatim rehearse the secret Message, not any one perceaving, the pfident.

The Office of Gediel and these Spirits subordinate to him residing in this 6th Mansion Situate South by West is to declare all things that belongeth to the advancement of friends &c. certaine any eminent & future dangers, & more speedily to Princes for the defence of their cities, castles &c. and to publish all things yt are profitable to friends even against all enemies & adversaries whatsoever

that appertain unto him; First obſerve & pforme what is requiſite in this Art to be done (as is before taught) then direct ye ſeſſe and Invocations punctually South-East being ye reſidential Manſion of Camuel, & his ſpirituall ſubſervitors, & moderately ſay ye following Injuracon.

Camuel aperoys, melym mevomanial, casmoyn cralty busaco aeli lumar photirion theor besamys, aneal Cabelonyr thyamo vesonthy.

And note, Let this Rule be carefully all along obſerved both in the foregoing & ſucceeding chapters & Conjuracons in this Treatiſe that where the Pſidentiall ſpirits are notated or inſerted, be ſure lett ye name of that ſpirit wch is appointed to officiate, or be ye meſſenger, be expreſſed or inſerted next after the name of the ſpirit in the Conjuracon.

Wn you have ſeriouſly & ſilently ſayd the foregoing Injuracon & made as often repetions thereof as is neceſſary then will you ſee the ſpirits appe pſenting ymſelves ready & willing to fulfill yr deſires. Then Commiſſionate ye appointed ſpirit & emitt him who will immediately haſt away & faythfully pforme what he is enjoyned to &c.

Now if a returne or an anſwere of ye Meſſage be expected to be brought back from yr abſent freind by the ſame ſpirit you ſent to him & he ſhould not make ſuch expedition again as otherwiſe might be thought he wd doe, yet let not that in any wiſe begett any doubt or diſhearten you by reaſon of delay, but pſevere & attend for there is no queſtion to be made of their fidelity anſwerable to ye truſt repoſed in ym. And let all things be done ſilently wthout any noyſe or paſſionate diſturbances wtſoever.

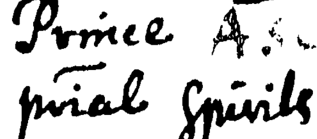
When he to wm the Meſſage is ſent, receaveth ye lre, openeth it, and therein ſeeth the Seal of Camuel and knoweth it, obſerving firſt wt is requiſite to be pformed in this Art, let him direct his Countenance to the South East point of the Compaſſe, & ſilently rehearſe the following Injuracon.

Camuel Busarcha, menaton enatiel, mevan Sayr abasremon, naculi pesarum nadru lasmon enoti chamabet usear lesponty abrulmy pen Sayr thubarym, gonayr asmon friacha rynon otry hamerson buccuxmy pedavellon.

Which wn he hath thus done the Spirit will immediately reveale the ſecret meſſage unto him & will faythfully bring back any meſſage from him, if it be deſired whereby you may as fully know yr freinds mind as he knows yrs.

The Office of Camuel & his attending ſervitours in his Orbicular Manſion is to declare the comeing, intention, condition, wayes & journeys of Meſſengers together with their Arrivall & returne. &c.

Chap: IV.

The fourth Spirit in Order ſucceſſively is the great & potent Prince Aseliel, whoſe Seale is thus noted [] and who reſideth in that manſion wch is directly South & by East. This potent Prince Aseliel hath under him 10 Diurnal & 20 Nocturnal Pſidents under wm are 30 prial ſpirits, and under theſe again are as many ſubſervients who are by Order emitted to their Offices wn they are in due manner called by ye Mr Artiſt: And under whom again are likewiſe a greate number of ſubſervient ſpirits who all Continually & gradually attend on the Prince of this Order.

Now

Now if you would either diurnally or nocturnally opate in this Art by the Prince of this Manſion & the ſpirits yt appertain to him it is needleſs to invocate any more then one or two, for it is ſufficient enough for any one or two purpoſes according to the tenour & proprty of their Offices: Some of the prial whereof or as many as are requiſite to know wee ſhall here notate together with the number of ye ſervitrs. &c.

Diurnal Pſidents		Nocturnall Pſidents	
Mariel	— 20	Asphiel	— 20
Charas	— 20	Curiel	20
Parniel	— 20	Chamos	20
Arahiel	— 20	Odiel	20
Cubiel	— 20	Melas	20
Aniel	— 20	Sariel	20
Asahel	— 20	Othiel	20
Arean	— 20	Bufar	20

Wee have in this annexed table notated 16 of the Prial Pſidents yt are under the powerfull Prince Aseliel, eight whereof governe in the day & eight in the night, & every of them hath 20 ſubted familiars whome they emitt to their Offices wnſoever it is required by any pficient in this Art. And know, that all theſe ſpirituall Preſidentiall Princes are very benevolent & Courteouſe, and with all readineſs & ſubmiſſion doe willingly pforme their Allegiance to the Mr att his inſtant requeſt & Comand: but all their ſubſtituted familiars are not ſo, but are oftentimes ſome wt obſtinate refractory & implacable (and eſpecially to ſuch who are but weake ſcioliſts & mean pficients in this Art. All which (as wee Sayd before) are ſufficient to doe what wee pleaſe for us; for wch purpoſe there are enough here notated. — Now whoſoever hath a mind to practiſe by the miniſtry & Office of this ſpirituall & great Prince Aseliel & his ſubſtituted Pſidents & ſervients muſt 1st Obſerve & performe wt this Art requireth, & turne his face directly to the South & by East point of the Compaſs, & with moderate earneſtneſs & fervency Invocate as followeth.

Aseliel aproysy melym, thulnear casmoyn, mavear burson, charny demorphaon, Theoma asmeryn diviel, casponti vearly basamis, erndti chava lorson.

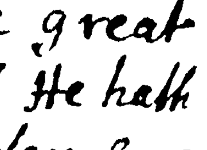
This being ſayd the ſpirits will appear in due Order ready & willing to obey then Commiſſionate wtſoever of them is appointed or that you ſhall make choyce of to be ye Meſſenger & ſo emitt him away to his Duty according to his Office who will infallibly forthwith pforme & fulfill his taſke. — Wn yr abſent freind receaveth ye lre & ſeeth the ſeal of Aseliel thereunto annexed & knoweth it, let him firſt Obſerve & fulfill wt in this Art is required & then direct his Countenance to the South & by East, & with an humble & earneſt intent read the following Conjuration

Aseliel murnea casmodym bularcha vadusyn aty belron diviel arsephonti Sipa normys orlevo cadon Venoti basramyn.

This Conteſtation being rehearſed as often as is requiſite & things of Courſe obſerved the ſpirituall meſſenger will viſibly appear & reveale his ſecret Meſſage.

The Office of theſe ſpirits is to declare thoſe things wch belong to the love of women & whatſoever elſe appertaineth thereunto &c.

Chap: V.

The fifth Manſion from the East is the South, whoſe great & potent Prince is the ſpirit Barmiel, whoſe ſeale is thus Charactered [] He hath under his dominion 10 Principal Dukes with their ſubſervients ruleing in the day, & 20 Ruleing in ye night together with their Attendants.

now

As for Example; A certain person is accused by his Prince to wch Some criminall offence is imputed, touching the detriment of his highnes (or any other such like matter) and the King desires to inflict Some suitable punishment on the offender altho he live at never so great a distance from him. now because the King is not willing to write to him wch he so suspects, and is minded to accuse, least (being so advised) he should either make his escape or unite the strength of his friends to him, and so make resistance; Wherefore the Prince forthwith writeth a Lre to his Deputy, in such a manner & forme, as he neither feareth nor careth either who reads, readeth or heareth it but conceals his mind or message Secretly by word of mouth (as aforesayd) to the Spirits whom he sendeth to his sayd deputy, to wch when they come (wch will be almost as soon as thought) they will faythfully declare the Prince's Secret: wherefore it is very requisite y^t both Prince & Deputy should be well instructed in this Art, where the Prince hath remote dominions, & Suspicious Subjects.

There is another Character & Sigillum that belongeth to the Spirit Padiel (which wee thought good to insert, though there be no great necessity &c.) which other Seal is thus [illegible] & Conjuration as followeth. * [illegible]

Padiel melion, parme, camiel busayr, ilnoma, venoga, pamelochyn.

Chap. III.

The third Spirit in Order is named Camuel, who ruleth as Prince in the South East Mansion, whose is thus characterizid [illegible] He hath 10 Diurnall, & 10 nocturnall P^sidents. The Diurnall Spirits Shunneth not the darkenes nor the nocturnall Spirits light: And when necessity requireth the one assisteth the other in the Comission of the wch The nature of this Spirituall Prince Camuel is very benevolent, and he is ready to emitt his Substitutes to him, who Shall practise in this Art after a due & regular forme: He hath but few ministers, but every of them is obedient, faythfull & good, & being called upon doe readily attend ye Master: And w^n they visibly appear the one is manifest in a beautifull habitt of a mixt Colour, & the other are accustomed to stand in a Lucid & Splendent forme: yet they usually appear onely in their Sensible effects & manifest not themselves but at the pleasure of the Invocant. And wee shall here mention so many of the Presidentiall Substitutes of Camuel, together with the number of their Subservients as will Suffice for our purpose and practise.

Diurnal P^sident		Nocturnal P^sidents	
Orpeniel	10	Afsiniel	100
Camyel	100	Calym	100
Budiel	10	Dobiel	100
Elcar	10	Nodar	10
Citgara	100	Phaniel	10
Pariel	10	Meras	100
Cariel	10	Azymo	10
Neriel	10	Tediel	00
Daniel	10	Oriel	00
Omyel	10	Tugaras	00

Wee have in this table the names of Some of ye Diurnall & of Some of ye nocturnall P^sidential Substitutes of Camuel wch ye number of 100 of so many Subservients as are properly attributed to each of y^m respectively And where there is nothing Sett over against Tediel, Moriel & Tugaros, it Signifyes y^t those Spirits have no attendance: All ye rest have so many Subservient Spirits officiating under ye P^sidents as the numbers Specifye wch are Sett against their names in the Table &c.

When you would practise or speak any thing by ye Office or ministry of Camuel, and have the assistance of those Spirits

If be by day or by night. And as in company they are friendly, flexible, obedient & peaceable; So when alone, they are frequently solitary, but w^n they come in multitudes, and are numerous even as it were numberless then they are Some^w boysterous, filling the Ayre with an unusuall & strange kind of humming noyse &c.

Now w^n any one is desirous to speak by these Spirits & to intimate by y^m the secrets of his mind to a trusty friend being absent and residing in Some remote pt, do thus:

Write upon the prepared paper what discourse you please, but note, insert not therein the proper secret that you intend to conceale to ye friend, for that must be delivered verbally to the Spirits as aforesayd, to prevent any discovery thereof, y^t may accidentally happen by the loss or carelesly throwing a Lre or paper aside, or otherwise, as many times such a casualty happeneth to one's prejudice) & in what method you please, & in what language you please (it being a matter wholy indifferent & no possible error) observing the same method as in the p^rcedent chapter is Specifyed &c. All which being done in due Order accordingly as the Art requireth, turne ~~not~~ your face towards y^e East & by South and say this following Conjuration.

Padiel aporsy mesarpon omevas peludyn malprexao. Condulsen ulearo thersephi bayl merphen, paroys gebuly maithomyon ilthear tamarson acri=mylon peatha casmy cherbiel, medony reabdo, casmi jacial mal arbitralo=mevn abry pathulmon theoma pathormyn.

Which being rehearsed as oft as is requisite you shall See one or two of these Spirits affably present themselves before you, ready & willing to obey you, unto whom you shall by word of mouth commit the Secrett message you intend to conceale to y^e friend, as aforesayd, and not by Lre; and that or those Spirits will faythfully & undoubtedly performe what they are enjoyned to, and will fully reveal ye secrett, & make known ye mind to ye friend, according to ye trust & affiance.

W^n your friend receiveth ye Lre openeth it, and Seeth the Seal of the greate Prince, [illegible] thereto annexed, let him turne himselfe to the East & by the South point of the Compass, and say the following Conjuration

Padiel ariel vanerhon chio tharson phymasto merphon ampriséu Ledabarym, elsophroy mesarpon ameorsy, panervn atile paithumgel the=aran utrul ut Solubito Cestonty las gomadyn tryamy mefarnothy.

Which Conjuration being by your absent friend truly & orderly rehearsed the Spirits Sent will p^resently very courteously appear unto him & will withall p^rfectly reveal y^e Secret without deceit or danger.

The Office of Padiel & his Subservient Spirits is to declare & publish Secret avisations for the Correction of malefactors for their imprisonement and punishment &c.

As for Example

When att any time there ſhould be an occaſion to ſend a Meſſage, or Comunicate any buſineſs of ſecreſy or any uncal importance to a Known freind that is far of or in ſome other Country att a great diſtance doe thus. Prepare ſome pure white paper, In the name of the father, and of the Son, and of the holy Ghost &c. And write therein wtſoever Sincere, evident, & plain narration you pleaſe, & in wt Language you pleaſe in ſuch method & forme as you need not fear or care who ſeeth it, heareth it, or Knoweth of it, or wt the ſubt thereof is, haveing regaurd to turne yr face towards the Eaſt being the Mansion, Qr, or point of the Compaſs in which Pamersiel and his ſubſervients reſide. And wn you have written what you thinke fitt, inſert or affix, the sigil, seal or character of Pamersiel in a red inſcription att the bottom of the tre, but write nothing of yr ſecret intentions in the tre, for that muſt be verbally coicated to the Spirit

Having finiſhed wt you intend and orderly obſerved wt you ought to be diligent of herein and being ready to diſpatch away ye meſſage turne yr face towards the Eaſt & with good Courage & Confidence ſay the following Conjuration.

Pamersiel oshurmy delmuson Thaffloyn peano charuſtea melany, ~ lyamnito cholchan, paroys, madyn, moerlay, bulre ✠ atloor don melcove ~ peloyn, ibutsyl meon mybroath alini driaco person. Chisolnay, lemon asosle mydar, icoriel pean thalmon, asophiel il notreon banyel ocrimos estevor naelma befrona thulaomor fronian beldodrayn bon otalmesgo mero fas olnathyn bosramoth.

Now after you have ſeverall times rehearſed the foreſd Conjuraon (as occaſion ſhall require) & the ſpirit ſhould not yet appear, it is convenient that you ceaſe & give over for that time leaſt by too much Compulſion prejudice chance to enſue. But if they do appr & preſent themſelves with any obedience unto you then Continue & perſevere in yr hitherto begun worke & deliver yr tre to the Meſſenger aſſigned for yt purpoſe, but deliver the ſecret wch you ſend to yr freind by word of mouth to the ſpirit, and now will they imediately offer themſelves with violence & clamouring voyces &c. But let not that in the leaſt trouble you.

They being now preſent before you are conſtrained to fulfill yr requeſts: Then very earneſtly urge and deſire them faythfully to performe the charge you have comitted to them & carefully to deliver the meſſage you ſend by them to yr freind, and to reveale the ſecret yt you verbally ſend to him privately & to no pſon elſe, nor before any one yt may probably att that time be in Company with him, but to him onely &c.

Then will they vaniſh & immediately flee away &c. and now if you pleaſe you may ceaſe action or further practiſe for that inſtant time except you will attend for a returne which may be done if your freind have any Knowledge in this Art &c.

When your freind to wm you ſent (who ought alſo to be ſkillfull in this Art) receaveth yr tres and ſeeth the ſeal of Pamersiel affixed thereto, & Knoweth it, let him turne his face towards the Eaſt and ſay the following Conjuration with a good Confidence & reſolution.

Lamerton ansyr bulon madriel traschon ebrasothea panthenon nabrulges ~ Camery itrasbier rubanthy nadres Calmosy ormenulan, ytulsy demy rabion ~ hamorphyn.

When yr entire and truſty freind (who ought alſo to be learned in this Arts as aforeſd) to wm you ſent, hath red this foregoing Conjuration towards the Eaſt &c. The ſpirit will imediately reveal the Secret privately as you ſent to him, verbally; the which ſecret was not convenient for you to comitt either to tre or Meſſenger, otherwiſe then by this Art. And ſo ſhall yr freind hereby fully underſtand yr mind &c.

And if it ſhould ſo happen that yr freind be in any Company att yt moment of time wn yr tres and meſſage cometh to him by the ſpirit you ſent, the ſpirit will be inviſible to all in the place except himſelfe, and will give the tre privately to him then lett him take leave to depart the Company for a little time & in his repoſe let him obſerve and performe what is aboveſayd. But if it ſhould ſo happen yt his ingagemts in yt moment cannot permitt him opportunity or liberty to depart the place & company let him turne himſelfe to the Eaſt & with a low voyce ſay the aforeſayd Conjuration, and the ſpirit will imediately reveal the ſecret Meſſage you ſayd verbally to him in his ear privately & not one in the Company perceiving &c.

Bayly

The Secrets of this Chapter may be ſent to a cheife ſteward or Bayliff or any ſuch like Kind of things according as occaſion in ſuch caſes ſhall require. The Office of theſe ſpirits is likewiſe to bewray deceitfull Truſtees &c.

Nota: It behoveth the Operator to be very prudently diligent & exquiſite in the practiſe of this chapter by reaſon of the inplacability thereof, for it is the moſt difficult in this Art.

Now underſtand that by the Exemplification of this ch: as it is here ſett down the ſucceeding method is facile enough even to the meaneſt Capacity without further Inſtruction.

Chap: II.

The next Spirit in Order is called Padiel, who governeth in that manſion, quarter or point of the Compaſse that lyeth directly Eaſt & by South, whoſe ſeal is thus [ ] He hath under him 10000 Diurnal & 200000 Nocturnall miniſters, and many other ſervients whoſe number is uncertain.

The Diurnall Preſidentiall Spirits have authority over all operations that are made in the day and are very freindly, & doe readily, willingly, & joyfully obey the Mr, and if they are called att a fitt & convenient time do imediately come without delay, and the ſecret that you ſhall comitt unto their charge they will faythfully deliver & reveale to yr freind, & to no one elſe.

Theſe do lead forth the Nocturnall Spirits unto obſcure places of darkneſs who all ſhun the daylight except one, who is the Meſſenger to the Preſidentiall Spirits. They are all very Courteouſe and benevolent & not att all Offenſive, hurtfull or prejudiciall to the Mr (unleſs he be malitiouſe, incredulouſe, unſkilfull, and not att all dignifyed, and then perchance to ſuch they may prove noxiouſe)

It is not requiſite to call them altogether att one time becauſe few may ſuffice, & ſometimes one ſpirit is enough to fulfill the requeſts of ye Operator, whether

it be

Whatsoever that may tend to the Circumvention of my [illegible]
Or at all in the Least Destructive to my hopes and Expectations: Move
therefore, prepare yee & Come away, Shew thy Selfe, and make no longer
tarrying or Delay, and Doe for me as for the Servant of the Highest

and if { [illegible]mon — / [illegible]aymon } King of the { west / north / South } be invocated, bid him Send { mirag / or Baal / merag / marag

Now by Changing the names of the Spirits, and the Angle from whence they are Called upon, Respect being had to the other three, as is Exemplified in the Regall Spirit Or[illegible], whose Invocation in this last Experiment of Mr Hockma, may serve also for those that are just next foregoing, and to be placed before the Invocation of the Spirituall messenger Etomel, and that of Paymon to goe before the Constraint of Alphasis, and the Invocation of Amaymon, to precede the Call of [illegible] so that altering each name in every Severall and Respective Invocation, and observing the Severall Angle, or Quarter, East, west, north, & South, & so Invocating according to art, you Can vary Err or Doe amiss &c:

There are other names, by which these four Regall Spirits are Known & have be Invocated, & been brought to familliarity & Verball Comunity by the L: C: E of Sa

Oriens — / Paimon — / Egyn — / Amaymon — } King of the { East / West / North / South } alias { Orios — / Payrim — / Egym — / Mayrary — } by the Hebrews they are Called { Sam / Aze / Aze / Mah

fi

Trithemius Redivivus

The First part, And the First Chapter.

The Key and operation whereof is held from the Principal Spirit Pamersiel, Anoyr, Madriel, by the ministry Ebra-Sothran, Abrulges, Ehrasbiel, And Nadres, Ormenu, Ituldes, Rablion, Hamorphiel. Let a Comission be sent to those with the Exorcisme of them all.

The first and Principall Spirit is Pamersiel, who ruleth in the East, & whose Seal is thus [7.] He hath 1000 Spirits under him who are Presidents of ye day, who possesse ~~the~~ a large dominion, & hath power & autority to chase away the Spirits of darkenesse or of the night. Under these are 10000 subjected Spirits, who are presidents of the night, who are always Conversant in darkenesse & never come unto the sight, except by the Comand of there Princes unto whom they are continually Subt and Submissive. Under these again are many ministers & subservients having ample Authority, who issue forth in certain numbers all the Comand of their princes (yt is to say) as many of them for number as shall be called from ye second or third Order, for produceing the greatest effects; So many Servants & Keepers shall come with them to their great prince Pamersiel; There are againe under these, others, who serve as Messengers & porters, whose number is unknowne; who being oftimes mixt with ye other Spirits come also with them &c.

The opeon by this Spirit Pamersiel and his presidents & subts is somewhat difficult and a little dangerouse for they are proud & rebelliouse & willingly obey no one, unlesse they be very expt in this Art, and if they be too much urgent they frequently offend the Operator with variouse Elusions. There are also beside these many other aereall Spirits, who are unfaythfull and refractory, unless they be very powerfully & strongly forced & constrained &c.

The Secrets which are comitted to these they oftimes unfaythfully declare to others for wn they have been sent with lres they flew away to him whom they were sent to, violently & disorderly rushing in filling the Ayre with boysterouse noyse by reason of yer furiouse hastiness.

It is not neary therefore to compell ym or to require the ministry of them wth much pains, labour, trouble, or Constraints because of yr turbalency and infidelity yet notwithstanding there are many of ym that have been found very benevolent & on the Contrary do very readily & obediently offer themselves & doth faythfully fulfill the desires of the Operator.

Now although wee have briefly & fully explained the use of this treatise in the foregoing Isogoge annexed and appertaining hereunto, yet wee shall give some exple in this chapter of ye manner and forme of proceeding.

The Practice that Mr Hochmaik: — made use of, by these above named
four Kings, Oriens, Paymon, Egyn and Amaymon, is as followeth x x
First, the four Kings, and their Particular Presidentiall Councellors, were dist
-ctly Called upon from there severall & Respective Ordrs or mansions, to send
such a spirit as was Nominated &c. to Effect & fullfill all such proposalls, as
should be demanded, all which is thus ———

O thou great & potent spirit Oriens, King of the East, & bearing Rule & Coman
In the East Region of the Aier, I adjure, call upon & Constrain, and most powerfully
and Earnestly Urge you, by & in, and through the Vertue power & might of these Effi
-cious & binding names, Tetragramaton, Jehovah, Adonay, Agla, El, Sabaoth, Elohi
Even the Allmighty, Immense Incomprehensible & Everliving God, the omnipote
Creator of heaven & Earth, & in & through the names of our Lord & Savior Jesu
Christ, Messias, Sother, Emanuel the onely Begotten Son of God the father, born of
the Virgin mary, the High King & Lord of all the world, whose name all the Cele
-tiall Angels honour & obey, and before whom all the holy Company and Quire
of heaven Incessantly sing O mappa la man, Halleluyah and at whose
Divine & inestimable name, all Knees on Earth doe homage and bow, and al
the Aieriall terrestiall and Infernall spirits doe fear & tremble, And now
by all aforesaid I doe now again powerfull adjure, call upon, constrain & most
Earnestly urge you, you great & mighty spirit Oriens, King of the East Quadr
of the Aier, in and through the most Effectuall glorious sacred & puissant nam
of him who saith & it is done, that now Immediatly without farther tarrying or dela
1 you doe send or Cause to be sent forth unto me the spirit, Marage or any othe
from your Ordrs, and to appear visibly plainly, peaceably, affably in all serenity and humi
here apparently to my sight and view, and positively effectually, faithfully, and fully
to serve me and to Resolve me in such Queries & Interrogatories, as I shall ask requ

Require & Demand of him, & to fullfill my Requests, and doe my Commandement in all things,
according to his Office, wherein he may or can as I shall desire of him, & yt without any delayance
guile, deceit or other illusions whatsoever, that may in any wise hinder, oppose, obstruct or
destroy our Expectations And I doe againe Earnestly Importune, adjure, Urge and Constrain
ye powerfull & Regall spirit Oriens, to send forthwith immediatly, and now at this present
unto me and to appear plainely & visible before me, ye spirit Marage, or some other from
Ordrs or mansione, in all mildness peace & friendlyness, without any hurt, disturbance, or any other
Evill whatsoever, Either to me, or the place wherein I am, or any other place, person or Creature
whatsoever, but that Quietly Curteously & obediently to serve me & fullfill my desires, & do
my Commandement in all things wherein he may &c: — All which I Earnestly Urge & Con
straine thee, O thou Royall and potent spirit Oriens: to doe for me in: N: P: F: SS:
Lett this Constraint be altered three times, then proceed to the following Exorcism,
and say that seven or nine times, then goe again to that above, where observe me, two
or three hours, or as occasion shall Require &c: ——: O thou spirit Marage, I adjure, call upon,
bind Constrain, and Command thee by the Authority & dignity of thy prince & head of thy
Hierarchy unto whom thou owest honour & obedience, & by the truest and most Es
-peciall names of your master, Commanding the Ordrs and mansion wherein you Inhabite
Reside I doe adjure, Comand, constraine & Earnestly urge thee, O thou spirit Marage
to appear, and show thy selfe visibly and affably in all serenity & meekness here
before me, in a fair & decent forme, and in no wise turbulent, hurtfull or terrible
unto me, or the place wherein I am, or to any other place or Creature whatsoever, or wheresoever
But Come ye peaceably, & in all humility, & show thy selfe plainly & visibly here ~~be~~
before me, to my full view & Eye sight speaking plainly, & to be understood, giving
me faitfull & ~~true~~ true answers to all my Demands, and readily doing my Comand
-ment, and full filling my Requests, in all such matters & things whatsoever
According to your office, wherein you may or Can, without any Illusion, or other
fraudulent delayance whatsoever,

O ye spirit, Belfarto or Belfirit, who art the messenger of the King of the East,
I exorcize, adjure, bind, Comand and Constraine thee, in and through ye nam
of our allmighty and Heavenly God, Creator of heaven & Earth, & of his onely
begotten Son Jesus Christ, born of the Virgin mary, the Redeemer of ye
World, & our onely Mediator & advocate wth the Father, of all power mercy
& goodness, in whose name all the Quire of Celestiall Angells Rejoyce, befo
Whom they incessantly sing, O mappa la man Hallelujah, and at whose
name all knees upon Earth doe bow, and all the Ayeriall Terrestiall and
Infernall Host of spirits doe fear & tremble, wherefore I doe again adjur
bind, comand & Constraine you, O you spirit Belferto, or Belfirit, and I also
potently and powerfully urge & enforce you, in the name, and by the Dignity and
Authority of your prince Oriens, and the head of ye Hierarchy & orders, that now
presently, and wthout tarrying or delay that you enforse the same Spirit, which is
Called Temel, to appear Visibly, affably and peaceably here before me, and no ways
turbulent hurtfull or terrible to me, or any other Creature, and that he may
faithfully, humbly, obediently, readily and willingly doe my Comandement and
fullfill my Desires in all things/ according to his office, wherein he may or C
wthout any lett, hinderance, ~~tarrying~~ tarrying, delay, illusion fraud, or any other Cr
deits or Devices whatsoever, that may oppose, obstruct or deceive me in my
present & future Expectations; all which I Constraine and Comand the
O thou Spirit Belfarto, or Belfirit in & through ~~in & through~~ the mighty
& binding name Tetragramaton, Jehovah, &c: Amaymon is a King of the South
He is great & mighty, and appeareth in the Similitude of an old man, wth a great Bear
His hair like to hors hair, & hath a bright Crown on his head, and Rideth on a fier
Lion, usualy roring at the first appearance; and shaking a Rod in his hand, his
ministering Spirits going before him, wth all maner of musicall Instruments, a
wth him Cometh other three Kings, who are Emlon, Jearbedaton, and Maditon, bei
messengers to the King of the South, he cometh wth a great Company and

And very obscurely &c: He giveth a true Answer to all Demands, & maketh a man wonderfull
Cunning and expert, in all Learning, Philosophy &, Ars Notoria, he giveth the best aquaintance
wth nobility, & Confirmeth the Doings thereof/ as Dignity, promotion, &c: he may be detained
ne hour &c: and butt no Longer &c: And when you goe to act by this spirit Amaymon, Direct your
Selfe & Countenance to the South, first Invocating & Constraining the spirit Emlon, after
the same maner as is before Explained, in the Constraint of the Spirituall messengers
of the East, under Oriens/ (Viz) Temel and Belferto, using the same Invocations, only alter=
ing the spirits names, and then Adjuring the other Spirits, Jearbidaton and Maditon,
as before ———

mon is King of the west, he appeareth att first somewhat terrible, & speaketh wth a
Hoarse Voyce, butt being Constrained by a Divine Power, he then taketh the form of a
Souldier, and when he Cometh to the presence of the Invocant, is oft times apt to Cavill
& make variance, He Rideth upon a dromedary or a Camell, which is Crowned wth a
bright Crown, & hath the Countenance of a woman, & before goeth a Band of ministering
Spirits, wth all kind of musickall Instruments, And when he appeareth, Let the Invocant
rst a paper to him, wherein is Inscribed, yt he shall speake plainly & distinctly, so yt ye
master may Understand wt he saith, And wth him Cometh five other principall or Regall
pirits, who ar Belferth the messenger to the King of the West, and Beliall a King, And
Banson a King, and Rombalence or, Romblane and Alphasis, they may appear from ye
hour to the 12th &c: It is also here to be observed, that the spirit Alphasis, is first to be
alled upon, and Constrained by Invocation, as is to be under stood before in the first
[illegible], ~~and then~~, and then afterwards the Regall spirits Belial, Banson, Romb
Example of
[illegible] lane, according to the spirit Belf[illegible] before Recited. —
n is King of the North, he appeareth in the Likeness of a man, his face very
fair and Clear, his nostrills very Sharp like a sword.

Lucifer is a great spirit, and may not be Invocated nor Called from his Ordr, yet by hi
as by [illegible] — other spirits may be adjured and bound, for all spirits yt are
by nature Evill, or at least more maligne then usually many Ayeriall & Terrestial
N3 powers are, wch are treated of before, & see wth a kind of majesty, Worship & obey him: for
this Reason he may not be called upon, except to Constrain other Subservient Spirits
to fulfill the Comands & Requests of the Invocant in any Reasonable thing: —

The next is Belzebub who is a great prince, and it is said that before the fall, he was of
the ordr of Cherubins) and 1000000 spirits see minister unto him, he appeareth very
Beautifull, & giveth to them yt call him Gold & Silver and maketh them Expert in
Science, he appeareth well for halfe an hour: & giveth to each Demand a true
Answer, He giveth a servant or Familiar, wch will be faithfull & obedient during an
Life, whoso Calleth him must have Fumes of Amber, Lignum Aloes mastick &c: & invocate
towards the East, in Verbis Conceptis wherein he must be importunately and Earn
Urged, to doe his office, who then at Length will obey

The third Spirit is called Sathan who was before his fall of the order of Churubins & i
said that because he fell not of his owne will, therefore he abideth Obscurely in the Ayer
and so is called the prince of the Ayer, under whome are four Princes or Kings, bearing
Rule in the Ayer, & have power given & permitted them, to coruscate and Disturbe the Ayer,
whereby many Mischiefs befall the earth, doing great hurt, and it was this spirit yt
tempted our four fathers in the Wilderness to Disobedience.

The four Kings of the Ayer Ruling under Sathan, together with their Councellors & messeng
are named as followeth, under whom again are numberless of Subservients.

King of the	is
East	Oriens
West	Paymon
North	Egyn
South	Amamon

whose Presidentiall Councellors are: Neophyn, Barbas, Sebarbas, Alilgon. Gordonizer, Tamc, Vassago, Othey, Um, Anaboth, Alech, Berith, Mala.

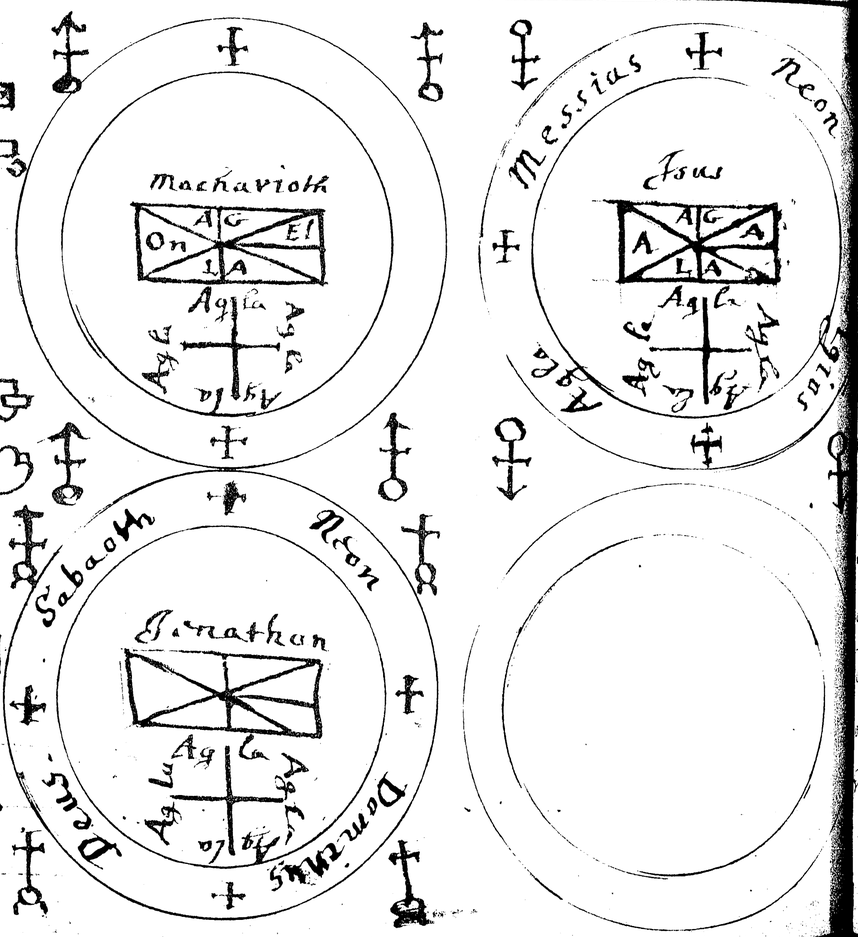
Messengers are: Baal, Temel, Belfarto, (or Belferit) Balferth, Belial, Bawson, Rembuence or Ramblane, Alphasis. Poulin, Ocarbidaton, Madicon.

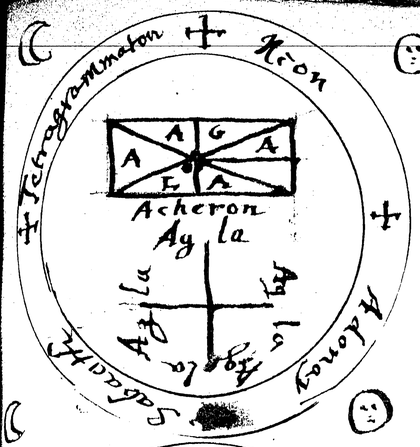
[illegible] King of the East, appeareth with an hundred & two hundred Legions, having
a fair effeminate Countenance, & a goodly Crown upon his head, riding upon an
Eliphant, having trumpets, Shalms & much Minstrelsy of divers Instrumen
going before him, & when he is called he cometh wth other great Kings

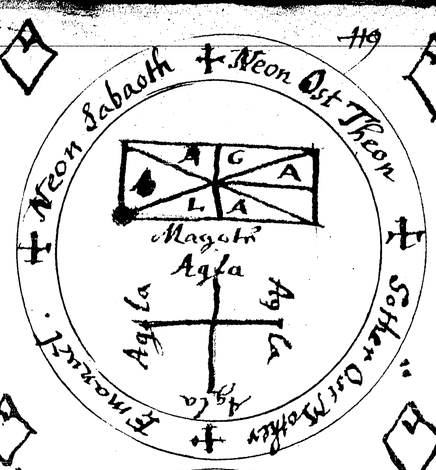
Kings; but if he be called alone, then he appeareth in the very likeness of a Royall Horse;
He telleth the truth of all things present, past & to Come, giveth mony, teacheth Sciences,
Consecrateth Books, and willingly giveth answers to all Demands & Questions, He knoweth
all Experiments, and hath power to teach them, There is a King under Oriens, whose name
is Baal, whose office is to teach all maner of Sciences, and maketh a man to goe
Invisible, & hath under him 250 Legions, Who so acteth by this Royall Spirit Oriens, must direct his
Countenance & actions towards the East, and at first Constraine the spirit Temel, who is
messenger of the East as followeth — first invocating for the aid and Assistance of
Oriens, &c: of which Invocation an Example hereafter followeth in the practice of Hochma

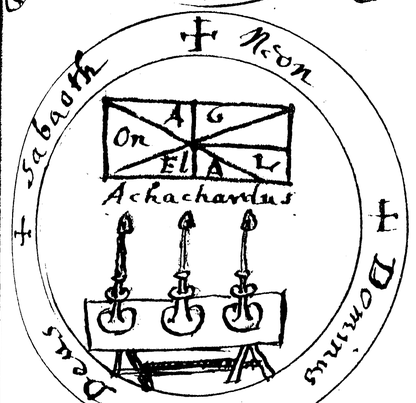
Thou Spirit who art called Temel, Messenger of the East, I adjure, call upon, binde, comand
nd Constrain thee, by the power, Dignity & authority of ye Great and Royall Prince Oriens,
he supream Head of ye Hierarchy, I adjure, Comand, constraine & in the name, & by ye
upremacy of ye Orders, I powerfully & Earnestly Urge thee, o thou spirit Temel Messenger
f the East, to appear & show thy selfe Visible, affable, and in all mildness & serenity
ere before us, & in no wise turbulent, hurtfull or terrible unto us, or any other Creature
tsoever, upon the earth, but come ye peaceably, Quietly & in all plainness & humility,
give me true & faithfull Answers and Resolves, readily and willingly, of my
emands & Desires, ardently fullfilling my Request, in all things, according to
r Orders & office, without Delay, fraud, illusion or other Deceitfull Crafts or impeditions
hatsoever, that may in any wise hinder, oppose or obstruct my Expectations in the Least,
ere therefore &c

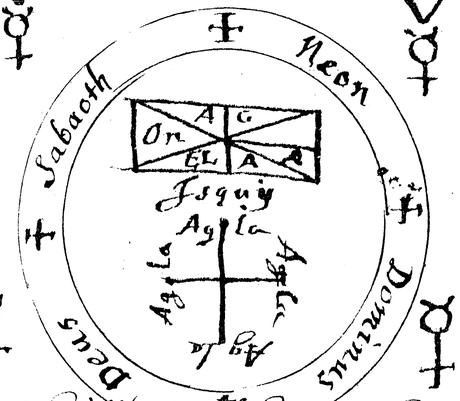
his Conjuration being Repeated nine times, and if he appeareth not, then proceed
the Conjuration following, & Rehearse it severall times, and herein Act wth Care &
der, by returning again, to that above, & then again to this below, according to
iscretion. —











The Names of severall Spirits, both with, and without their Characters.

Cutchtpello
Herp
Agimma
Ysbiloth
Mulpotdar
Symnolsis
Noddurding
Solizgel
Alnuit
Caldrunal
Fumalr
Sirsir
Sichore
Sursinal
Clidrage
litta
Uldir
rsor
Rdnuaeb

Of the Seaven Regall Spirits with their Familiars, nam as followeth

Machariothe: Rx —
Ysus: Rx —
Gerathon Rx —
Acheron Rx —
Magoth Rx —
Acnachardus - Rx —
Ysquy Rx —

These Familiars are

Arumbel, —
Thornor —
Samna —
Ydzra —
Gonzellados
Aleritr Gasos
Garon —
Sydel, Tysgel
Lusor Rymor
Eorny Adyn

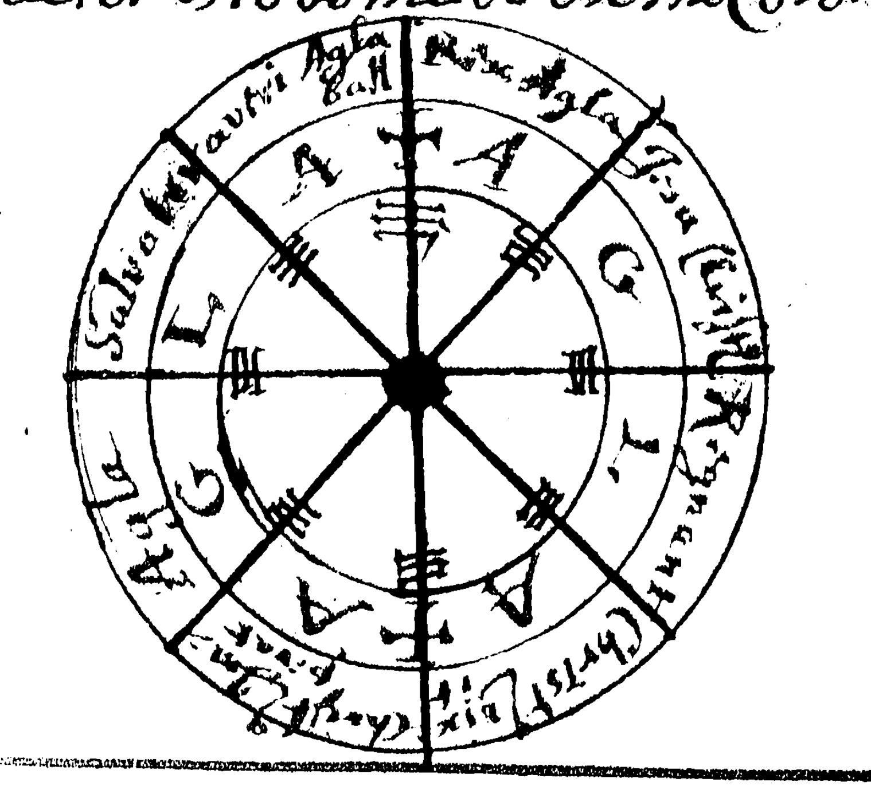
Squatu
Gozine
Ysfa, Gor
Ghyrt
Mylon
Tymor
Gryel

These following serveth the Invocant to stand in, when he calleth any of the aforesaid Kings - &c:

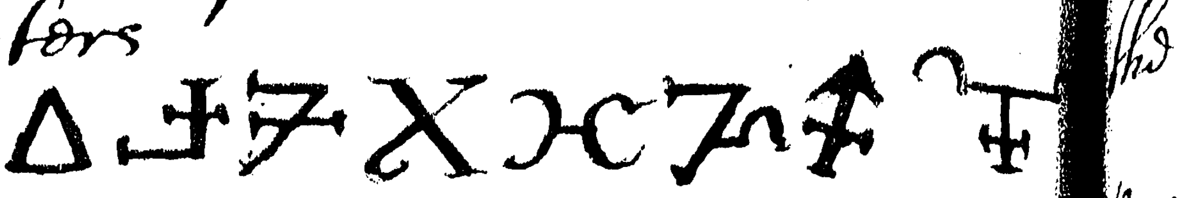
There are many Spirits, that are said to be of nature Evill, & not onely Envious & Enymies to man & his felicity, but adveres to all goodness wtsoever: and yet have been by magicians (of former times) Living in Remote & far Countryes from us in England, and these parts) brought to a Comunication and a kind of familiarity wth them, whereby there offices & natures have been Discovered: but it hath not been Comon among men Especially the meanest Capacityes, & therefore not att all practiced, neither is it fit to be practiced by any sober philosopher, unless to satisfie his Curiosity, because of their Turbulence, But yett they are many times called upon, to bind & constrain other Spirits, to doe there offices, which is not at all offensive hurtfull or obnoxious, therefore they may be Invocated in such cases &c: wee shall mention some wt thereof, because of Discerning the Difference thereof, & therein let the magick Philosopher use his Discretion &c: There are three spirits called Devils, or infernall spirits, whose names are mentioned in holy writ, namely Lucifer, Beelzebub, & Sathan, therefore as they stand recorded in the Sacred Scriptures, we shall hint at something of them, & no more

The Spirit Sonoryan may be Invocated & called upon, As either of the foregoing Spirits Vassago Agares or Bleth, being Exemplary alike, onely Changing the nam In the Invocation, some use Oyl in the Glass in stead of water, for so dede Cardi Richlieu, who this Spirit Sonoryan was very familiar, frequent & Conversant withall &c:

This Character is to be made on the Cover of the Glass.



Of the Spirit Mamon & his Chara :ters



Let these Characters be written in the right hand wth the blood of a Lapwing, or of a black Cat, & when ye Spirit is Invocated or called up the Hand must be held up, so yt may see them;

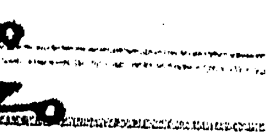
This spirit, together with those that follow, may be Invocated and called up As the foregoing Spirits Vassago and Agares are, the same method being Observed, onely the Characters and names are Altered in the Call or invocat And the practicall part of the Experiment

Of the Spirit Seere His  Character nature & Office &c:

This Spirit Seere is under the King of the East, He goes & comes & brings all things to Suddaine and Expeditious effects, He can Carry & recarry & pa over the whole world, in a moment, yea in the twinkling of an Eye, He makes true Relation of all Sorts of Thefts, & of treasure trove, & Sheweth true Relations of many other things. He is by nature indiffe good, mild courteous and affable, & willingly performes wtsoever is Desired of him &c:

Of the Spirit Asmodiah his Character 

This Spirit Sheweth all things that are in the Earth and Water, & all things that appertaine to Love & marriage: and what shall befall those that be newly married, and there friends, Kindred or Allyan And of there agreement or Disagreement, & how fate will smile or frown upon them, he can also Discover theives & theft, Treasure Trove, & many other notable Occult things x

Of the Spirit Pantalion His Character 

He sheweth all arts and Sciences, & maketh one Expert therein, he can declare & reveal the secret Councills of any one, he changeth the minds & thoughts of men & women, he can Stir up Love, and shew by Vision the similitude of any one, be they att never so great a Distance, in any part of the world &c:

Of the Spirit Andromalius His Character 

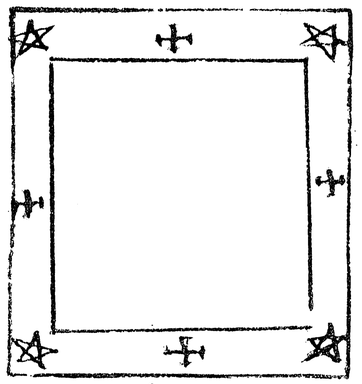
He can bring back theives wth the Goods they have Stolen, He discovereth all Manner of Wickedness, & all manner of Secret, Clandestine, underhand dealings, Plots, Contrivances and all deceiptfull designes, Combinations, Consultations or other Treachery whatsoever, tending to the Ensnaring, Detriment, Loss or Distruction of one, & punisheth all manner of Lewd, theivish, deceitfull, ungodly persons &c: He faithfully declareth the Verity of Treasure trove.

Of the Spirit Sondenna alitor Sondenna

This Spirit was the Servant and familiar To Mr E: K: He appeareth In many formes, & then at Length in a triangle of fire: butt being Constrained to the Circle, he att Last taketh to the similitude (as it were) of a great Gyant, and will declare before, for a month to come, wt spirits bee Orderly Ranged, wch by name being called, will doe their offices, &c: this, is worthy the Consideration & practice. Anno: 1580

Those two Spirits Masorion and Hermeloe were the Servants And familiars of ye L. C. E. of S. 1607

Then towards the West observe to doe as before in the East and North, & presently will a third apparition appear, like as a goodly Knight on horsback with a Goss-hawke also on his fist more fair and beutifull then the two former, Crowned with a Diadem of Gold, who will say thus unto yee, or much like to it, Lo I am here, and weary for Labor all [illegible] here for tell me what thou wouldest I should doe for thee? And this Knight yee may faithfully trust, and desire of him what yo^u will, he will truely fullfill yor Requests, which yee ought to have in readiness fairly written &c: Then will he say even as soone as he hath said the former words, thus to yo^u: Will you have my fellowship? Butt yo^u shall deny It, and answer him saying No yo^u will not, butt propose yor desires and demands to him, what it is yo^u would have him doe for yo^u, and turn yor Countenance or face towards the South, and so leave him then shall he pass away from yee, and so give over, and cease Action, & goe yee w the next morning goe again to the same place, and there yo^u shall find all yee Requ fullfilled, and yor expectations answered, for which give thanks & depart



Hic, est Quadra-Circulus Experimentj

This ought to be written with the bloode of the Lapwing upon ~~faire~~ a faire Calves Skin parchment, neatly & evenly fastned together, & so made one Square entire thing, & so kept for practice

Of the Spirit Bleth, who is mostly called upon and appeareth in a glass of water

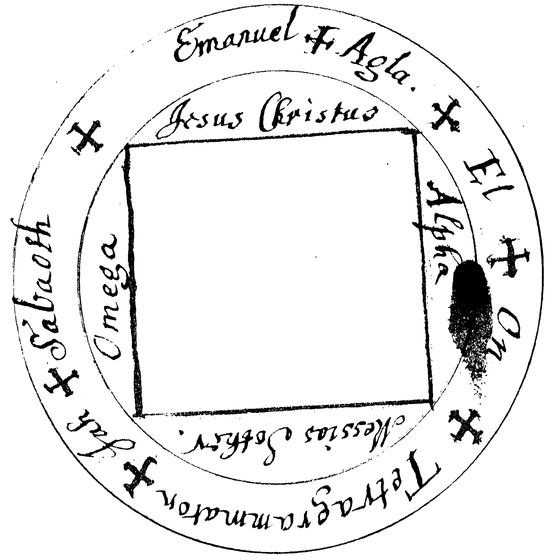
Have a glass made of pure white mettle pretty thick, made in the form of a Urinall, and make a cover thereto of Virgin Wax or parchment with the Charac made thereon as hereafter followeth, then fill the glass a little above halfe full water, and sett it upon the table of practice, or other Convenient place, whe It may stand very sure and steady, from shaking or jogging & let It stand yor left hand and set the Cover thereof by it on the right hand &c: Let the or place on which the Glass and Its Cover standeth be covered with a linnen Clo very white: and so when all things are decently set in order Invocate as followeth:

I adjure & call upon comand and constrain thee O thou Spirit which art called Bleth: in & through the name of the father & of the Son & of the holy Ghost, Three persons in trinity, & one God in Unity, & by the incomprehensible name, of the most High and Omnipotent Creator of Heaven & Earth, Tetragramaton, Jehovah, I powerfully and earnestly Urge and Constraine thee O thou spirit **Bleth** and I call upon & comand thee to appear visibly & affably Unto me in this Glass of water, set here before me, as a fit and appointed Receptacle to entertaine yo^u And I doe againe adjure Call upon, bind, comand and Constrain ~~thee~~ O thou Spirit Bleth, by the vertue and might of those great & powerfull names, By which, wise Solomon bound spirits, and shut them up Elbrach, Ebanher, Goth, Joth, Agla, Othie, Venoch, nabrat, to appear & shew thy selfe, fairly & fully and plainly Visible unto me, In that Glass of water here before me, which I have set to Receive yo^u in And to Resolve & openly & manifestly to shew me, the Truth Verity & certanty of all such matters & things, as I shall demand & Request of yo^u, without any fraud guile dissimulation, or other crafty or deceitfull Illusion whatsoever, wherefore I now call upon & Constrain thee hereby, O thou spirit **Bleth** in and through these High & potent names of our Lord & Savior Jesus Christ, Messias, Sother, Emanuel, Alpha & omega, more appear & shew thy selfe plainly unto me, & fulfill my demands, desires & Requests in all things according to yor Office, wherein yee may or can without any farthe rring or delay, butt immediately prepare yee & come away and doe for me as the servant of the Highest:

peat this Conjuration often and when the water stirreth a little & a smoak seemeth be seen In the glass, then doth the spirit enter, for this is the fore showing signe his appearance & when this is perspicuously discerned, then Lightly Cover the Glass with the Cover, & bind [illegible] all about so securely that nothing may goe out &c: hen Ask what yo^u will, & [illegible] will either Resolve it viva voce, or it will be seen written on his Brest

Solid as is a stone, but It may be made pretty thick and wth a Little Small hole at the top, according as is here represented, In the Annexed Figure. It is also to be Observed, in the making of this Receptacle of Glass, That the head being made as thick as possible, The Glass maker can make It, It will be pretty heavy, therefore the foot thereof ought to be made pretty broad, Of an indifferent Large Diamiter, because of standing the more steady all wch Is Easie Enough to be under stood

Hic Est Circulus Experimenti + +



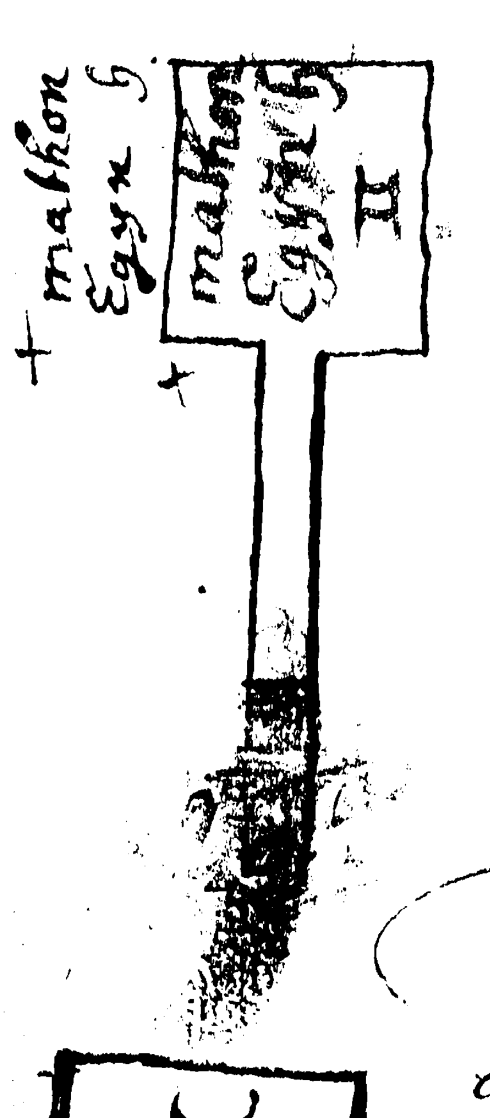
This Circle Serveth for the Invocant to stand in when he calleth upon Either of the two forementioned Spirits Passago or Agares, when he Calleth upon them to appear, wthout Either a Stone or Glass or other Receptacle, So that in Either of these Experiments, he may use his own Discretion, sith the practicall part hereof is already before so Clearly Explained, of which we our selves have had some Signall Experi

An Experiment to Obtain Whatsoever is Desired

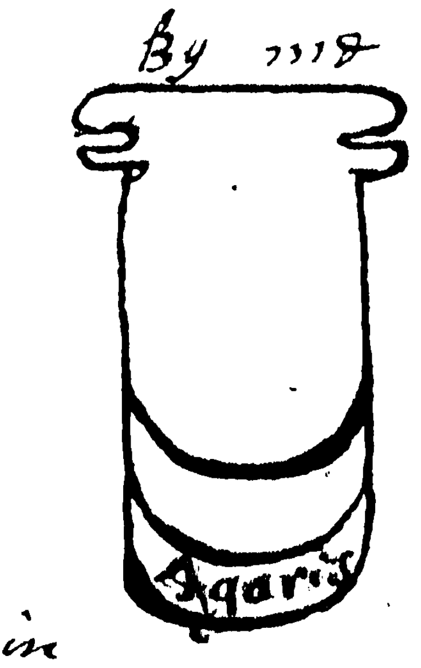
Take a Lapwing & Lett It Blood Into a Glass, where with make the Ensuin Square, comonly Called a Circle, though improperly by reason of th Contrary Similitude, but they are Generally Called Circles in the Art, because they all Signifie one & the same thing &c: upon four Large Calves Skin parchments, fastened Evenly & handsomely together, according to Art, as is before taught. And Also with the

Blood of the Lapwing, write upon an Abortive thus as followeth, Bolha Suspensas, in Ethere, Super. ea, Implent, Damilian, Amunin Jons. Floris. de. Sede, Badachie, Serranis. Mars. Let this be written in a Chamber, that is very private and Close Shutt for the present time, And when these things are Done, & Kept in a Readiness for use then, seek out for a place fitt to Do this Experiment In, wch must be in an Orchard, or a Wood yt is very private, and free from the Passages or oversight of people, the wch Being found, then at the time appointed to goe upon action, Let the Magicall Philosopher having a fair bright Sword in his hand, as soon as he is entred into the Orchard or wood, Kneel downe on his Knees, and with an Earnest meekness, say what is written in the abortive, three times over; then Let him rise, & having made Choice of the privatest place that can be found, goe thereto, & place this Circle, and with his sword in his right hand, and the Schedule in the left hand, enter the Circle and turning his face to the East, Read the Schedule over as soft as is convenient, And at Length will appear a Vision, like to a fair Knight on horse back, with a Gosse=Hawk on his fist, and he will say unto yo, Why call you me? What will yo Ask? Lo, I am ready to fullfill all yor Requests But answer him nothing at all And then turning yor face from him to the north, behold him not, then will he pass of & vanish; then towards the north proceed as before yn direct towards the East, and anon will another Vision appear, like a Comely fair Knight on horse back wth a Goss=hawk also on his fist, riding as it were towards yo upon a very Goodly Steed, and he will speake to yo ever the like Language, or to the same effect, as the first apparition, butt say nothing to him, neither give him Answer and turning yor face to the west behold him not, so he will pass away by & vanish.

I Agares, the first Captaine under the King of the East, not Compelled by Coma or Dread, but willingly, and on my owne accord, doe Especially binde my selfe by these presents, firmly to Obey at all times & in every place I: M: to doe his Comand In all things, appertaining to my Duty, & Especially by these words, the m powerfull In this Magick Art. Lay, Alyzin, mara, Syron, Walgava, Rythin, Layganum, Layarazin, Ladai: And by that Vertue whereby with the Sun & moon were darkened, before that terrible Day of the Lord (as in the Gospel) and sh be turned into Blood, And by the seale of my Prince, & by his Circles & Characters: and Chiefly by this Seall firmely binding, In Witness of which Guilty Person, I have signed this Obligation, with mine one Seal he Comanding me, to which I Allways Stuck Close.

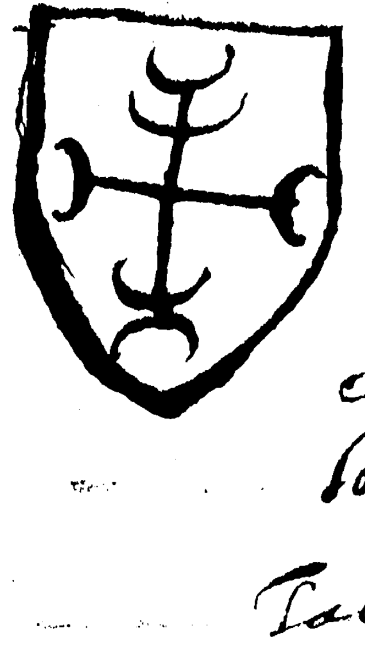


The forme of the Spatula which ought to be made of any Solid wood handsomely not too thick, and Guilded over & writt upon as here is shewed. This Spatulas serveth for a Scepter & signifyeth: Dignity Power &c: the wch is one main Principle In magick, & is a Type of magesty In Action, Let It be guilt over with Good



the sea of the Spirit Agar

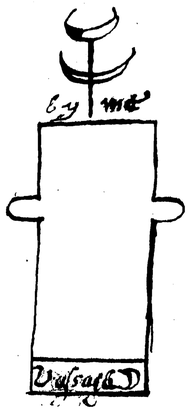
The form of the Lamin, or Sigill, which out to be made in a plat of Silver, and the figure Engraven thereon as Is here Represent which Sigill must be Hung about the Neck or fixed on the Brest the Magician, And when he Goeth upon Action Lett him Do thus— If he calleth Either of these two fore recited Spirits, Vassago or Ag to appear In a stone or Glasse, then Lett him set the Stone or Glass on Table in his Chamber of Practice, covered with Cleane Linnen, and on Side of the Christall Stone or Glass, to stand a white wax Candle



or Els at Least with one just behind It; Then Lett the Magician fix the silver Sigill on his Brest, and take the Spatula in his Right hand, and seat himselfe at the table just against the Stone, & his Companions by him if he hath any, and when he is seated, then he may either Lay the Spatula downe on the table, just before the the stone; or Els hold It in his hand, Even as best pleaseth himselfe, and let him have his Desires written fairly downe and Layd on the table on his left hand, just beside the Spattula, & if he pleaseth allso the Copy of the obligation; Fairly written, In an abortive, with the Seal of the spirit, thereto as is shewed In the Copy thereof foregoing, Layed on the Table on his Right hand just on the other side the Spatula, And so proceed to Action.

But if the Magick Philosopher goeth upon either of those two Experiments, or Invocateth either of these too last recited Spirits Vassago or Agares, without Either a Christall stone or Glass, then when he entereth his Chamber or place Appointed for Action (or practise) Enter the Circle, in form and manner aforesd Holding the Spatula in his ~~write~~ right hand or Laying It downe just before him in the Circle, & if he have two Companions, let him on the Left hand hold the Copy of the Demands, and him one the right hand the Copy of the obligation, And so let him proceed to action, and Exercize manfully, Constantly & firm Resolution. If he useth a Christall Stone, It ought to be about the bigness of a goose Egg, it matter not whether It be round or ~~ovell~~ ovall and to be set on a frame, wch may be done by a jeweller, wth a Ring of flatt wyer, or narrow plate about It, at the bottome whereof Lett It be fastened, a stem of an indifferent Length, as the handle of a beer bowl, wth a ponderous or heavy pedestall or foot to It, that may stand firme & steady, & then hath he a Compleate Receptacle; And if the Magick Philosopher maketh Choice of a Glass Receptacle, he may have It made att the Glass house of Good white Christall mettall, but It Canot be made solid

That this is a true Experiment is apparent;
And that this Spirit hath been by the great
Diligence & Constant perseverance, of Learned
& intelligible Magitians, brought to obedience
And fellowship is manifestly true, by this here
recited President / besides what my selfe hath seen.
And as for the Calling upon this & the other
following spirits, Either in the Christall Stone
or Glass, shall be shewed at the End of the next
Experiment, because they are both of one nature



The Seal
of the Spi
Vassag

An Experiment of the Spirit Agares

The Experiment and Invocating, of this spirit Agares, is practically the sam as in the former Experiment of the spirit Vassago, who likewise may be call to appear, Either in a Christall Stone, or Glass, or otherwise without them, and th Are both very slow in their appearances, as most Ayrall spirits are, but when once they doe appear, then afterwards they will frequently come at the Master Invoc Having all things in Readyness, and Resolved upon his time, Lett him Enter his Chamb Or place appointed for Action, and Invocate as followeth x

Thou Spirit Agares the first Captaine under the King of the East I Exorcize, Comand & call upon thee, & Constraine thee by calling, in the name of the most Strong, powerfull, feerfull, and Blessed Iah, Adonay, Elohim, Saday, Saday, Eie, Eie, Eie, Asarie, Asarie, & in the name of Adonay, the God of Israel, who by his imediate word alone, Created the Heavens, the Earth, the Seas, & all thing therein Contained, and made man according to the similitude of him selfe, and these most Efficatious, powerfull & Comanding, ineffible & Secret Names, of the Allpowerfull and immense God, Jehovah, Agla, El, On, Tetragrammaton wh All visions, & apparitions are wont to be, & by the holy name wch was written in the Brow of Aron the preist, of the most High & Everliving God, I powerfully Exorcize & Comand thee spirit Agares, that where soever thou art, in any place or part of the Ayr or Earth, East, West, north or South, or being bound to Any one, that imediately without tarrying or delay you presently appear, for Visibly in fair & humane forme, Here you are to observe, that if

If you [illegible]
[illegible]
Conjuration [illegible] you shall [illegible]

Moreover & againe I Exorcize potently & Comand, and call upon thee Spirit, by him that was Is & shall be, Ever, & in the Blessed & great name of the holy & Heavenly Messiah, or Lord & Savior Jesus Christ born of a virgin, Lord of all the world, and its only mediator & Advocate, to the Father of all mercyes, & God of all Consolation, att whose great, glorious & Incomparable name, all knees ought to bow, and humbly doe Reverence, and at all the naming whereof all spirits wtsoever, both Ayrall Terrestiall & infernall, ought to obey wth all due Reverence & submission, who Is the great Emanuel the faithfull witness & primogenitus, Alpha & Omega, who Lived & was dead & liveth for ever, & by his glorious passion, Resurrection, & Assention, & by the Coming of the holy Ghost, by all aforesaid, I powerfully Exorcize, Urge & Constrain thee Spirit Agares, that without tarrying or further Delay, you Do now appear Visibly to me, I now Calling upon you, Here mentioning As followeth before, Either within or wthout the [illegible] place [ ] in fair, Solid, Decent & humane forme, wherefore make hast Come away and shew thy selfe Imediately, to fullfill my Request, in the name of the Father & of the Son & of the holy Ghost Amen. Now if this spirit doth not appear, in some materiall Distance of time to the Conjuration, wonder not at its prolixity, for as is said as where before it is the nature of the Ayrall Spirits, to be very slow in their appearances, therefore Let the magician be Constant in his perseverance and prosecution herein, that this Experiment is also true, and that this spirit Agares hath been called upon, and been brought to obedi and familiar Association, is manifestly true and apparent by this following obligation, made by him to some Learned master

First, Let the magicall Practitioner provide a Lamin or plate of Silver, and ꝑ
Engraven upon, according as is Represented hereafter, and a Spatula made of
Ash, peartree, or any other Solid wood, the thickness of a third part of an Inch
& the Square to be three of the three Inches square, and the stem or handle
Nine Inches Long, & guilded all over with Gold, and the Characters written thereon
as is shewed forth in the Example following. So having all things in Readiness,
repair to the Chamber or place appointed for practice, which ought to be Clean, &
Table placed therein, covered with a Clean Linning Cloth, & a Taper on each side of
the Christall Stone, or Glass, & being Seated thereat, Invocate as followeth
I Exorcize & Call upon & Comand the spirit Vasago, by & in the name of the
Immortal and Ever living God Jehovah, Adonai, Elohim, Agla, El, On Tetragram
And by & in the name of our Lord & Savior Jesus Christ, the only Son of the
Eternall and true God, Creator of Heaven and all that in them is Messias, Soth
Emanuel, Primogenitus, Homousion, Bonus, Via, Vita, Veritas, Sapientia,
Virtus, Lux, Mediator, Agnus, Rex, pastor, Prophetas, Sacerdos, Athanatos,
Paracletus, Alpha & Omega, by all the high great, glorious, royall & Ineffible name
of the omnipotent God, & of his only Son our Lord & Savior Jesus Christ, the Second
person in trinity, I Exorcize, comand call upon and Conjure the spirit Vasago,
where so over thou art [East, West, North, or South, or being bound to any one
under the Compas of the Heavens] that ye come immediately, from the place
of yor present Residence, And appear to me Visibly in fair & Decent forme
In that Christall Stone or Glass, Here note that the invocant mentions
or Glass, if he hath one, or else he saith he me Visibly in
fair Decent, and humane forme before this Circle &c: I do againe
Exorcize & powerfully comand the Spirit Vasago, to come & appear &
to me in this Christall Stone or Glass, or otherwise as above] in a fair Sol
And Decent forme, I do againe Strongly bind & Comand the spirit
to appear Visibly to me [in that Christall &c: mentioning, as is above &

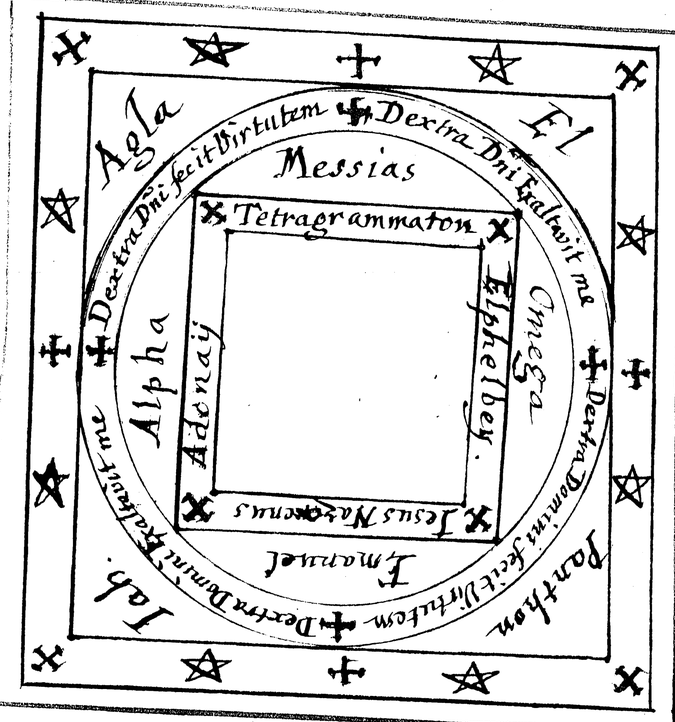
& power
By the Vertue of these names, by which I can bind all Rebellious obstinate &
Refractory Spirits, Allar, Caritol, marital, Corion, Urion, Spylon, Lordan, Stabba,
Corion (or Coriana) mormos, Agion, Cados, Son, Catalon, Yron, Astron, Gardony,
Caldabria, Boon, Tetragramaton, Strallay, Spyros, Sothor, Jah, on, El, Elohim
by all aforesaid, I Charge & Comand the spirit Vasago, to make hast & Come
away and appear Visibly to me as aforesaid, without any further or longer
tarrying or Delay, in the name of him who shall Come to judge the Quick
& the Dead, and the world by fire Amen
This Conjuration often Repeated, and the Invocant being patient and
Constant in his prosecuted, and not Dishartened or Dismayed by
Reason of any Tedious Prolicityes or Delays, he will at last appear,
though it may be long first & when he is appeared, bind him with the
bond of spirits, & then ye may talke with him & that this is a true Experiment,
& his hard to find is very Certaine, as may appear by this following Obligation,
which the Invocant may if he pleaseth, have paid by written in an Abstract
and Layd before him, & Discourse with the spirit Concerning it &c)

A Bond or Obligation of the Spirit Vasago, made to one T. W. Esquire Under Baro
the King of the West, not Compelled by Comander for, but on my one accord & free will,
Especially obliged my Selfe by these presents, firmly, faithfully & without Deceipt, to
T. W. to obey at any time, & at any place where soever, & where soever he shall call upon me
personally to appear, whether in a Stone, or in the midle without a Stone, & to fulfill his
Comands truly in all things, wherein I can, by the Vertue & of all the names of God, &
Especially by these words, the most powerfull in the Magicall Art, Lay Alegon, mura,
Syron, Walgava, Rythin, Layagaradin, Layaraein, Laysai: and by the Vertue where with
the Sun and moon were Darkened, and the my planets, and by the Circles & Characters
there of & primarily by his Seal, binding, most Solidly, In witness of which guilty
person he Comanding, I have Signed this present Obligation with mine one Seal
to which I always stuck Close

There are a kind of Spirits Subterranean and Ofiani, which are the [illegible]
that follow, Revengers of Wickedness, according to the Decree of the Divine [illegible]
and they are evill Angels, and wicked Spirits; because many times they
annoy and hurt even of their own accord; and there are Legions of them
they are likewise distinguished according to the Names of the Stars, Elements
and parts of the World. Of these, four most mighty and Kings do govern
and bear rule over the other; according to the four parts of the World
under whom are many more Princes and Governours of Legions governing
and many more of privat Offices. Those kind of Spirits inhabit a place
either very nigh this Earth, or within the Earth it self. There is no
mischief which they dare not vomit (if God give them leave) Their Customary
all amongst the violent and hurtfull, and they plot, and contrive, & endeavour
mischiefs and Disasters. And when they make any Intursions, sometimes they
lye hid, and sometimes do offer open violence. They are very much
Delighted in all things done wickedly and Contentiously.

110 113

This that followeth is to be written on a Girdle made in Leather or parchment, of the
Skin of a Lyon or of a hart, and put on by the Invocant before he Enters the Circle,
& to be borne so long as his upon Action, Elo. Elion, Eschorid, Dous,
Eternus, Eloy, Clemens, Dous Sanctus, Sebaoth, Dous Exercituum, Adonay,
Dous mirabilis, Jao, Vorax, Anephexeton, Dous Ineffabilis, Saday, Dominator
Dominus, On Fortissimus, Agla, On, Tetragrammaton, Alpha & Omega.



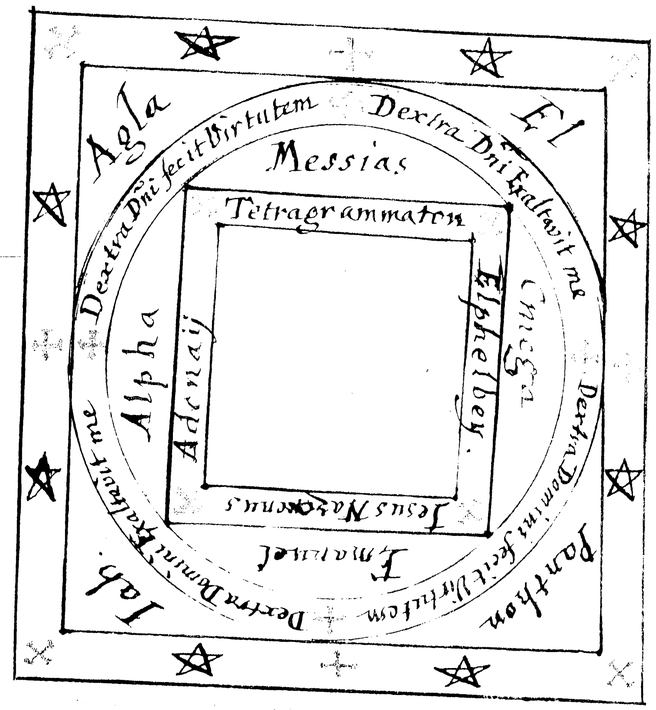
This Figure must be written in Virgin parchment, and then fixed or fastened on a new piece of Linnen Cloth, & worne upon the Breast of the Invocant, During the whole time he is upon Action in the Circle.

This Circle the Invocant Standeth in, when he Invocateth or Calleth upon the Spirit
[illegible]rez, and it may be made as a ford fought, in the Experiments of [illegible]
it would not be amiss, if the Master Exorcist had a white Vestment or Surpliss on him,
white shoos, and on or two with him in the Circle, only shod, & white shoods also.

An Experiment of the Spirit Vallac, who may be called upon, to appear in
a Christall Stone, or Glass or otherwise without.

A There are a kind of Spirits Subterranean and obscure, which are the Angels that failed, Revengers of Wickedness, according to the Decree of the Divine Justice and they are evill Angels, and wicked Spirits, because many times they annoy and hurt even of their own accords, and there are Legions of them, they are likewise distinguished according to the Names of the Stars, Elements and parts of the World. Of these, four most mischievous Kings doe governe and bear rule over the other, according to the four parts of the World, under whom are many more Princes and Governours of Legions governing and many more of private Offices. These kind of Spirits inhabit a place either very nigh to the Earth, or within the Earth it selfe: There is no mischiefe which they dare not commit (if God give them leave) Their Customes are altogether violent and hurtfull, and they plot, ~~and~~ contrive, & endeavour, & perpetrate many sudden Mischiefs and Disasters. And when they make any Incursions, sometimes they lye hid, and sometimes doe offer open violence. They are very much delighted in all things done wickedly and Contentiously.

That followeth is to be written on a Girdle, made in Leather or parchment, of the Skin of a Legon Lyon or of a Hart, and put on by the Invocant before he entereth the Circle, for him to be worne, so long as he is upon Action, Elie, Elion, Escherie, Deus Eternus, Eloy, Clemens, Deus sanctus, Sabaoth, Deus Exercituum, Adonay, Deus mirabilis, Jao, Verax, Anephexeton, Deus Ineffabilis, Sadey, Dominator Dominus, On Fortissimus, Agla, On, Tetragramaton, Alpha & Omega.



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The Circle the Invocant Standeth in, when he Invocateth or Calleth upon the Spirit, and it may be made as is before taught, in the Experiment of

It would not be amiss, if the Master Exorcist had a white Vestment or Surplice on him, & white shoos, and one or ~~two~~ two with him in the Circle, onely shod with white shooes also.

The Experiment of the Spirit who may be called upon, to appear in a Christall stone, or Glass or otherwise without.

This Spirit is somewhat obstinate & pertinacious by nature, and is therefore as usually more slow & prolix in his appearance, wherefore it is requisite, that ye invocant should persevere herein, with Constancy fervency & patience, & not to despair at all, though the experiment may prove more tedious then is expected, for at length he will appear, and his coming is very sudden, and his motion is very swift, therefore lett the exorcist Rehearse the Invocation as often as he may well do, according as his Reason & prudence shall direct him, as at every quarter of the Hour whilst he is upon Action, & be very diligent to observe his appearance and motion, that he may prudently receive him & bind him with the bond of spirits, to stay & abide so long peaceably and obediently with him, in such forme & shape, as he shall appoint or approve, untill his demands and desires be fullfilled, which when done Licence him to depart; he resolveth many dubious Queries, and is also a Carrier and

\+ of-

And it shall be observed both in this and all other experiments of Aeriall Spirits, That as soon as a spirit is bound and is precedented to become obedient & familiar (as by degrees he will) the Questions & demands be first Collected & Resolutions, which fairly written in paper or parchment, yt you may have them ready to propose as occasion shall require.

~~The Theologicall Construction of Angels & Spirits. &c.~~

~~There are nine Orders of Angels, they nominated and Distinguished in their severall and respective Hierarchys & Offices. (Viz.)~~

~~Seraphim, Cherubim, Thrones, Dominations, Potestates, Vertues, Principalitys, Archangels, Angels.~~

~~The Superiour Hierarchys are Seraphim, Cherubim, Thrones, and these are Supercelestiall Angels, contemplating the Order of the Divine Providence; the first in the Goodness of God; the second in the Essence of God, (as the form) the third in the Wisdome of God.~~

~~The middle Hierarchy are Dominations, Vertues, Potestates; these Angels concur to the Government of the World. The first of these commande that which the other execute. The second are Ministers to the Heavens, and sometimes Conspire to the working of Miracles. The third drive away those things which [illegible] to disturb the Divine Law.~~

~~The Inferiour Hierarchy are Principalitys Archangels, Angels; these as Ministring Spirits destined to take care of Inferiour things. The first of these take care of publike things, of Princes, Magistrates, Provinces and Kingdomes. Daniel. cap. 10. v. 13. Ecclesiastic. Apocriph: Deut. The second are present at Sacred dutys, and direct the Divine Worship about every Man, and Offers up to Prayers & Sacrifices~~

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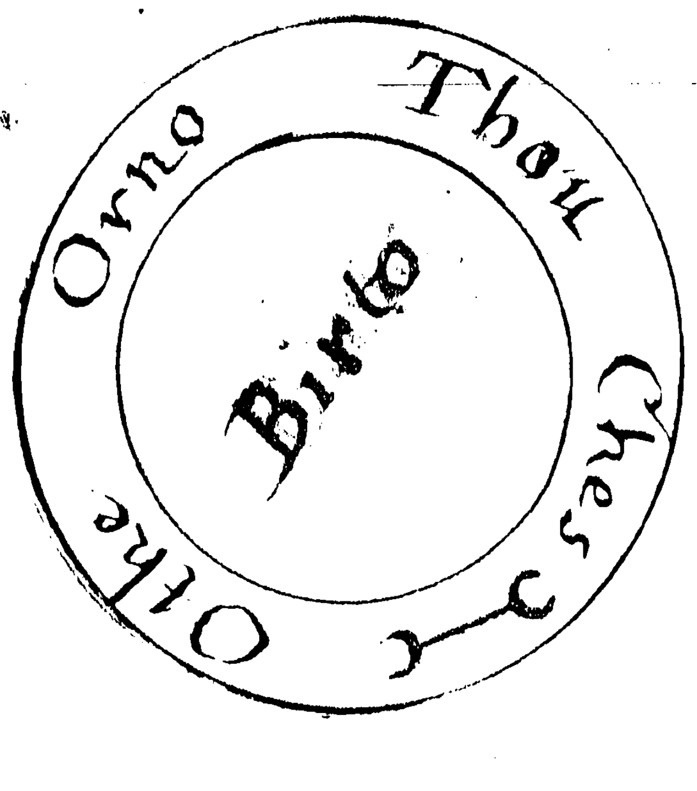
Thee spirit which art Called Birto, that thou bee immediately forthwith, and at th present appear Visibly before me, in that Circle appoynted for thee, in fair & humane fo & shape of a man and no ways terrible or hurtfull to me, or any other person wt soever & I Constraine ~~that~~ thee to tell me the truth and verily of all such things as I shall Ask & Demand of thee without fraud guile & Deceipt &c: in his name, to whom be all honour, power, Glory & might, majesty & Dominion for Ever & Ever Amen

Lett the Conjuration be often repeated, and said over, with ample Courage, Confidence & Resolution. And when he is appeared, receive him Curteously & Gently, bind him with the bond of spirits, & then he will freely & faithfully Declare, and make answer to whatsoever shall be Demanded, and will serve obey, fullfill all Comands &c: Then Licence him to Depart in peace &c:



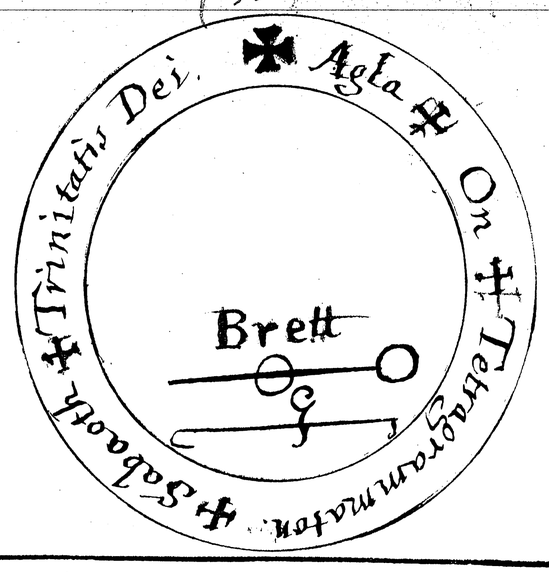
Lett the Circle for the Invocant) which is that wherein the name Magister is written, be made as is before Described, and let the Effigie or Character of the Dragon or Wivern be fairly Drawn or painted upon an Abortive; And as for the Circle wherein th spirit appeareth it may be made two or three severall ways according to the pla that is made Choice of to Act in and the Ground or floor: If the Ground be naught & Rugged, as in woods & Coppses, as they generally are, then must the Ground be p & made very even, so that an Impression may be made visible & plain thereon or let it be made on a large Calves Skin Parchment, but it is far better on the Ground And if upon a pavement or floor, then Lett it be made or Drawn thereon with Chalk or marking stone, and place them three foot asunder, And herein take a serious & Deliberate Consideration and lett Reason & prudence be thy principall Guide, without which principles, a magician is but a shadow to a substance, and shall as soon miss butt of his Expectations : ——

To invocate, call upon & have Converse with the Spirit Bealphares these Rules are to be observed. On thursday or Friday in the Encrease of the moon, repair to the place appointed for Action, and write on a peice of Virgin parchment, as hereafter followeth in the Copy. and write also on a girdle or Thong of a Lyons, or a Harts, or Bucks Skin, as also hereafter followeth with Directions thereunto annexed, and before ye enter the Circle, to Invocate write Agla on the right hand on the left hand these Characters + and when you Enter the Circle make the signe of the Cross thereon and say Per Crucis, hoc Signum fugiat, procul omne malignum: Et per idem Signum Salvetur quodque Benignum. then Invocate as followeth, being Couragious & not att all Dismayed, att first before Invocation, rehersing the words written on the Brestplate Viz Homo Saccarus Museolomeas Charubosca

I Exorcize Conjure and Comand the Spirit Bealphares by & in the great name of ye Omnipotent and Everliving God, Jehovah, Tetragrammaton, Agla, El, On, Jah, Adonay Saday; and by his mighty holy and unspeakable majesty & goodness, and by & in the great powerfull inestimable, & inestimable names of his onely Begotten Son Jesus Christ our Lord, the Redeemer of the world, the second person in the Trinity, sitting at the right hand of the Father, the maker of heaven & earth, messias, Sother, Emanuel, Alpha, & omega, & by the truest & most especiall names of ye master, I doe here by powerfully Exorcise, Comand & Constrain thee Spirit Bealphares to come & appear Visibly here before this Circle, in fair & humane shape of man or woman Kind, & not terrible by any manner of ways, neither to us nor any other person wt soever, this Circle being our tuition and defence, through the mercifull goodness our Heavenly God & Loving father, I comand ye to make hast & come away and shew thy selfe Visibly apparently & peaceably to us here before this Circle immediately, without tarrying or Delay, & with all humility & obedience, doing what soever I shall Request and desired of you, without any Illusion Guile or Deceipts, wt soever, butt faithfully truely & certainly to answer, fullfill, & performe such things as I shall require of ye, All which I here powerfully conjure & Constraine you, in the name of him who said & it was Done, even ye most Great & Incomprehensible God, the Creator of Heaven & Earth, who shall come to judge the Quick & the Dead, & the world by fire.

Desire and Request of yᵒ, And I further and againe Excorize and Conjure the spirit
Birro, by & in the names who are powerfull & High of our omnipotent & Gratio
Lord God, Adonay, Sabaoth, Agla, El, Saday, Elohim, Alpha, & Omega, & by the
name of our Lord & Savior Jesus Christ, Messias, Sother, Emanuel, of wonderfull p
& Efficacy, at the pronouncing whereof all things ought at there perill, to be s
missive, humble & obedient, by the Vertue whereof I doe charge and conju
thee spirit Brett, to appear Affably mostly and visibly here before me, in a
handsome & humane Shape, peaceably, & not frightfull nor hurtfull to, m
or any other person what so ever; wherefore now prepare yᵒ self & come
away, in the name of him who shall come to judge the Quick and the Dead & the
world by fire. & Rehearse this Excorcism severall times, and when he is appear
then bind him with the bond of spirits, and ask him what Questions yᵒ
please, & he will Certainly answer yᵒ, & also if yᵒ Command him any Servi
according to his Orders and office, he will assuredly answer yᵒ and obey yᵒ, &
performe all things in Bringing what he is enjoyned, And when yᵒ Desires are
full filled, then Licence him to Depart, But detaine him not above an hour or t
As for Generall and Constraining Excorisms, which are to be used upon occation
in their proper places, and for the Bonds and Licenses of Departure of spirits,
& they are written & set where hereafter with Directions to use them.

(35)



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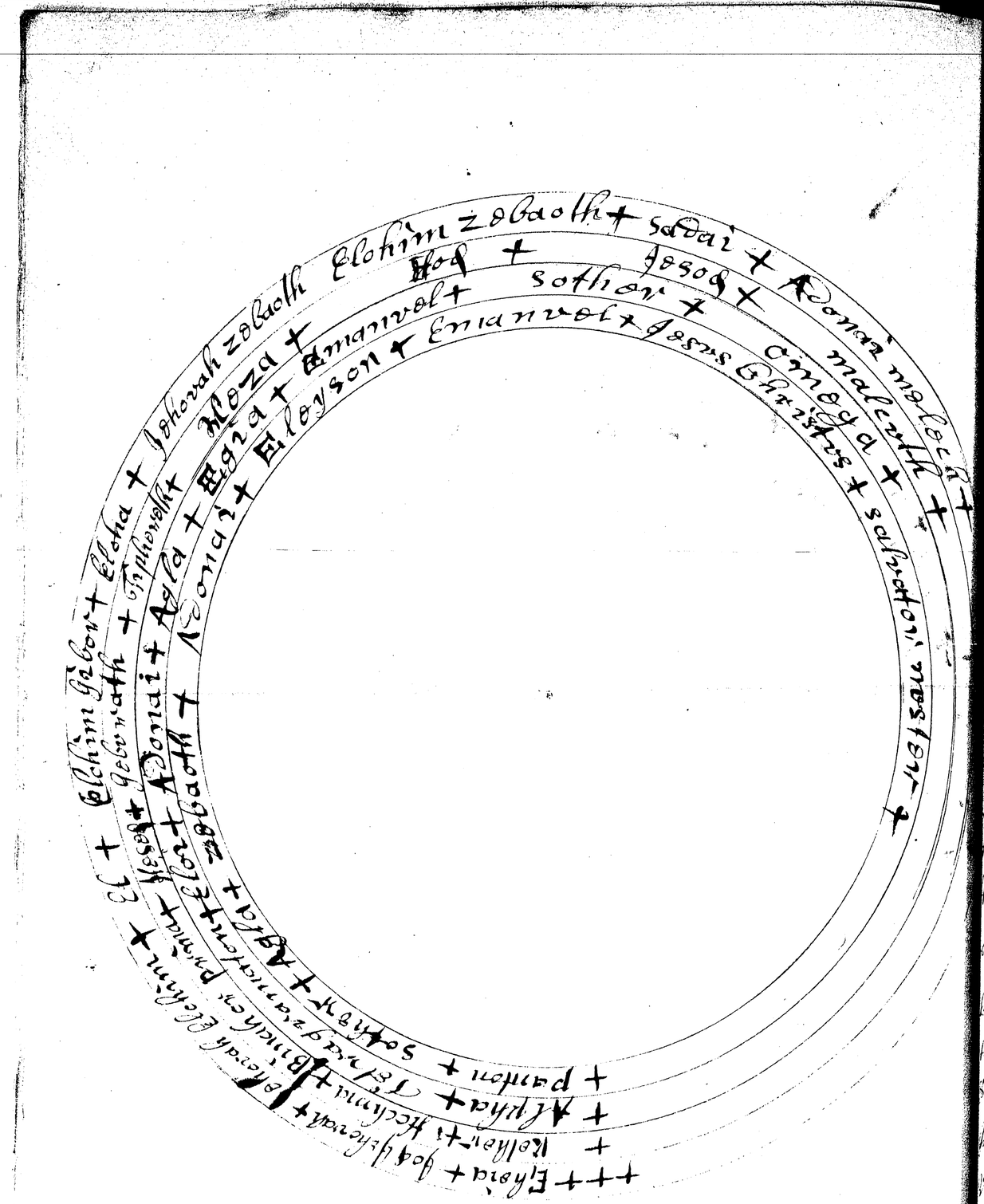
These are the Characters that ought to be placed before the Front on the outside of the Circle, which is where the name Brett, And the Character here to adjoyning stands; with the which part must be placed towards the East poynt of the Compass, and about a foot Distant without, placed the above written Characters fairly Inscribed, either In Virgins parchment or an Abortive

An Experiment of the Spirit Birro as hath been often proved at the Instant Request of Edward the fourth, King of England.

In the Second, fourth, Sixth, tenth or twelfth Dayes of the moone Increased, goe to the place appointed for this & the like purpose, and in the Evening when yᵒ
Sun is Sette, lay Downe the Circles and Character in there Orders (as is hereafter
Explained) in the Cornes there of; then Invocate as followeth, + + + + + + +
Excorize, Call upon & Conjure thee spirit which art Called Birro, by the Dignity
of thy prince Crnothoces and Booth, and in the name of the Father & of the Son
& of the Holy Ghost, and by the power of those potent, indefinable, Divine and Comon
Sirnames, of the all mighty & Everliving God Jehovah, El, Elohim, Sabaoth,
Adonay, Tetragrammaton, Alpha & Omega, and in the name of Jesus of Nazareth
borne of a Virgin, the onely Begotten Sonne of God the Father Almighty maker
of heaven & Earth, our only Savior & Redeemer, advocate & mediator, whose name
all the Celestiall Host of Angells honour & obey, and where at all Knees on Earth doe
bow, & all the Ayriall Terrestiall & infernall spirits do fear & tremble, by all
aforesaid, I doe yᵒ againe powerfully Excorize, Conjure and Comand thee spirit



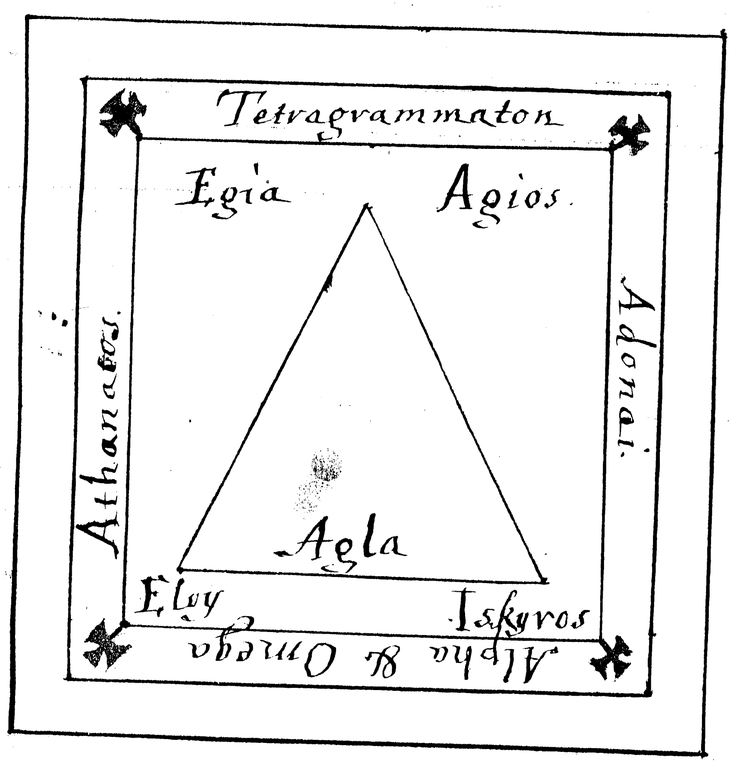
At them, So that the Invocant having time & Courage to speak to them, may be earnest, Interrogating them to know, whether the apparition be the same he Called for, or any other Illusion there; the which his prudence must direct him. As for the making of these Circles, for any purpose Or Experiment in this Art, doe thus. Take four Large Calve Skin parchments, and past or fasten them together, So that they may be easily cut or made four Square, on the out side, when they are fastened or fixed together, first cutting the insides even where they meet together in the Inward parts, to be pasted or otherwise fastened together, and then att what time, & in what place soever, one is minded to Invocate, it is but taking up the Circle, roll it up and carry it where occation & place requiers, & so Lay it down without any trouble, having a loop at each corner to fasten to ye Ground.

When the four Skins are fastened together and cutt four square, then with a pensill & good Ink or other painting, or Colouring matter, draw the Lines and write the names that are to be written, as in the Example. Then take the ~~fine~~ Juyce of marigold, Vervain and Langue de boef, and wash the names that are in the inside of the Circle there with, And the names ye are in the Outward Circle wash with ye Blood of the Black Cock, & then is all done, & made fitt for Practice & Action

An Experiment of Bret, A Carrier to fetch Goods from the Sea ✕ ✕

When the moon is in the Sign Pisces, and well Aspected, and if possible one the munday, or the thursday, repair to the place appointed for action, Lay downe the Circle in order, the Copy whereof followeth, and the Characters, the Copy of which also followeth adjacent the copy of the Circle, fairly written in an Abortive; before the Circle one the outside to the east, Invocate as followeth: I Exorcise & Conjure & Command thee spirit Bret In the name of the father & of the son & of the Holy Ghost, that thou do appear visibly unto me in fair & humane forme & similitude of man, & I powerfully Urge & Constraine thee, by & in the mighty Great & Glorious name of God Tetragrammaton Jehovah, that thou doe for me as for the servant of the Highest, in the fullfilling of all such matters & things whatsoever (according to ye orders) as I shall desire

Whatsoever: wherefore Depart in peace, and lett peace be and continue betweene ye & me, in the name of Jesus Christ the high King & Lord of all the world, and I Request and adjure you to be ready to come againe to me upon the Like ocation, whensoever & wheresoever I shall call upon y & so you may Depart, & the peace of God remaine betweene us, In nomine Patris & filij & spiritus Sancti. Then will he Depart, and leave wth ye that which was Required of him, then at ye Leisure ye may arise from Bed, and Returne thanks to God for the benefits received. + + +



Circles, Triangles, Quadrangles, Pentagonals, Hexagonals, Septagon Octagonals, &c: be they of what form Soever they are all Called Circles in Art, And are all but one & the same In matter & signification, for they are a Fortress or Defence for the Invocant ag malevolent assault of faulse apparan Or Evill Illuding spirits, who are many times at hand, to do some Ill office or to put by the Invocant of his purpos Which He may perceive if he be Lear Or any ways Skillfull in that Art; for h

Being invironed one every side, wth some one or other of the Great and Sacred Names of God Is thereby Defended from any personall assault or prejudice, because all Spirits of what Order Under the Coelestiall Angells & Intelligences &c: Do Obey them, fear them, & even tremble

+ Kether + Jeh Jehovah + Jehovah + Elohim + El + Elohim +

Hochma + Bina or prina + ~~Hesed~~ + Hesed +

35 of the Spirit [illegible]

them, whatsoever they shall Comand them to Doe, in there severall & Respect
offices, wherein they are ordained, and set, by allmighty God, and therein to fully
the Desires & Requests of us, as wee are Children & servants of the Highest, & by
those Inestimable & unparalelled Miracles, by our ~~Savior~~ Saviour & onely mediator, &
advocate, Jesus Christ, the High King & Soveraine Lord of all the world, shewed
Done upon Earth, and by him ~~left~~ left to his Apostles and Disciples, and by hi
to all posterity, that beleeve by the vertue, power, efficacy and remembran
whereof, I Exorcize Conjure and powerfully Comand the spirit Barbasan
And more Especially and ꝑticularly, by these Great & Sacred names of one go
In three persons Almo, Elyas, Messias, Agios, Jesus Christus, who is was & is to come, & b
High Great & powerfull name Egia, which Wise Solomon heard in Gabaon, & obtai
that Inestimable treasure of wisdome and Riches, By all that is before said, & the
great Efficatious and inestimable power, and vertue thereof, I hereby Coman
& Constrain thee Barbasan, the which if yr Master shall Comand yu to Doe
Any thing that yu may Doe, that yu Bring to me this night [here nominate yr Desi
According as it is written on the Schedule, placed over or upon yr Chamber Door, as
Aforesaid] And I further Charge & comand ~~thee~~, that in the ꝑformance hereo
As thou art bound according to thy Orders & office to Doe; that thou neither
nor affright me, nor any other person whatsoever, but Quietly and in humil
Come, appear & Shew in a Comely & Decent forme and shape, & no ways
terrible to me, yr selfe personaly present before me, and Bring along wth yo
the Treasure) rehearsing here again, what is written on the Schedule,
Either the treasure from such or such a place, if yu are certain either by yo
Information or otherwise, that such a thing is their, mentioning whethe
It be Gold, Silver, plate, Jewels, or any matter whatsoever, that was Ordained
for the use of man, or Els to nominate the sum of 300 pound in Coyn
And peaceably Leave It here with me, So that I may Injoy the same for

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necessary and worldly use, Benefit & Releif. All which I adjure & Comand ~~and doe~~
thee to Doe & ꝑforme, in all things, perticularly and fully, according as I have writen
hereby specifyed, Requested and comanded of yu, forewith immediately wthout
any fraud, let, hinderance or ~~tarrying~~ tarrying, in the name of the Great & Imence Jehovah
the Almighty & Everliving God, & of his Son Jesus Christ the Great Messiah,
ever to be glorifyed Second person in the holy trinity in the Godhead, our
onely Saviour, advocate and mediator, who ~~she~~ shall Come to judge the Quick & the
Dead and the world by fire, In whose name therefore prepare yu & make ~~hast~~ hast
Say this Conjuration nine times Manfully, and with Good faith and Courage
& then say as followeth, and be not Dismayed, for nothing can hurt yu, ~~yu~~ then
proceed Viz I earnestly request yu & Conjure yu Baramper, that yu send
yr servant Barbasan to me this night, with the Treasure in such a place,
or the sum of 300 in currant Coyn &c [here also yu must mention yr Desires,
as is before expressed,] in nomine Patris & filij & spirits Sancts
Then betake yr selfe to yr Bed, and about midnight yu may perceive the
spirit Barbasan will appear in the Chamber, probably in humane
Shape or form, as in the similitude of man or mankind, and will
bring with him that which was invocated for, — now if you have a
mind to speak to him, before yu Licence him to Depart, yu may
say unto him thus — who are you — he will answer againe &
say, I am the spirit Barbasan, or to the like purpose, bringing to yu
the treasure, or such a sume of mony accordingly as yu have so Earnestly
Requested, Then shall yu answer again and say unto him as followeth,
I thank you master Baramper and you likewise, and I give yu leave;
& adjure yu to depart in peace to yr orders, the place of yr Recidence originally
ordered, & by almighty God appointed for yu, And I comand yu In the name
of the Father, & of the Son, & of the Holy Ghost, that yu neither injur
nor hurt me, nor any one upon the face of the Earth whatsoever

Or, Convert it into the likeness or Similitude of a Cleer Contrary and baser & mo Vile and contemptible matter, as Earth, Clay, Dung, Shards, Soyl, or some Kind of Despicable and Regardless matter, or Els to remove it; and then is the Philosopher att a loss; But if any such thing as a transmutation should be perceiv Or Known, to be either Visibly or otherwise artificially, or by Discerning something of a Contrary Specie or Nature of the place, where it Lyeth; yet Lett it be taken up, and let y fire judge of it, and proceed therein after the same maner, as all mettalls and min Are Refined and seperated, by wch means it will returne to the same Essence it had before: But in such Treasures as they, as hath been the Manufacturisme of and Used amongst men, they seldome or never Doe so by such Treasures as are not Kept b any Spirit, or that any of these terrestialls should be wandered from, and that Lyeth in some obscure unfrequented place; some person may on a sudden set on work the And so by meer Accident may Discover & carry away the same, without the Least Know of any thing in this Art, Or otherwise these spirits fore Knowing, that such a person will At such a place, att such a time, and though they should have the Keeping of the same yet Having a great Love & friendship to such a one, or the like, Doe quit the same & leave for him against he Cometh there to work, by reason of which suddaine intended altera & intermision the matter comes to be thus accidentally discovered and gotten, w otherwise might Lye there many years even time out of mind, or Removed t Another place so never to be Discovered, &c: Also such Treasures as are Kept by the sp spirits or Terrestiall first before spoken of, as the Executioners of Gods Justis thereupon &c: are n so easie to be found and obtained, as such that are hidden Inocently, Either for future preserva or from fear or danger of a losse, and afterwards happens to be Kept by the more tame Sort of Terrestiall spirits, as Sylphs, Fayries &c: or the Like.

Choice Experiment How to obtaine Treasure Trove &c:

Having a Chamber pretty free or private, from the passage of many people, in a place Indifferent Ayery, beeing Kept Clean and Suffumigated wth good Odours; write upon an Abortive or on fair Clean Paper, with the Blood of a black Cock as followeth: Sathan, Baramper, Barbasan, come with speed to this place, and bri find the Treasure. &c: [here set down either the pticuler thing yu invocate for, and the place from whence yu would have It brought, or Els a sum certain from such a place or places where treasures Lyeth hidden, and so Kept from the use of man, for whose Benifit it was Originally Decreed and preordained, by the Goodness of the most High and Omnipotent Creator of Heaven & Earth, & all that is in them Contained, as the sum of 300 &c.]

Then have a Circle in readiness (made as is here after taught) and lay It down one the Chamber floor, and have a little pallat bed at the one End of the Chamber, that hath a full or good sight to the Door, and in a pretty fair ~~Starlig~~ Starlight Evening, first fix the paper, or Abortive Parchment, whereon is written yor Request, with the blood of the black Cock, & then Enter and so Consequently the Circle, And say the following Conjuration 3 times, I Exorcize, Conjure and Constrain thee spirit Barbasan, the spirit of Treasures, by the power and in the name of the Father, and of the Son, & of the Holy Ghost, and by the majesty and x x Potency of the Omnipotent & Everliving God, Jehovah, who made Heaven & Earth, the Sea, & Created all that in them is, and by these his great & Efficatious names, Agla, El, On, Tetragrammaton, Adonay, Iskyros, Athanatos, Paracletus, Immortalis, Alpha & Omega, and in the Sacred name of our Lord Jesus Christ, the second person in the Trinity, & in the Godhead and the Saviour of ye world, who hath given full power & Authority to all that beleeve, & Lay hold one him by faith in his name, to adjure & comand all spirits of all ordes What so ever, whether Ayeriall, Terrestiall or Infernall, to serve & obey them,

Or that some hanious Extraordinary Crimes have been acted, and freque
practiced, by some infernall wicked Caitiff, not caring what wrong he
hedid in his life time, who hath Lived there, & dyed unrepentant, obstinat
persisting to the End, Dying as uncharitably and unworthyly, as before
he Lived inhumanely & wretchedly: or otherwise some person owning &
Living therein, hath been by such Kind of Hel Hound, persecuted, Cheat
& Cozined, & foreseeing that his Estate must be wasted, & ~~flowne~~ torn from
him and his posterity, & that all must come to Ruin & distruction,
Layeth these things to heart, falleth sick & dyeth in the midst of
his Disturbances, & Discontents unreconcieled in him selfe, & so de
= parteth this world in a distracted condition, leaving nothing behi
him amongst his posterity, butt Distraction and distruction: x x x
The Cryes whereof Penetrateth the Heavens, & peirceing the Ears of Divine providence
Both in all such, and the like hanious and unpardoned Crimes, the Allmighty
Being so provoaked and offended, smiteth the Executioners of his Justis, to take
Vengance thereon, and punish the place for the Cause sake: All which Matters,
Also others of the like Nature, is many times much suspected by some, & Known by
others, both neighbours & others Relations, who fancy many times, having An Ocation
to be thereabouts late in the night, about some neccessary ocation or other, that they
hear some Kinde of strange, dreadfull or unusuall Noyse ~~other~~ or Other: or that they
some more then usuall Apparition, either in some strange frightfull shape, or
or that it was in the very similitude, or in the very habbit of such a one, ~~when he~~
when he was Living wch if true as it may be, is a signe & warning to all people, yt God

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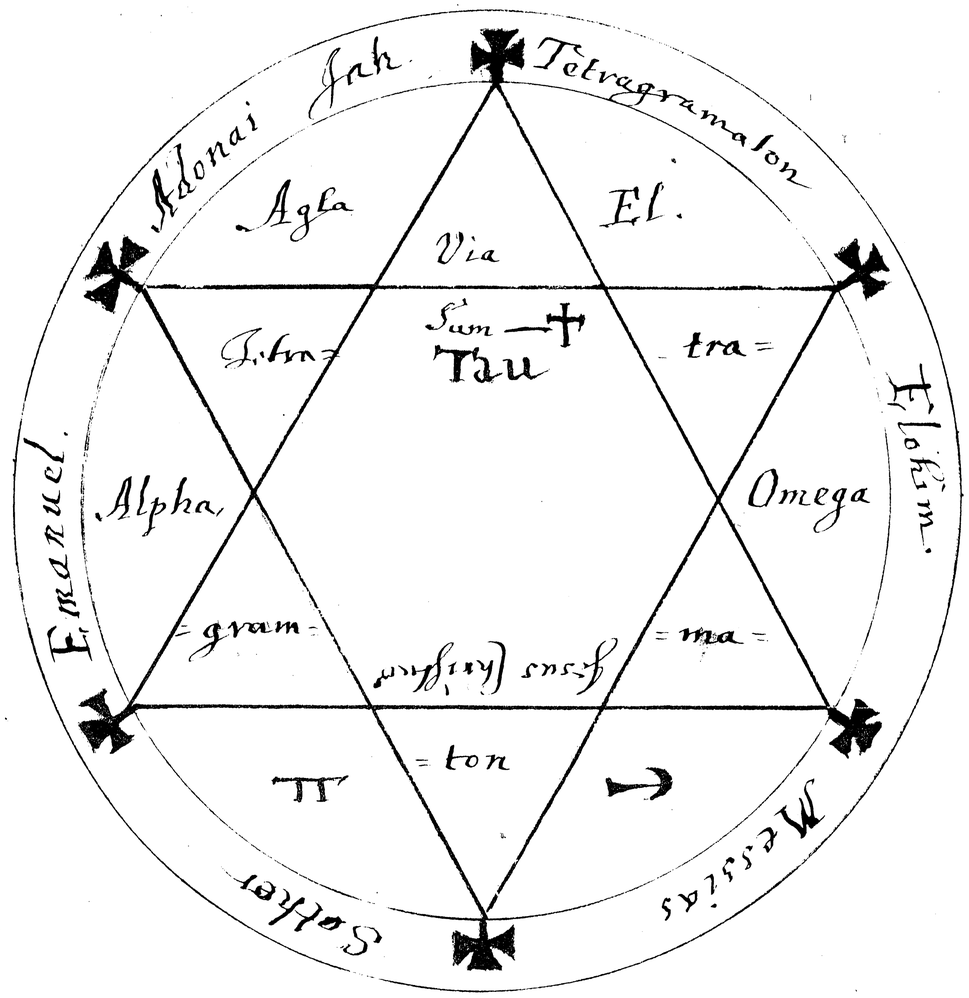
God taketh notice & vengance of our Wickedness, but these things very seldome or rarely happen;
Treasure=Trove is various & different in its Recovery or Discovery, which we thus manifest from
the Tradition of the Ancients,) setting aside what we have seen & Known by Experience,
both herein And as is afore said: We must understand, that the two last Kinde of Terrestiall
spirits, next fore spoaken of, being more humane & Curteous to man, then ye Ayrialle
& infernals by reason of their ~~Symphaty & proximity~~ Sympathy & proximity with him, can & do worke, & amongst
the rest of their Arts they use, doe Coyn the Gold and silver they take out of mines,
Into that Country Coyn where they find It, and willingly dwell & frequent in, wch is
not in all places where mineralls are (for they love not all places, though there mines
be never so Rich and Royall &c:) neither where they are, doe they take away or work up
all, butt onely a small proportion thereof, so that still getting a little from every place,
as it groweth & cometh to maturity, always add to their store. Some others delight to
wander & goe abroad, & worke amongst miners, who also bring home their wages,
some delight in other trades, and some to be in gentillmens services, still like the
carefull Bee Bringing all home, and multyplying there treasury, for they are neve
idle nor Expencive, nor will accompany with no one or other person living in ye
common way of Eating & Drinking, though they love them never so well, yet they will
worke and doe any Laborious thing for, and amongst men, butt will not accompany
at the time when they Eat or Drink: these Kinde of treasures, are not easily ~~butt~~ wth
difficulty to be Obtained; such as hath been made by man & used amongst me
are with lesse difficulty obtained: And if at any time a magicall Philosopher
should discover such Treasures, as is of their one Manufacturism, & proceede to
obtaine & gett the same, and though they seem to yeild up and demit the same
to him, yett they will by such Crafts & subtyltyes, as they are well Knowing in,

This Circle And Pentacle serveth to all the whole foregoing Experimen



By these Distinctions, a meane Capacity may easely Judge, by what Spirit or Spirits, any hidden or Buryed Treasures are Kept, be they of wt Order soever, or the Cause, why any house or place is haunted troubled or infested, which being truly Knowne is by patience and perseverance, and a prudent management of such Affaires, according to this Art, And wherein It is to be Required, to be overcome and Vanquished, and the house or place freed from such hauntings, molestations & troubles, of all Spirits, Sylphs or Fayries, or any other Spirits of what order or nature soever, whether Ayeriall, Terrestiall or Infernall, But if the Philosophicall Proficient in this art, and other his fraternity in any matters of this or the Like nature, have neither patience nor prudence, and the master Philosopher, undertaking the management, of what is Requisite to be performed in this art as afore said, hath no judgement to distinguish between one thing & another in whatsoever they goe about, they May goe shoe the goose + x x

There are many Castles, old monastries, and Abbys and houses, & many other both such like, and also other places &c: that are haunted & infested With these Kinde of spirits fore mentioned, the Reasons thereof are more then one &c: but It is, and alwayes hath been observed, & by practicall Experience found, that generally it is for no other Cause or Reason then that treasures are hidden thereabouts, sometimes It may prove otherwise, as that some horrid murther hath been comitted there, or that

Especially of all beleevers, & those who lay hold upon him by faith, thereby
Confidently and firmly laying hold one the promises, that whatsoever we As
Our Heavenly Father, or shall any ways act, or doe in his name, nothing shall be
Denyed us, nor be impossible to us, in whose name & through whose meri
we as true beleevers ~~do~~ doe Call, upon, constraine and very Confidently Ur
and earnestly Importune you in the name also, and by the power of the
Head and Supream of ye orders, or Hierarchy, under whom ye are the next
In Order governing over many Legions of other ye Subjects & Subservie
or Some one of ye Lillia, Restilia, Foca, Folla, Africa, Julia, Venul
to appear visibly to us, or to ~~send~~ Some one other of ye Subjected Sub
=Servients to help and Assist us in the obtaining of the treasures that are
hidden or ~~Buryed~~ Buryed in this house or place, or elsewhere adjacent hereabouts,
And more Especially the Spirit or Spirits that hath the Keeping thereof, Lett th
Be Discharged & quitted there from, & so avoid the same, and forthwith to Ren
Yeald up & Surrender the same into our possession, so that we may bear
same away, and convert it to our necessary uses without fraud or any othe
Crafts or Subtilltyes, that may in any wise deprive us thereof, I doe once
againe Exorrize, adjure and comand thee Lilia & all thy Sisters & Subje
By the imperiall Throwne, and by the majesty & Deity of the Ever
=living God, that some or other Spirit of ye orders, and more Especially
Such Spirit or Spirits, that have the Keeping of the treasures that are
Hidden or Buryed In this house or place, or nere adjacent hereabou

Doe appear visibly before us, to Resolve us friendly, and verily in all such
Matters & things, as we shall rationally Desire, and Demand of ye, &
Amongst the Rest in perticular as concerning our recovering and obtain
ing the treasures, that Lyeth hidden or Buryed here or Elsewhere, let the
Spirit or Spirits that hath the Keeping thereof, be Discharged and quitted
of It, & immediatly in all peace & quietness avoid & Depart there from, and
Demit & yeald up the Same to us as aforesaid. And the Peace of God
always Remaine Betweene ye & us, in the name of the Father & of
the Son and of the holy Ghost, And doe for us herein as for the servants of ye highest
Let the first of these two invocations be observed to be practiced, the first
seven nights of the moons Encrease, beginning the next night after the ++
Change, as is before taught, and then the Eight night, begin wth the Latter,
invocate nine times an hour, in the night Season, from Eleven of ye Clock
till two, for that they being most frequently then visible, and stirring about, therefore
most convenient, and oppertune, to Call upon them: for God hath so Decreed,
that they shall not be so visible and frequent in the Day as in the night,
Except they are privately Called upon in the Day, because they shall not be
Frightfull nor offencive, to harmeless & inocent people, for he hath ~~bounded~~ bounded
all things, and they Cannot pass their Limits without permission—

Either for Security or future preservation, who many times dye & leave ye Same unrevealed, then are such treasures seized on and kept by those terrestiall Elphs; if ever they happen to come where it is &c. then the Magicall Philosopher understanding, that any treasures are kept by the terrestiall spirits of this order And would obtaine the same, and would have converse with them, lett him observe the foregoing Directions, and att the appoynted time repair to the place designed for action, and invocate as followeth, I Exorcize, adjure, call upon, urge and Earnestly Require ye terrestiall spirits, that are the supream head of the Hierarchy of those yt Are called Fairyes, and who are Called by ye names of Mycob and Oberyon, In the name of the Allmighty, Everliving and heavenly God Jehova, and of his only Begotten & wellbeloved son Jesus Christ our Lord, messias, Sother, Emanuel, the high King & Lord of all the world, I doe hereby call upon and importunately desire ye Spirits Micob and Oberyon, to comand the seven sisters Lilia, Restilia, Foca, Folla, Africa, Julia, Venulla, or some one of them, to appear visibly to us, or in ye friendly Benevolence, to send some one or other spirit or spirits, of your Hyerarchy or order, to accomodate instruct and assist us in such of our Requests wherein they may: the which I confidently & Earnestly importune of you as you are our friends, & we are yr friends, and all of us servants to the Highest in whose name I now Call upon you and humbly urge, and most Earnestly Desire you, to send one of the seven sisters next subservient under you, to Appear visibly to us, & to assist us in the obtaining and recovering of the Treasures that are hidden or buryed in this House or place, or Elsewhere adjacent hereabouts, or to send some one subject subservient of your Hyerarchy, to Assist and help us herein and allso in all such matters

And things as we shall Desire their Instructions and accommodations in, x x x x Wherein, they may Continue the invocation for seven nights from the Hour of Eleven till two and invocate nine times an hour but withall observing that if Any Apparition or Vision should appear, in forme and manner, willing to ~~Continue~~ Comune with you in the Interim, you may then cease, and desire to know the name & seal of such spirit, and when you have taken a note thereof you may proceed to ye Demands, which you ought to have fairly written downe, because then they are in A greater Readiness, and Chargeth not the memory to recollect it selfe, for being some stumbled & hobled in ye conceptions, you may Chance to loose that opportunity and Readventure ye Designe too, but if nothing happens in the interim, then after ~~after~~ the first seaven nights, alwayes begining the next night after the Change of the moon, you shall invocate or Call upon the seven sisters as followeth,

Sator Arepo Tenet Opera Rotas

Kyrie Eleyson, Christe Eleyson, Kyrie Eleyson: Adonay Cui Pater Cui Filius
Cui spiritus Sanctus Allelujah.

I Exorcize, adjure comand constraine & most Earnestly urge and request you Akerayes, the sisters of those terrestiall spirits, who are Called Fairyes or Elphs by & in the name of the incomprehensable God of heaven & Earth, & all Creatures whatsoever are there in Contained ~~and~~ Comprehended, Jehovah, Elohim, Agla, El, Tetragrammaton, & in the name of Jesus Christ begotten of a Virgin by the Holy Ghost, and born in the flesh att nazoreth, the second person In trinity, And the Saviour of the World.

According to yͤ Desire, then Licence him to Depart &c: or &c: —— We need not
instance further to enlighten the understanding, or for any further, better or more Ins
=uctions to any Philosopher in this Art, touching this Subject, for if the more rationall and
Intelligible faculty be not Genuine Enough, to comprehend and improve, wᶜʰ is here
hinted, all the instructions of men & Angels availe litle, for it is a hard matter to make
A Silken purse of a swines Ear, onely thus far in a word we shall give to understand,
~~that by how much~~, that by how much the Greater the Noyses are heard, and visions
Seen about the house or place, So much the Greater the Treasures may be judged to be
NB Under the Superfices of the Earth. There are also another Sort of Terrestiall Spirits
of the nature of those next fore spoaken of, that Dwell one the Superficies of the Ear
& in the Caves & Cavernes thereof, who Likewise haunteth houses and other places, &
have the Keeping of Treasures that are hidden or Buryed therein, who are somewhat m
humane & curteous by nature ~~[illegible]~~ then the former, and are more feminin
And delight in the Company of women & Children, and more Especiall of
Such who are wholly inclined to housewifry, as maid servants &c: but they poor soul
being by fear and ignorance also, many times affrighted & astonished, at the
Least unusuall sight or Noyse, of any of them, doe thereby Loose many Benefitt
Yet notwithstanding to such as they bear Love & Kindness too, they are very benevo
and friendly &c: and are againe as obnoxious and offencive to them as they hate
And they are a Vespertine, Nocturnall wandering spirits, who many times vis
to some, Even from Sun setting to its Rising the next morn: —
These Kind of spirits are more frequently visible then any Others, and are the Least of the
Hierarchyes, and where they Haunt or do keep any hidden Treasures, they make no great
matter of Noyse or Disturbance; their Noyse seemeth much as the treadings

amplins of many people, & sometimes as if there were a preparation to some great
ast, as if there were two or three Cooks at work in the Kitching, and the jack going the
al Rouling to & fro in the Oven, and all such Kind of Noyses, as if many folks were att
worke, which are not so hiddeous or terrible as other spirits do make ——
These spirits may be also called upon as the other, in such places where either they haunt or
most frequent in, and the place which is appointed or set apart for action, must be
suffumigated with good Aromatick Odours, and a Cleane Cloath spread on yͤ Ground or a table
ine foot Distant from the Circle, upon which there must be either a Chicken or any Kind
small joynt, or peice of meat handsomely Rosted, and a white manchet, a Basin or ~~litle~~
like a coffe Dish of fair Runing water, half a pynt of Sack in botle
the Dish a bottle of Ale Containing a Quart, Some have added a ~~pynt~~ pint of Cream in
Dish ~~with~~ which Ceremonies they are much pleased & delighted with; and doth allure them to
friendly familiarity willingly & Readyly fullfilling yͤ Desires &c: without much Diffi=
culty, and some have used noe Circle att all, to the Calling of these spirits, but onely
being cleane washed and apparreled, Sit att another table or place onely covered wᵗʰ
cleane linnen Cloath, nine foot Distant & so invocate ——
These Kind of Terrestiall spirits are Vulgarly Called of all people generally
ies or Elphs, and the natures and Qualitys of them are well Known to many =
these Spirits there are two who are set over the Hierarchy as the supream head
reof, whose names are Mycob and Oberion, under whome again are seven sisters,
ced as the next principall, whose names ~~Are~~ Lilia, Restilia, Foca, Folla,
[illegible], [illegible], Tonulla, under whom again are many Legions as Subjects and
Subservient &c: who (as aforesaid) wander to & fro upon the Earth, and have
the Keeping also of many Treasures that are hidden or Buryed, especially such
are hidden in those places, that they frequent, inhabit or Delight in, and that
are innocently hidden by good honest people;

ford fathors hard rd portod and Dedarod to us, of you, thin all things concerning yds
And of all thos noble Services you hard Done for thom, and of yr worthy friendship
And familiaryty with thom, wd also absolutely boldood yd to bd as courteous, friendly &
Bondvolent to whom you plasod, and hard lovd to, and that Simpathizd in faith Lovd and
Friendshipe wth yd, as yor and justly Displasod and adversly obstinate to such, wh
Willfull, perverse and blind Ignorance, doth not onely misbeldood, and wholy u
-ddible of you, butt also much abasd yd, in thoir most Gross & Scurrilous Languag
frequent Discourses, & most abominable mistakes; allwhich willfull ob
Scurrility, abasdivendss And incredulity, wd dod hord in the presence of hdave
And Earth, and of all the Good Angells and Spirits, utterly detest & abhor, and do
Absolutely protest against. It as most ridiculous, impertinent & hereticall &c: Thord for
rd verily, absolutly & clearly beldood of yd & desird friendship with yd, and the help
Councill & instructions, and all such personall and visible Assistances, as wd shal
Rationally Requird of yd, according to yd Orders and offices appoynted by yd of th
God, be pleasod nedily to assist us in all Such of our Terrestiall Affairs, & mord dispo
Concerning all hidden treasures, and mines of Gold & Silver &c: that wd shall
any time aske or seeke for, according ly to yd Customes and usuall formality
or as shall best please and become yd Goodness & benevolence herein, any manner
of wise and in all friendship and humanity, to accomodate, instruct, assist and serve us
And now having thus far Declarod, and in all fidelity and honesty & Sincerity, without
(as I humbly conceive) unbowelled and unmaskod our Selves, in our mord Reas
-able beleifes & confidence; both of yd & in our affairs, & of yd favorable Resolves a
friendly Assistance therein, & doe in the name, and by the power of the prince and

and head of yd Hierarchys, and primarily by his Seale, and yd Seale and Character binding,
Most Solidly, it Adjure, command and most Earnestly and confidently urgd, rdquest and im
portune yd again, to move, & visibly show yd Selfe or Selves unto us, and to Declare true
unto us, and instruct us, how wd shall Discover and Recover the treasures that are
hidden or Buryd in this house or place, or whereabout &c: or otherwise
to bring it to this place to us, and there leave it openly bard & manifestly visible to us, &
Deliver the same Really without fraud, Deciept or any Crafty or Subtill Devices, tricks
or other Delusions, whereby wd may be as soon Deprivd again thereof as to us Shall fitly
and friendly, that wd may certainly beer it away, for our proper uses & behoofe, And
Seriously Earnestly & urgently entreat yd, to dod for us, as for the Servants of the highest -
& the master continue Invocating and calling upon these spirits, Every night, from
eleven of the Clock or some what past, untill toward two; observing to give over at
the dead of day, especially to follow it very close all the encrease of the Moon, and not at all
despair in the tediousness or prolixity there of: And when any appearance or Signe of any -
appearance shall present it selfe, either to the master, or his Associate or Associates as far, as him,
and it should be moovable, and seem to flost and shift it selfe to & fro, let the master continue
his invocation untill it seem to be more Staid, & stand before yd; & by some prasent, or
other kind of Signature, shewth an offer of love & friendship, and a kind of willingness
to satisfie yd Desires, and then shall you bind him with the Bond of spirits, if yd see
cause: but if any offer seem with a voluntary Success to be perceivd &c: then it may be
needless; Then aske him his name, and bid him show his Seale or Character, to which he
must obedience, & ask him to whom he belongeth, and which wise he hath Declared, then
propose yd Request, having them fairly written with yd; when all is Done according

to Direct and instruct us, how to recover & take the same away, for the Supply of our
Necessityes, or otherwise, that ye avoid and Depart from the said Treasures, & ord hord o
hereabouts adjacent, hidden, buryed or otherwise concealed, and y^t ye Permit the same &
Quietly, peacably, meekly, gently and Condescendingly in all friendship and love, to Quit
Same, and to Lay it openly bare & manifested to us, Visibly to the sight of our owne Eyes, an
Surrender & Deliver up the said Treasures unto us, and that ye permit and suffer
us to bear the same away, & to injoy Stand convert it to our Necessary uses, without
hinderance or Delay, and so doe, Exorcize, bind and adjure ye spirit or spirits, that ha
the Keeping of the Treasures, that are hidden or Buryed in this house, Ground or place, &
All other spirits whatsoever, & of w^t soever nature or order they are of, whether Ayer
Terrestiall or Infernall, that shall be here or where the said Treasures and; who by their Visible or invisible Craft or Subtilty ye, shall in anywise
Oppose or Strive to hinder, or thwart, us from obtaining & bearing away the said Trea
God in the name of the onely Almighty and Heavenly God, the Great Jehovah, & in the na
of Jesus Christ our Lord, Command, bind and Constraine you all spirits whatsoever
As aforesaid, that shall in anywise by ye Crafts or Subtilty ye, seek to Let or hinder
from the obtaining and bearing away of the said Treasures, that is here or hereab
hidden or buryed, Quietly peacably & Gently to avoyd and Depart from the place,
where the said treasures are hidden or buryed, and that ye tarry not, neither con
Or Remaine one hour longer here or hereabouts, but I command bind and Constra
ye spirits as aforesaid &c: that shall be here or hereabouts, to Let or hinder us from
Obtaining & bearing away of the said hidden treasures, nor and seeking for, In
Name of him, who Saith but the word and it is done, that ye hast away from

monished, and forthwith Depart in peace to y^r ord Forplace of Residence, prordained,
decreed and appointed for y^e: and now Bad by these presents, and in the name of almighty
of the Father the Son & the holy Ghost, discharge y^e: from tarying any Longer here or hereabout
I doe Command, Charge, bind and Constrain ye spirit or spirits, that shall be here or
hereabouts or where the treasures are hidden, to Let or hinder us from obtaining & bearing
away the same, for our Requisite uses, as aforesaid, to Depart & hasten away to y^r Orders
& place of Residence, prordained & decreed for y^e, & I solemnly adjure, and command y^e to
hasten away, & immediately begon, to y^r orders as aforesaid, and tarry not one hour Longer
upon pain both ye Amen

And now Bad once again, in the name of the Eternall & our Everliving God, Exorcize,
call upon, and adjure ye spirit or spirits, that haunts & frequents this ground or house,
& place, and that hath the Keeping of the treasures, that are hidd, buryed or otherwise Con-
cealed here or hereabout adjacent, to appear Visibly, then fair & Decent forme to us, to in-
struct, Direct and verily to informe us, how to Detect discover, and obtain the treasures
that are hidden or Buryed in this place, or in any other place Elsewhere hereabouts, or that ye
peacably & quietly Depart from the same, and leave it openly, bare and manifested, visibly
the sight of our owne Eyes, and Deliver the same to us into our possession freely, So yt
we may bear the same away, and firmely without fraud, or let or hinderance, or any other
craft or Deceitfull act, Deed or thing to be Done, that we for ever Injoy the same, and
convert it to our necessary uses, And further know spirit or spirits aforesaid, y^t frequenteth
& conversant in this house, Ground, or place, and that hath the Keeping of Treasures
that are hidden or Buryed here in or hereabouts, Know ye I say and understand, yt
though I call not upon ye neither by name, Knowledge or any Signature, word or otherwise
known by the name of spirit or spirits, as being at present altogether unknowne to us,
yet I call upon ye with the Tounge, Heart & spirit of faith and Confidence,
and doe verily & sincerely believe of y^e, and that y^e are, & we our fourfathers

Or els they seldome or never appear to them at all &c: they are Knowing in all arts y
And or can be found out, in all the Light of nature, and contains the Knowledge of
All things, and understandeth what appertaineth to the Earth, or the Studyes of m
In the Liberall Sciences, and in all other Curious Arts, mysteryes & V
=cations, and have the Keeping and Comand of many mines Royall, & of gre
Store of treasures, hidden & buryed in the Earth, and ord many times benefici
to men as aforesaid, they Know the thoughts & inclinations of men in a great m
wherby it comes to pass, that we may possibly move them to come to us
With far more ease and Celerity, then any of y Ayoriall, Lord spoken
He who would call upon, and speak with with any Spirit or spirits
of this order, concerning treasure Trove, or any other minerall Treasures
Enclosed in the Bowells of the Earth, or the Keepers therof (if any be)
may do it at such place or places, where they are Converst most fre
in, for it is most proper & significant so to do, Let a particular private plaid therfore
be selected & made Choice of, where there Spirits either use or
to haunt or be frequentin, or where Treasures are supposed to be hidden, or
nere it as possible may be, and at a convenient time, in the Evening, when the
Sun is Serene, go there to & Solemnly Invocate &c:

At the Entering the Circle say this: In nomine Dei Altissimi Creatoris omnium
Rerum in Celo & Terra Glory be to God on high, on Earth Peace, Good will, towards
Then invocate as followeth: Y^e Spirit or Spirits, by what soever names y^e are called
that haunt & inhabite at this plaid, and frequent his house, Ground or plaid

In plaid, or that hath the Keeping of treasures hidden, Buryed or otherwise concealed
from the, and Denied the Discovery and use of by y Sons of men, I do in the name of y
Father & of the Son & of the holy Ghost, Exorcize, command, Constraine and most Earnestly
Pray and require y^e, to appear visibley unto me, and my Brethren, in fair & Decent forme,
to shew forth unto us, what we shall desire of y^e — & this do by these presents, and in the Great
and most powerfull names of the Immense and Almighty Creator of heaven & Earth,
and all that is therin Contained, both Spirituall, Animall, Vegetable and minerall, and my
Incomprehensible & Ever living God, Sabaoth, Adonai, Dominus, Deus, Eternus, Athos, Agyos,
Athanatos, Paracletus, Elohim, Agla, El, On, Tetragrammaton, and by & in the names of his
Only Begotten Son Jesus Christ, the high King & Lord of all the world, Who shall come
to Judge both y^e & us, at the dissolution of this Earthly Fabrick, Jesus Christus, Messias, Sother,
Emanuel, Alpha & Omega, and by his Birth, Passion, Most glorious Resurrection, &
Ascention, And by the Coming of the holy Ghost, the most Sacred Comforter, I do
hereby powerfully and Earnestly command, urge, and constrain you, & in the name of
ye Triune, & by his Seal of Characters binding most Solidly, & by the Adae of y^e
Hierarchy, and the power therof, I most urgently Require you, to appear Visibly and
formally unto me, before this Circle, to informe us Concerning the Treasures
that are hidden, Buryed, or by what way or means soever it is otherwise kept, &
Conceaded from us, I do therefore call upon, command, constrain and require y^e
Spirits or Spirits, of what soever Order y^e are of, or by what soever names y^e are
Called or Known by, though not Known to us, that hath the Keeping of ye Treasures hidd
or Buryed in this house, Ground or Plaides nere adjacent therabouts, to appear Visibly
to us and to Detect & Disclose the said hidden Treasures to us, and Either

to Divert

Never, Keep such noyses, nor make such hideous Disturbances, nor terrifie amaze & affright people, with their Ghastly and Straing Apparitions & Dread full uproars; but ard abundantly more mild, and the noyses they make are not at all Dread full nor Astonishing, as that of the Ayriall and the other terrestiall spirits formentioned, but more softly mutly & silently, Sometimes by Knocking att or against some Dore, or Wall, or table, or partition, Sometimes by the Clattering of pewter, Brass, Iron, or Chairs & Stools, or working tooles together, & then soon craft & departit may be they may appear to some, whome they have a good liking to, willing to Disclose Some what to them, but through a vaine fear Ignorantly, that bond fitt is Lost; At which the spirit being somewhat moved to a kind of passion, seldome or never proffers the like againe, & so may Keep the Treasures hidden in such A place, time out of mind, because it is not either Regarded, or not Rightly and Artificially Sought after; Some of those spirits there are, that doe Inhabitt, Dwell in & Delight in Mines, & also under those mountaines, and other Such Like places, where there is gold & Silver &c: and in place where Treasures & other things are hidden & that lye neere to the Bowells of the Earth; And those Kind of spirits are said to be possessed with all temporall things And the Riches & treasures of the Earth, and are much Delighted therewith, And carefully Keep the same, and doe not willingly neither part nor Report from therefrom: Those who work & Digg in mines & Search in the Bowells of the Earth, for such of natures Benignitys as It affordeth, have great Knowledge of these spirits; Sometimes they are very curteous & Benevolent, & will go to the Masters of mines of such works, & will Desire to worke for them and get the Rest of their Laborers, and for the same wages, and are attendinde by them accordingly Imployed in that or worse, and prove very faithfull and Laborious there in doing as much worke as tow men, but they will neither

Neither talk nor associat themselves with any, but when their worke is done, and their wages payd them, according to the Custome of the Master and the Laborers away they goe, & are seen no more, till they come to worke againe & they are not to be taken notice of, nor talked to, or in the least affronted by any workman, & these spirits being known by very many miners, both masters & others, they do much observe them, and give orders to all such other workmen, that either have no knowledge of them, are otherwise through Ignorance apt to Displeased them, to doe so to their Perills. At other times they will forewarne the Laboring Miners, of any Danger or Perillous accidents, yet may be ready and ready to befall them, as when they are heard oned, twice, thrice, Profferer, to Knock or strike in the same place, which foretolleth the Death of ym that Digg & Labor there, if they hasten not the sooner away from thence, for either they are buryed by the fall of a mountaine, or perish by the Suffocation of an Earth, Damp, or some other Dangerous Accident. And at some times they are as Vexatious and Troublesome to the Laborious Diggers, molesting & persecuting them with pinches, blowes and stripes, and other torments, so such which in any other wise abused ym: for the nature of these kind of Terrestiall spirits, is Really to affect the Lord all those that Love ym, and that Keep their words & promises, & that are just & honest in their Dealings and actions, and they hate all such as hate & abuse ym, Stiling & proclaiming and Honoring ym for God, what in truth by nature they are not, as infernall Devills &c: these spirits never shew themselves to any Body are affected to the Lord with any Shape but what is humaine, and altogether indiscernable from us Mortalls, But to such as they have any Antipathy to, they appear either in Several Formes, which often times doth much astonish, amuse, and affright them, yet nothing so hiddeous or terrible as the Ayriall and the other Degree of Terrestiall spirits formerly spoaken of, &c:

gapings of the Earth, Striking together the Foundations of mountains, terrifying & frozing not only
but also other Creatures, And Some againe, by Severall Kinds of various and Severall ways of Ap
tions onely, do contrive rather to vary men then to hurt them, Some Straightning themselves
to the length of a Giants body, and againe shrinking themselves up to the smallness of a pigmy
And so changing themselves into Divers formes, do disturb and astonish men with vaine
Some wandering up & downe in the Obscure Ayre; Some about the Seas, Rivers, lakes, Pools &
other waters, and moyst Boggy and such like kind of places, Some others study lyes & Blas
emyes, as ye Read of one saying, I will go forth and be a lying Spirit in the mouth of all the pro
of Ahab. Some others who are pernitious spirits, do lay wait and overthrow Travellers in th
Journeys, and rejoyce in wars and the effusion of Blood, and afflict men with Cruell stripes
of which we Read in many places of the old & new testament, where many comparisons a
made of them, and Severall names attributed to them; St Mathew Saith, for fear of
man durst pass that way, the prophet Esaiah compares them to Satyrs, Screech Owles,
Syrens, Storkes &c: The psalmist compares them to Aspes, Basilisks, Unicorns, Dragons, The Gospel
to Scorpions, Mamon, the the prince of this world, the Rulers of Darkenes, and in Some
places the prince of wickednes, who is sometimes called Beelzebub, Sometimes Serapis, S
etimes Pluto, being the Greek name thereof, under whom amongst them, Cerberus is said to
theif and is called the three headed Dog, because he is conversant in the three Elements of
Earth, Water. And three sort of Spirits are said to be Evill and pernitious by nature.
Third and another Sort of terrestiall Spirits, whose residence is upon the Superficies of
Earth, who also have power to keep hidden treasures, but then it is thus, Many times Distrac
And Disturbances happen to be in a nation, and also in a family and that the good honest
Inhabitants finde in great fear, of Losing that Substance, they have Cordfully got together
by their great Labors or otherwise, and so to save & secure it in time of need, do usually hi
or bury it in some convenient obscure place, where some or other of these Spirits hath
Resided, or a delight to be frequently in, & peradventure these people may not have

have any friend or Relations about them, that they dare with Safty repose any trust or
confidence in, & so they may dye without making any discovery, where they have hid or
Buryed their Substance: The which when these Kind of Spirits, who by their orders Resideth
or frequently Delighteth in Such a place, finding Such a thing, as treasures to be hidden or
buryed there, without any owner left, immediatly Seize thereon, and Keep the same &c:
These Spirits are by nature both good & bad, but Generally they are not So noxious, offensive,
hurtfull or vexatious, but more more to men, and are affected with humane passions,
Delighting much in mans Society, and do willingly Dwell with him, and will Serve him
and
well & faithfully in all things, wherein they are entrusted, & oftentimes do most poor
honest mean men, women & Children, and are willing to be very Curteous to them, & to
Serve them, dotting on Such Kind of the rest and harmeless people, but at Such unusuall
Sights and accidents, for want of prudence and confidence, ignorantly Stand amazed and
and astonished, frighetining themselves, being possest with a vaine fear, So then the
Spirit vanisheth and leaves them, which peradventure otherwise might reveal Some
thing to them, that might do them and their posterity good; Some others of them
be that Delight in the company of Divers Domestick and wild animals, Some, preside
over, & live in and about much Delight to be about woods, Parkes & Such Kind of places, Some about
Champion fields, Some about fountaines, Some about Rivers, Some about Bogs, Marshes & grounds,
Some about mountains, Some about meddows, Some about trees, briars & bushes, Some
about flowers, Some about fruit, Some about Barnes, Stables, Cow houses, & coats,
sheepfolds, and places where Implements for Husbandry is Layd up, Some in Dwelling
houses, Some in one place & Some in an other; All which is upon the Superficies of
the Earth, and places apt and convenient enough, to hide or bury money, or any other
Riches or treasury in, Said though one would think, from many ones finding out, though
not all, kept by any Spirits What soever, for all hidden treasures are not kept by
A Spirit, or Spirits (Especially whilest the owners thereof are alive) though generally
they are otherwise So kept, for the reason before alleadged, & these Spirits do never

Whatsoever they be, either Ayeriall, Terrestiall or infernall, that haunteth, molesteth & troubleth this house or place, or that hath the keeping of any Treasures that are hidden buryed, or by any ways or means Whatsoever concealed from the Knowledge & use of man, in this House or place, or any where else neer Adjacent here abouts, I urgently Request ye to enforce and constrain them to Depart there from, and leave the same Visibly and openly naked to us, So that we take & bear the same away for our necessary uses, Or I earnestly require & comand you, to send some one or more of these Spirits, Barbaros, [illegible] [illegible], or [illegible], to appear Visibly unto us, and to resolve, informe and instruct us, to come by & obtaine the same, And I doe by these presents and the Efficacy and power thereof And in the name of the Supreame head and Prince of ye Hierarchy or Hierarchyes, Exorcize call upon Require, and powerfully comand either some one of or all ye Spirits Barbaros, Gorsin, [illegible], [illegible], to appear Visibly before us, and assist us by all the best ways and means ye can or mayor, to cast Such Spirit or Spirits, that haunteth, infesteth, troubleth & Disquieteth this house or place, or that hath ye keeping of any Treasures, that are here or here abouts neer adjoyning, hidden, Buryed, or by any ways or means whatsoever concealed and detained from us, ~~or~~ that the same may be openly Detected & Discovered to us Visibly, so that we may peaceably and quietly, without any Noy illusions, fraud, delayes or any disturbances, intermissions or interruptions whatsoever, bear same away and enjoy it to our benifit, according as it is from the beginning ordained for us, And once more Earnestly urge and Require ye Spirits, that otherwise ye enforce and Constraine the Spirits [illegible] (or Serras) [illegible], [illegible] [illegible], or some one of them to come to this place And bring hither unto us & deliver up unto us all such Treasures as are here or here about what=soever neer adjoyning, that are hidden Buryed or any ways concealed, And I do by these p And the Efficatious power thereof, potently Exorcize, charge, constraine and comand ye Spirit [illegible], [illegible], [illegible], [illegible] or some other one of ye, to appear Visibly before in a Decent & comely Shape, and noeways terribly or turbalently, to dismay or delude Come ye in all meekness & humility, and in peace and serenity, yealding obedience to my Comands, and requests, and the fulfilling and performeing the same, wherefore prepare ye make hast & come away, and bring along with ye all such Treasures as are hid, buryed or any how soever concealed, here in this house ground or place, or any where else neer here unto adjoy as is aforesaid, And now I Exorcize all ye Spirits aforesaid, In the name of the Everl And Heavenly God, The father, the Son & the Holy Gost, & in the names and by the po of ye Hierarchyes, and by the imperiall authority of the princes and the Heads the

And by their Seals & Charactors firmly

firmly binding & commanding, and I doe Earnestly, urgently and powerfully request and Comand ye all, joyntly and severally by these presents, that ye observe, fulfill & performe all my desires here in Contained, and to doe for me in all ye Respective offices, as for the Servants of the Highest, without any turbulence, noise, hinderance, fraud, prolixity, or delay

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Now, Allthough this Experiment should peradventure: prove to be Long in the effecting, and bringing thereof to pass, and to be a peice of tedious & tiersom practice, almost to the disharting, and even casting into Dispair the Mast & his friends; ~~butt~~ yet never be Dismayed nor Disheartened thereat, butt proceed on therein, & persevere, with faith, patience and constancy, and Doubt not butt the End will be propitious, and Crowne ye Expectations with a happy and prosperous ~~them~~ yssue; for these Spirits are by nature obstinate and perverse, and in such an Experiment are very slow and Remiss in their appearances, and do unwillingly obey & Submitt to the Invocations & Comands of any Magician, untill they are urged & constrained thereto, by the frequent motion, constant action, & the Continuall Care, Diligence and prudent Managemt: of the mast in these Affaires, wch: are not usuall, common, nor easie, butt to be overcome absolutely by faith, Constancy, patience, prudence and perseverance; always Remembring that there is an antipathick Continuall Combate, betweene the Celestiall Angells and the Evill Spirits, wherein the Celestiall Angells Vanquish by patience: If no access or freedom can be had to the place Haunted, or where the Treasure is Supposed to be, to act and Invocate there, then recourse must be had to the Experiment following, and Particular Spirits called upon, to bring such Treasures to such a place, where ye are or shall appoynt, & So proceed that way. We must understand, that there are terrestiall Spirits or spirits Conversant upon Earth, of severall & Different Natures, Some are Evill & offencive to men, and doe wander up & downe in this inferiour world, enraged agst all, whome St peter compares to roaring Lyons, & are vulgarly Called Divells, the principall whereof was an Angell, & being turned apostate, perswaded many of the Angells to Decline with him, ~~where~~ were therefore Driven & cast forth of Heaven, from the order of good Angells for their pride, with the Divellish Serpent [illegible], who was the Head of that Rebellious Army, who to this day are therefore called his Angells, and from the Beginning of the world the Dispensation of things, is ordained by this means, that the Executing of Gods Justice (amongest the rest) upon such matters & persons, as with whom & wherewith he is Displeased, is committed to their Charge. And these do Confess them all, and being cast forth into this vail of misery, doe wander up & downe upon the earth, Keeping Treasures as afore said, haunting & molesting such houses & places, and Vexing any that shall seek the Recovery thereof, till they are brought to a kind of familiarity and obedience, to Demit & give up the same And also otherwise to vex & terrifye Earthly things, invading miners, causing of gapings –

unto us, the noble workes thou didst in there days, & in the old time before them
We are thy people O Lord & the sheep of thy pasture, Therefore gratiously here us,
And Grant us our Requests, and let thy mercy be shewed upon us As we do putt our tru
In thee; Lord we beleeve, help our unbeleife. Then Lett the master & his fellow: or follow
Enter the Circle; and Invocate as followeth: O all yee Spirits who have power given you
to Execute the Commands of the Highest, both as to his justice and mercy; O all you spirits
great power, in the keeping of Hidden treasures, and Also of Detecting, Discovering &
Yeelding up of the same to the sons of men, for whose use it was principally &
Primarily Decreed and Ordained, I doe Exorcize and call upon all you spirits, joyntly
And severally by name, Sulphur, Caleos, Anaboth, Sonenel, Barbaros, Gorsan (or Gorz
[illegible]gos, Marril, Vasag[illegible], [illegible]antellion, Barbasan, Sathan, In the most hig
mighty, great, glorious, efficatious and effable name of the Creator of heaven & Ea
And all whatsoever is therein contained both spirituall, Animall, Vegetable & min
And by these his secret, powerfull and commanding names, Joh, Elohim, Agla, El, On, Tetragrama
And in name of Jesus Christ our Saviour, the onely Son of God The Father Allmighty, the Se
Person in Sacred Trinity, Messias, Soter, Emanuel, Sabaoth, Adonay, Via, Vita, Homo
Primogenitus, Agnus Dei, Athanatos, Paracletus, Alpha & Omega, and by all the power that
the Great God of Heaven, & his Son Jesus Christ, the true Messiah hath given both to Angell
And Men, by all aforesaid I doe againe Exorcize, call upon, command you and Constraine yo
Spirits, [illegible], Caleos, Anaboth, Sonenel, Barbaros, Gorsan (or Gorzon) [illegible]
[illegible]rril, Vasag[illegible], Cantellion, Barbasan, Sathan; And all others having pow

that you cast out all Evill spirits, that resideth therin, and by Divine permission haunteth, troubleth
& molesteth this place, and all or any other spirit or spirits whatsoever, that keepeth any treasures that is
hid or buryed In this place or hereabouts adjacent, and deteineth the same from the use of the sons of men,
servants of the highest, & especially one who is the first and greatest who is called [illegible],
Duke of Strength, with all others whatsoever they be, that have power and permission to keep the treasures
that are hid or Buryed In this place or hereabouts neer adjacent, that neither them nor any others from
this time forth hence forward shall keep any treasures that is hidden or buryed In this place, or
where soever Els it be hereabouts adjacent, butt that such spirit or spirits, of what nature order or
Hierarchy soever they are of either Aieriall, Terrestiall or Infernall or whatsoever otherwise or how-
soever it shall be kept, Detained or secured from the use of man, by any spirit or spirits whatsoever
As is aforesaid, let them be cast out, dismissed and discharged therefrom and comand and Enforce
such spirit or Spirits as aforesaid keepers of any Treasures that are hidden, buryed, or by any ways
or meanes Concealed and are detained from man, to whom the proper use, right and behoof, absolutely and by the Originall & primary decree of our God, from the begining of day, undeniably
belongeth and apertaineth; and also Enforce and constraine such spirit or Spirits as aforesaid
Readily, peaceably & gently to Demit & leave such Treasures, as are here or hereabouts adjacent,
hidden or Buryed as aforesaid, bare & Nakedly Visible to us, so that we may bear the same
away for our Necessary uses; Or Otherwise I Exorcize, earnestly urge, requier & comand
you Spirits, Sulphur, Caleos, Anaboth, Sonenel, Barbaros, Gorsan (or Gorz[illegible]
[illegible]gos, Marril, Vasage, Cantellion, Barbasan, Sathan,
By & in the name of the Father, & of the Son, and of the holy spirit, that some
one or more of you as ocation shall requier, do apear Visibly unto us, either Ba[illegible]
Gorsan, Evorges, Marril, Vasage, or any other, to Detect and Discover whatsoever
Treasures lyeth hid, buryed or otherwise concealed in this house or place, or any where Els
hereunto adjacent unto ~~us~~ wee and rightly to informe & instruct us, how to come by & recover
the same, so that we may freely without any interruption or intermission, take and bear
the same away for the Releife of our Necessityes; Or otherwise againe I Exorcize
Earnestly urge, Requier & comand you spirits, Sulphur, Caleos, Anaboth,
Sonenel, Barbaros, Gorsan (or Gorzon) Evergos, Marril, Vasage,
Cantellion, Barbason, Sathan, to constraine comand and Enforce
some one or more of these spirits, Scor, (or Scarus) Roab, Zaym, Ambra[illegible],
G[illegible]l, to come and bring or cause to be brought to us hither to this place, such Treasures whatsoever
they be, that lyeth hid, buryed or any otherwise concealed and kept from us, in this place or any where
Els hereabout adjacent or that you constraine and Enforce, some one or more of the said spirits,
to apear Visibly before us peaceably, meekly, and in fair & Decent forme, and no ways terrible or
Violent, that we may requier & command them to serve us herein, and to do for us, as for the servants
of the most High and Everlasting God. Finally & lastly, I doe againe Exorcize, call upon, comand
and most urgently, & Earnestly requier you Spirits, Sulphur, Caleos, Anaboth, [illegible]
[illegible] (or Gorzon) [illegible], Marril, Vasage, Cantellion, Barbasan, Sathan, in the name
of the sacred & Celestiall trinity, and by the Birth, passion, Resurrection & assention of our
Lord Jesus Christ, that yee cast out, discharge and ~~comitt~~ Dismiss the spirit or spirits whatsoever,

People adjacent thereto, with horrible & unusuall noyses, and many fearfull
& hiddeous apparitions; neither shall such house or inhabitant be at Quiet
nor shall any of the Generation of any such family prosper, in till
provided be applyed the Curse Expiated, and the Angry Angell or Aiyrial
Spirit Discharged, or the inchantment taken off from the Treasure, if any
be thereto hid, & the Spirit Keeping it be Discharged thence from, & Cast out
sent away to his place of Residence, otherwise appointed & Decreed for him
& thus doth god punish in his justice, the hainous sins of great offenders
even to the third & fourth generation.

Next you are to Consider, whether the place be haunted, or the Treasure there
in kept (if any be hidden) either by Aiyriall or Terrestiall Spirits, or whether by
any Inchantment or magicall Spell, or any powerfull Charmes; or whether
otherwise Distributed by permission of Divine justice, for many hainous
unpardoned Crimes of some one person &c: all which ought to be Diligently
Considered & rightly understood. The knowledge whereof is also required before Exp
&c: If there be Treasure there hidden, and kept by an Aiyriall Angell Spirit
or Spirits, then those Spirits here before named and to be called upon,
& made use of herein; the praxis whereof is thus:

The House or place haunted, must be Cleared of People,
and thereby made private; and the house or place made void
of Any Company, Except such as are Concerned in ye Affair

Which Brotherhood or Society so concerned, in the managdment of there Affairs,
As the Recovery of treasure Trove, that cannot be otherwayes Recovered but by this art,
must be very facite, Silent, and private in the carrying on of there Designes, neither
Squabling or Disagreeing amongst themselves, but wholly to rest & Rely one the prudence
and genuine capacity of the Philosophick master in this Art, by whose constancy in his
undertakings, assisted by the Support, Unity, Taciturnity, and fidelity of the civill benevolent
and Loving fraternity, his Authority is much strengthned in his Invocations; whereby
all Spirits both Aiyriall and Terrestiall (yea & Infernall also) are brought to Subjection,
& willingly serve the master, obediently doing all his will & Commands; And by this means
all matters brought to a propitious Period, and Expectations, on all hands answered
with a prosperous & successfull Issue.

The place which is thus haunted, being prepared and set apart for Action, the master
duely knowing that there is treasure there hidden, and that it is there kept, & also
the House Haunted by Aiyriall Spirits, at a Convenient time or Hower, when all things
are Silent and Still, goe to the place, & as you Enter the place, going orderly & Deliberately therein, Say as followeth: -

Emanuel and in the name of God Amen

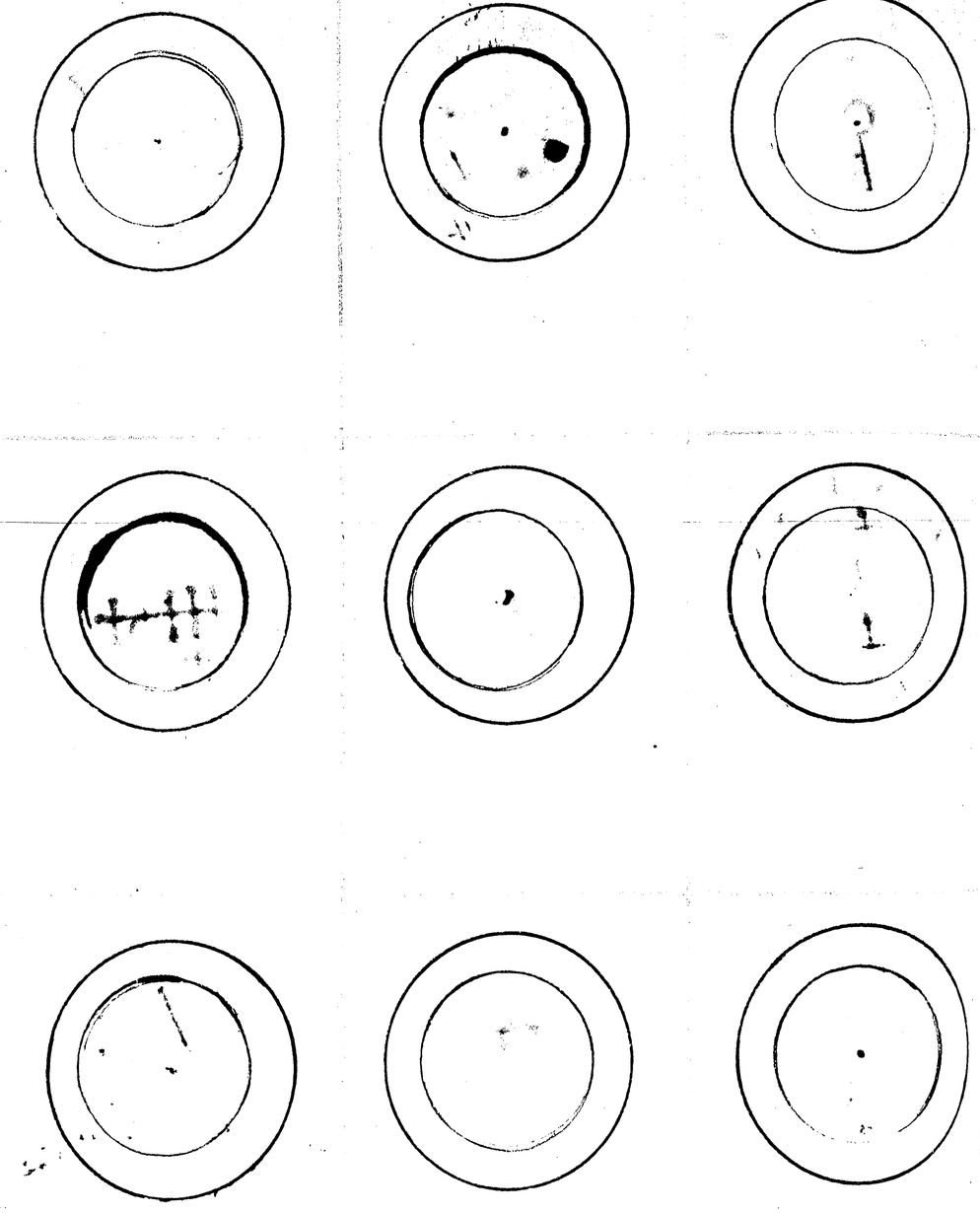
O Lord arise, help, strengthen, dignify, be present with us, and assist us in there our
present undertakings, Illuminate us with the Light of thy Countenance, and Deliver
us from all Evill, for thy most holy & Glorious names Sake, for we have heard
and we absolutly Believe, of what our four fathers hath Declared unto us

An Experiment to callout Spirits, that ard Keapers of treasures
Trovd, Either by any Artificiall Inchantment magically, or otherwise by
Divine Justice; & those Spirits following have power to Com and them
away, & cast them out; and to doe what soever the magick philosopher
shall Comand them:

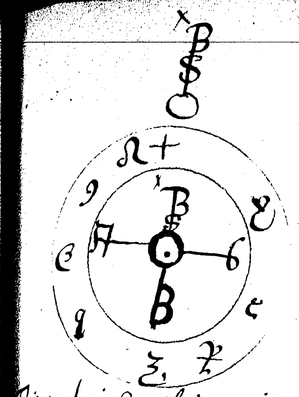
Names of the Spirits

Sulpher. Calcos, Anabeth, Sonenel, Barbaros, Gorsan (or Gorsam)
Evorgos, Murdril, Valago, Dantelion, Barbasan, Sathan,

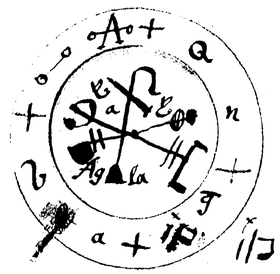
The first thing the Magicall Philosopher is to observe here in, is to be well informed,
or well to informe him selfe by all the best ways & meanes he Can, whither any Treasure
ore hidden in Such or Such a place or no, and by whome, and for what Reasons it should be
hid and absconded from posterity, and whether it be kept by any spirit comanded
and Confined thereon, by any Magicall inchantment, or otherwise by Divine justice
& whether by any Ayriall Terrestiall spirit: for this is a Maxim in Phylosophy, That
there is a great antipathy between us & Evill Spirits, & the Celestiall Angells
who are our governours, Protectors, & guardians, & are Continually Employed about
them
us, according to there orders & ministeryes appointed them of God, Although the Evill
Spirits Striveth & Endeavoreth to imitate the Good Angells, in all things Every way
to Counterfit them, whereby many are Deceived, whose wickedness & malice Suits
with the nature of Evill Spirits, of which the Good Angells
finding grounds for Saith them, & leaves them to their own erronious Will: many times
for the wickedness of some person or family, the Good Angells Curses Such person,
family or House, then the Evill spirits have power given them, to Execute the justice
& Sword of the most high God, where Such Family or person hath so haniously offended
Then doth the Ayrial spirit haunt, infest & trouble Such houses or places, & molest the
inhabitants, terrifying and affrightening them both in other people:



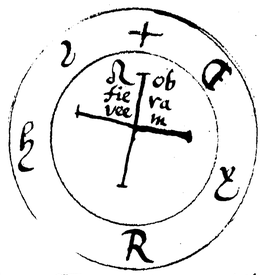
Note that figures must be



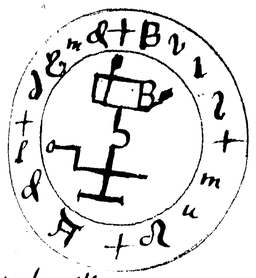
This made in Cypress is against drowning and to escape waters & floods.



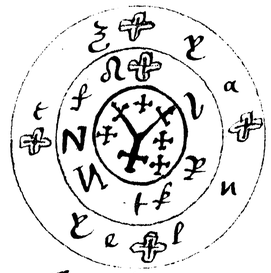
This made in fair white wood preserveth from drowning & drunckenness



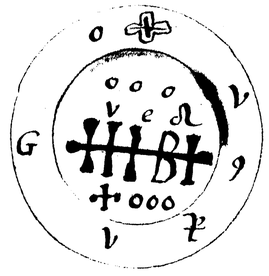
This made of a fish bone is against all Impediments of water.



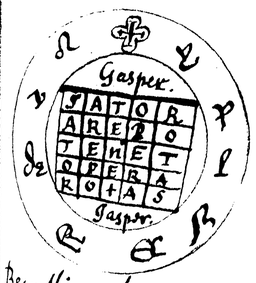
This made with black Jack with red Leather of Calves skin is in Journeys & from falling.



This made in parchment is for going wrong in journeys.

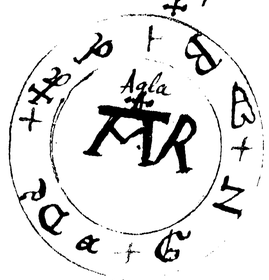


This made in Virgin parchment is to be worne in journeying.



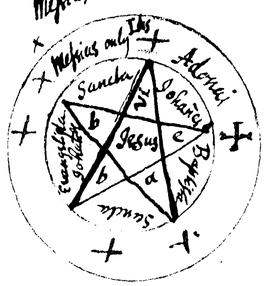
Bear this made in a piece of Agla for weariness of journey.

Under Agla

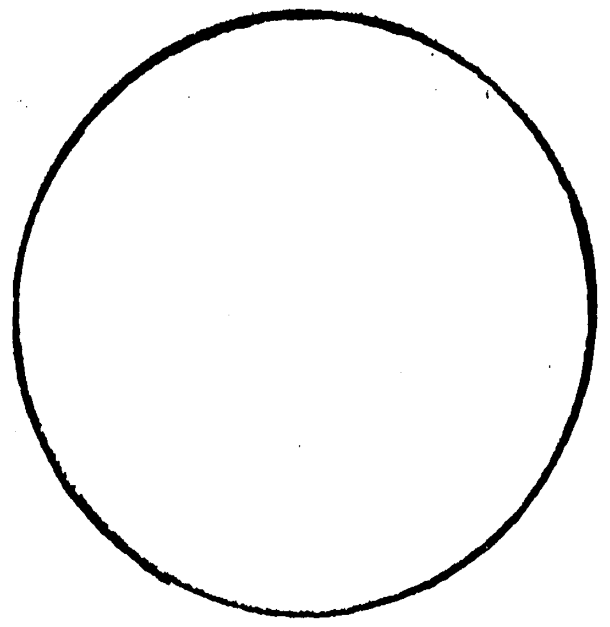
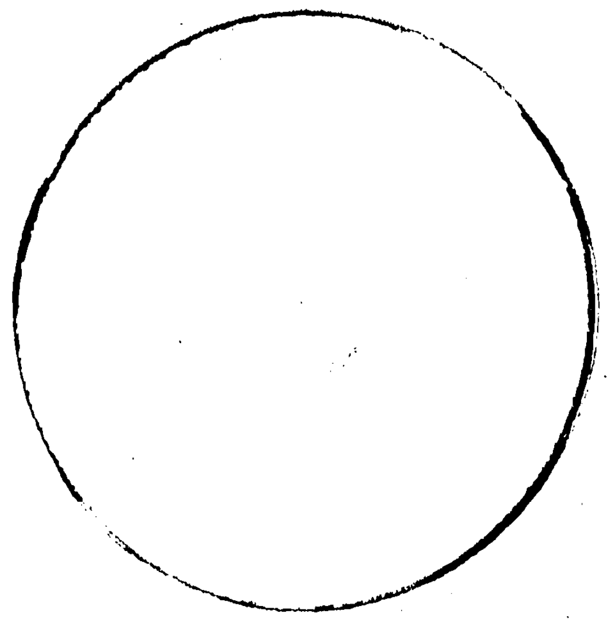
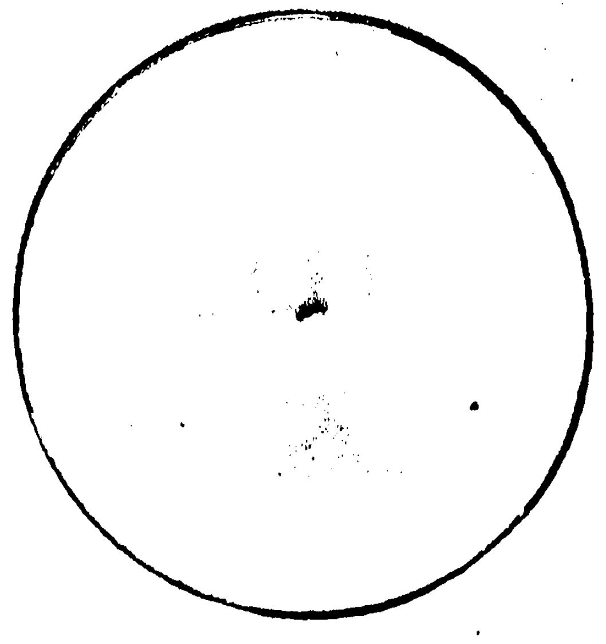
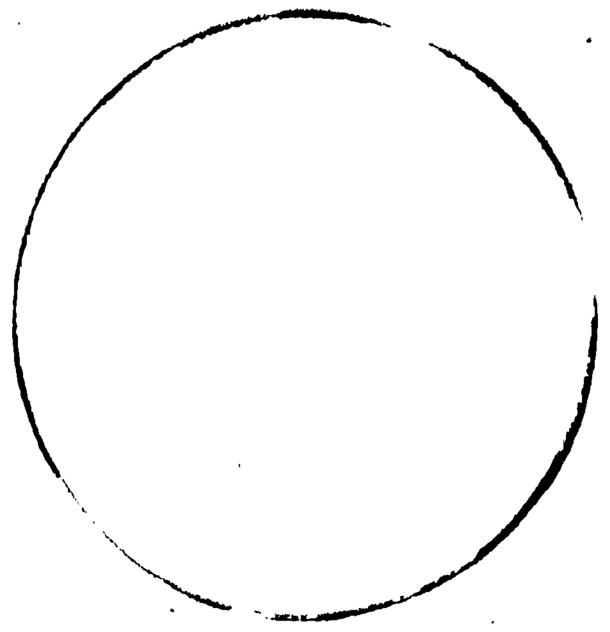
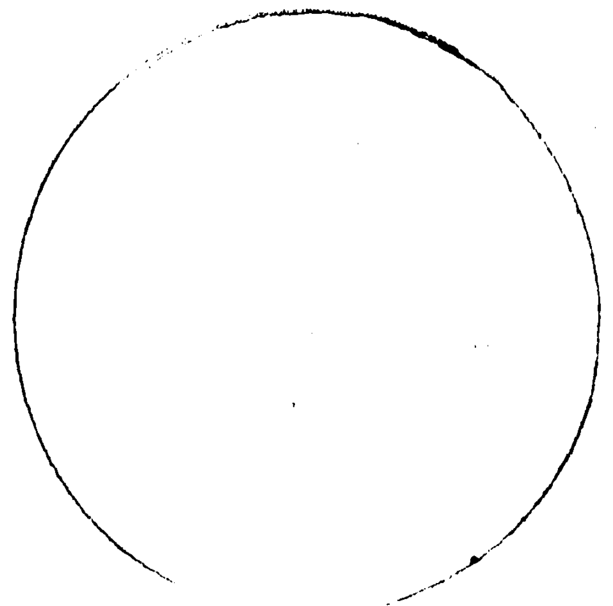
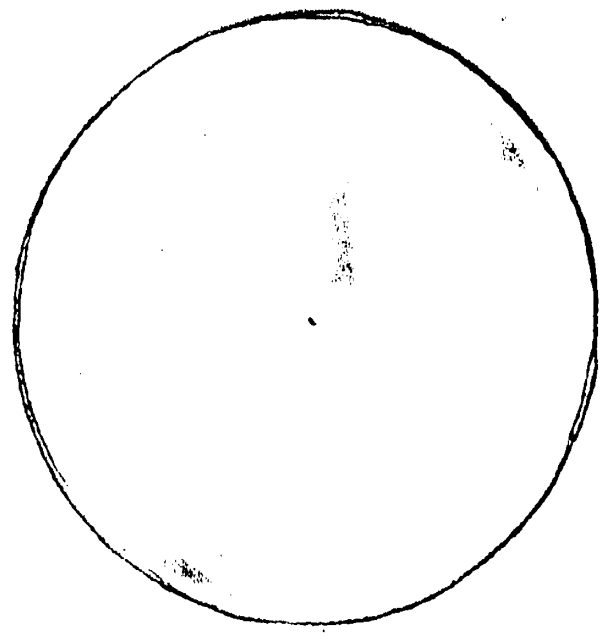
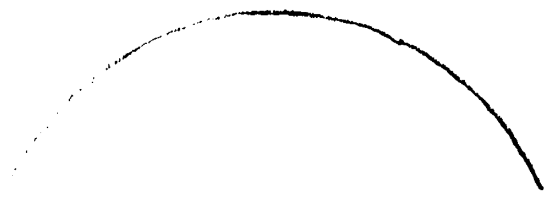


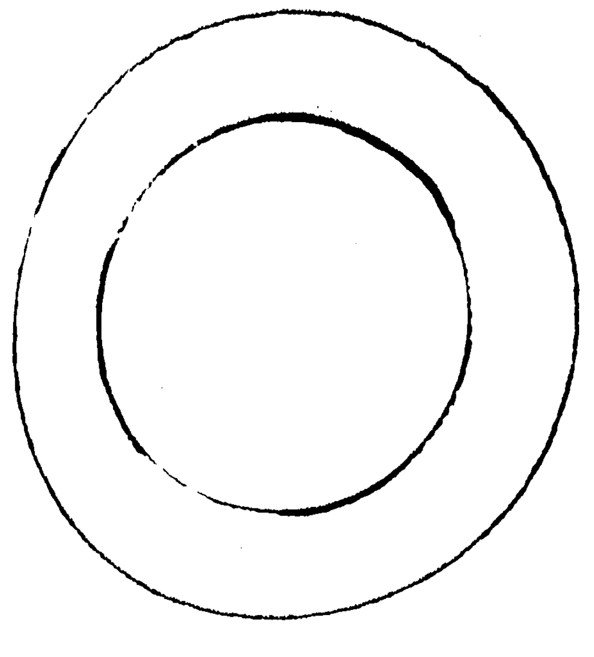
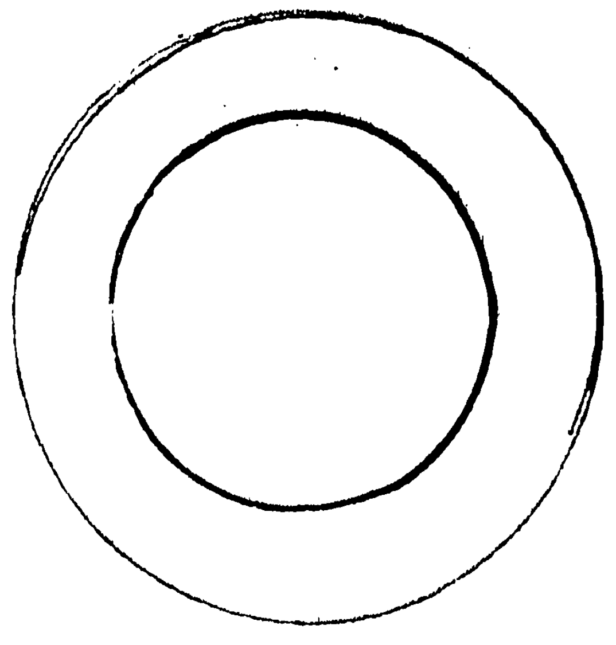
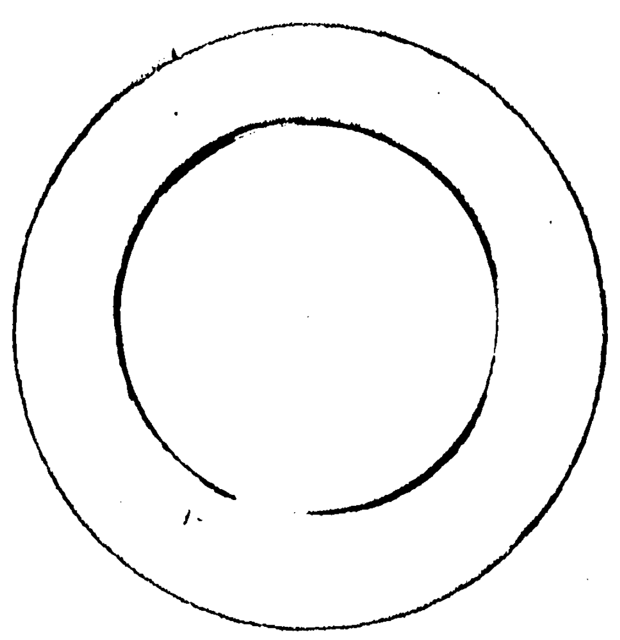
This written in Virgin Parchment & worne upon thee maketh no Creature shall stop thee in thy journey.

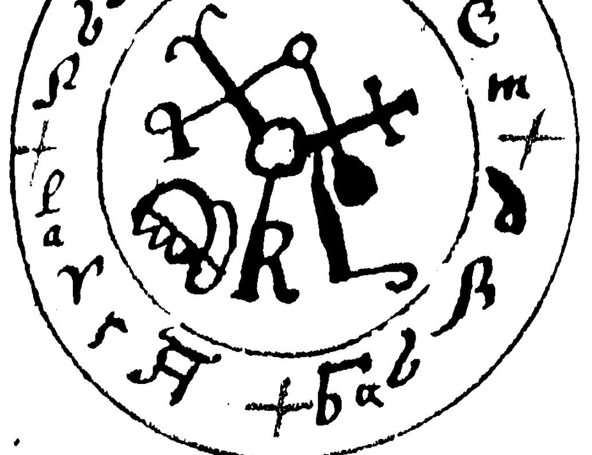
Messias only Ths



This made in Brass is for the safeguard of thy person, family & goods.



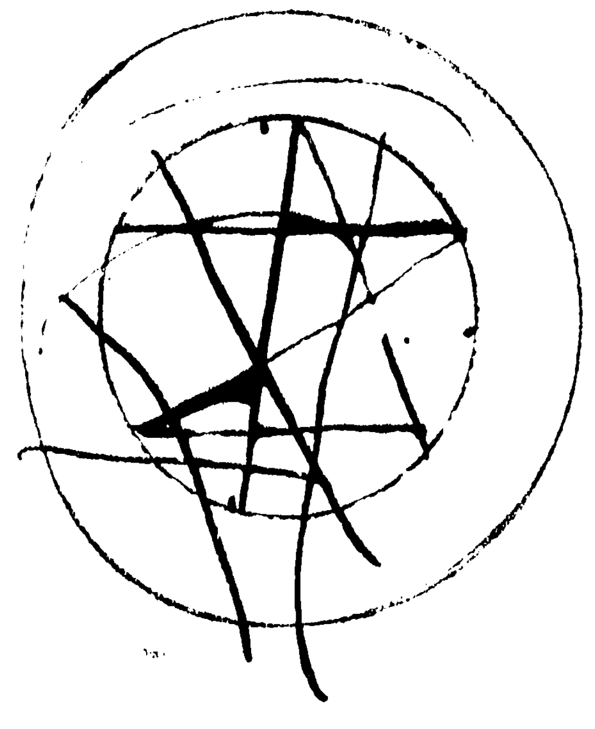
This made in Virgin parchmt availeth
agaynst danger of theives.

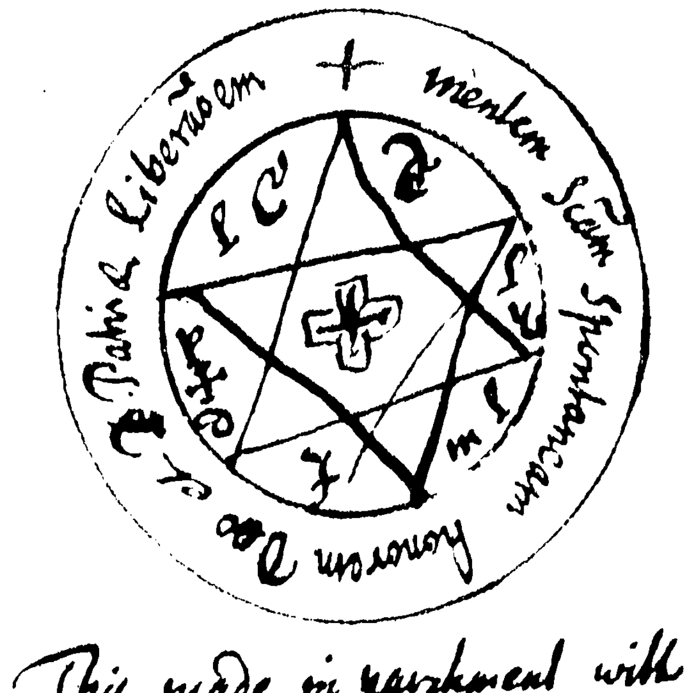
+ all ye botom of the iner circle
Giabonias 0990
Prrr

Bear this for inchantmt made
in green Oke:

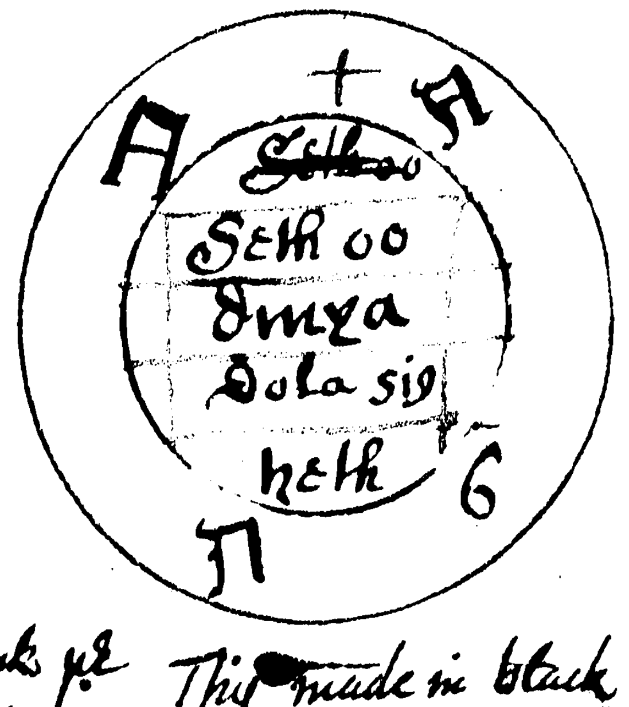
- moa

This made in white lead is against haun
-ting of Spirits wch will fly away.

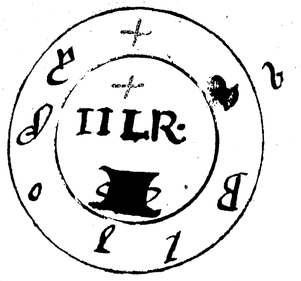




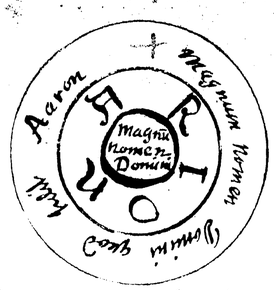
This made in parchment with green Inke pre
=vaileth against Spirits & beasts.



This made in black wax no infirmity
nor haunting of Spirits shall hurt thee.



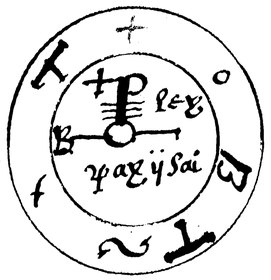
This made in palme tree or parchmt is against death & witchcraft



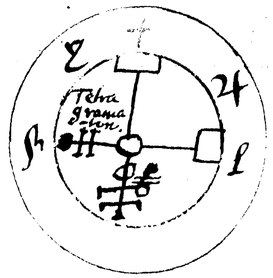
This made in Brass is to have dominion over all ayeriall things

BRH

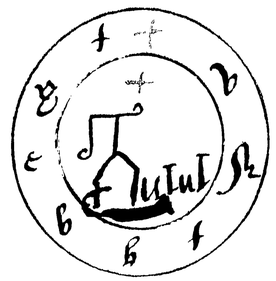
This engraven in Gold & Consecrated is to see Spirits in the Ayr.



This made the moon in Leo is to have dominion over Ayeriall Spirits.



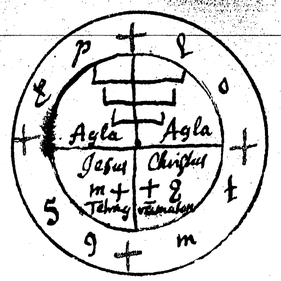
This made in yellow wax make Spirits in the earth bring called to obey.



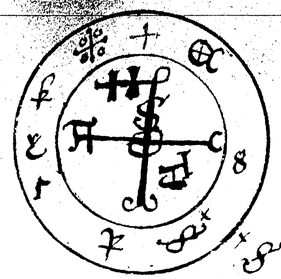
This written in a Bullocks Skin & worne on the Right bring Consecrated is to see Spirits in water —

Permission & in the name of the highest Descend appeare & Visibly show your selfe or selves joyntly & severally & Respectively unto us in this CS or GR standing here before us or Otherwise out of ye same as it shall please God to permitt & Appoint you & to show us a preceeding signe thereof And by your Mediate Angelicall Inspiration Information or thereof teaching to instruct help aid & assist us both at this time present & also at all Other times & places whensoever & wheresoever wee shall move, & call you forth to Visible Appearance & to our Assistance in whatsoever truths or subject matter or things Appertaining thereunto in all Wisdome & true Sciences, both Cælestiall & Terrestiall &c: that shall be necessary for us And also as any Other Emergent Occation shall Duly & properly require to the advancement & setting forth of God's Glory, & the Improvement of our Wellfaire; Comfort & benefitt of our worldly & temporall Estate & Condition whilest wee yet live And likewise in all such matters or things whatsoever Else that shall be necessary for us to know & Injoy Even beyond wt wee are able to aske or think which the almighty giver of all good gifts shall in his bountifull & paternall mercy be graciously pleased hereby to give you to Reveale & show forth unto us or Otherwise to bestow upon us O ye great Angells & intelligences Jerecell & Mitraton Reciding Locating & bearing Rule in the Standard of the Elements and all Others ye Cælestiall Angells of the Order of Anamastick Medium of Divine grace & mercy Ministers of true light & understanding & servants of ye most high God particularly Recited & spoken of Invocated moved & Called forth to Visible Appearance (as afore said) Descend (we say) & by the power of superiour Emission some one or more of you Appear Visibly here before us as shall please God & be friendly unto us, & in your respective offices, Do for us as the servants of the most high God whereunto wee move you as jointly & severally in power & presence whose works shall be a song of honour & ye praise of your God In your Creation

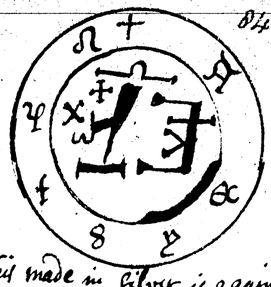
Amen



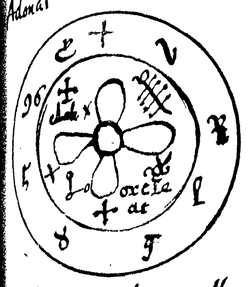
This made in silver delivereth from all troubles



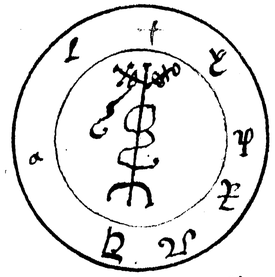
This made in yellow wax is to escape all plagues.



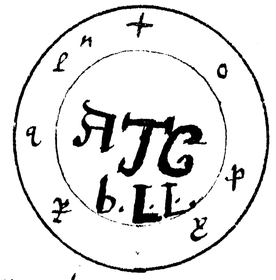
This made in silver is against Temptations to worke any evill for money.



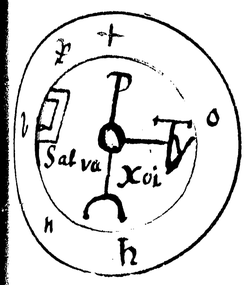
his made in red wax wth a pen
yew is against carefulness &
rrow.



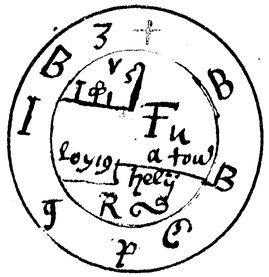
This made in a Wolfes skin raw wth black lead is against thought & pensiveness



This made in lead is against thought & carefulness of mind.



This made in Red Brass:
shall not be hindred in any
rke you goe about

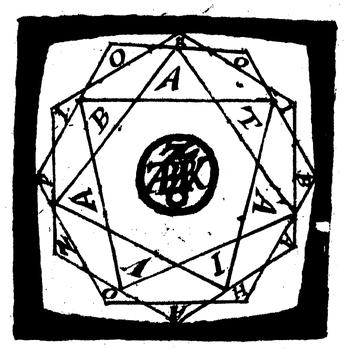


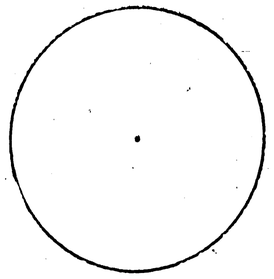
This made in green Cloath wth yellow maketh all things glad to please thee

moved & Descend from your Celestiall Mansion or plaw of Residence
Apparently Visible to ye sight of our Eyes into this C$ or G.R$ standing
here before us as being sett for that purpose or otherwise unto us & before
us out of the same as it shall please God & you his Servants of Divine
Light Grace & mercy seemeth most meet, & best befitting this Action
And to show forth a predoding signe of your Appearance & to be friendly
unto us & by your Angelicall Bond volency, Celestiall Illumination favor
able Assistance & familiar society, Mutuall Correspondency Verball Con
verse Continuall Comunity & sacred Instructions, both now & at this
time present, and at all other times to informe & Rightly Direct
our more weake Depraved Stupid & Ignorant intellect judments
& Understandings And to Conduct us by your Angelicall Instincts & Divine
Doctions into the luminous path way of Truth, leading unto & giving
Entrance into the ports Cities & pallaces of wisdom & true
Science & to make us partakers of undoubted knowledge without whose
Angelicall Guide & Spirituall Conduct blessed assistance & Bond volency
Advertisments it is very Difficult if not impossible for us or
any mortall on Earth to finde or Obtaine, & to be Esteemed
worthy of Entrance into with testimony wherefore we
humbly Entreate & move you O JEHEEVO Mitraton, &
all Others ye Presidents & Inferiour Angells Servants of the most
high God Residing & officiating in the Wheele of the Elements
In the order or Hierarchy of ANANASTICK & with all Obediently serve
and Readyly fulfill his Omnipotent Decrees & Commands in his
Divine Dispensations & Appointments According to your Generall
respective offices, in & by & through this his Ineffable Imperiall great
Signal & Divine-named JESUM & his numerall attribute Malcuth
& by the power Efficacy & Vertue thereof we Servants also of the
same your God & by the Strength & force of our faith & hope in him
for Divine Assistance Grace & mercy herein to Earnestly request
power fully Invocate & confidently move you & call you forth to
Visible Appearance here before us in this C$ or G.R$ or otherwise
throughout here before us as it shall please God is given unto you
so to Do: And likewise to show Visibly unto us a forgoing Signe or
token of your Appearance, O you Servants of mercy JEHEEVO
& Mitraton Residing serveing & officiating in the Wheele
of the Elements (I move we say) and by Superiour power &

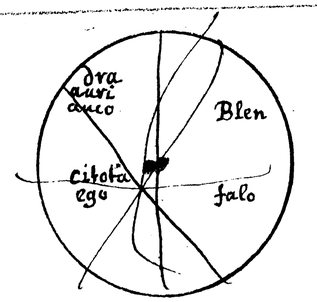
Commission

Physicall & Metaphysicall Sciences, either Immediatly from the holy Ghost, unto more Choyce Vessells of honour or Mediatly by Divine grace, & permission, from your selfe or selves, unto the Sons of men Servants of God Dwelling on Earth, whensoever you shall be of them Invocated Called forth & there by moved to Descend, & appeare unto them &c: by all aforesaid & by the great signall Vertue, power Dignity Excell:cy & Efficacy thereof both immediatly primary & mediatly secondary by Respective mediums of Divine light grace & mercy & according dependent & so thereby flowing & accordingly defusing, by severall Emanations proper a symbolizing power & Vertue from the superiours to y Inferiours wee do humbly beseech earnestly Request Command Constraine & move you Jereceue & Mitraton to visible appear being Located & bearing Rule in the Eastward of ye Elements together with all Others who is under the Command of your principall governor Ssim in the Ord: of Anamastick in generall & perticular Joyntly & severally Every & Each one by office Respectively to gird up and gathe your selves together some one or more of you (as it shall please God) &c: by Divine permission to move & descend from yor Celestiall mansio or place of Recidence in to this C S or G R & therein to appeare visib unto us & wee also Entreat you would be graciously pleased in and through the same to transmit your true Angelicall & Reall pre plainely unto the sight of our Eyes, & your Voyces unto our Eares yt wee may plainely & Visibly see you & Audibly heare you speake unto us, or Otherwis to appeare out of the same, as it shall please God & you his servants of Divine Grace & Messagers of mercy seemeth most meet proper pertinent & best befitting this Action, Appearance Occasion or Matter, & to show plainly & Visibly unto us a foregoing signe or teste of your Appearance And wee do also yet further humbly Beseech Earnestly Entreate, & undeniably Request & move you O Jereceue & Mitraton to move Descend & appear & personally to give your presence Move Stay from your place of Recidence from that mansion Orbe & Sphere of the Elements in the Office & order of Anmastick In by and through this Divine signall Mighty & powerfull name of your God Ssini and his numerall attribute Malcuth And the great Efficacy Vertue Excellency, power prevalency & superiority thereof, to Gird up and gather your selves together Every & Each one Joyntly & by it selfe Respectively & severally to move

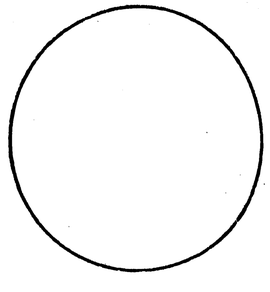


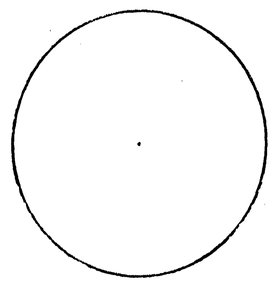


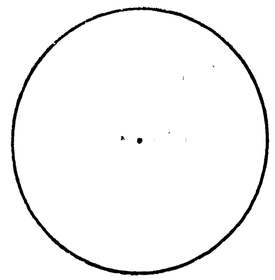
He that Beareth this sign abut him shall obtain Love of Lord and Lady.

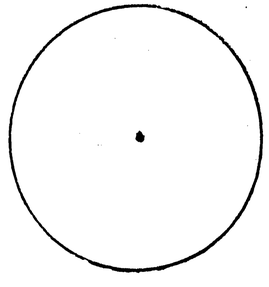


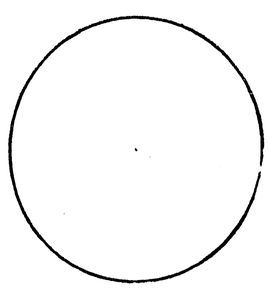
This made of an Ashen Roote the D being nere y^e full, is against the hatred of any woman.

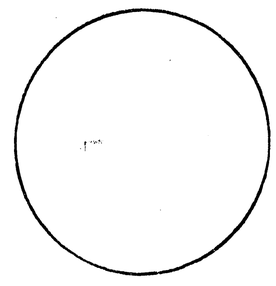


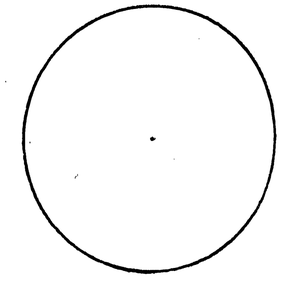












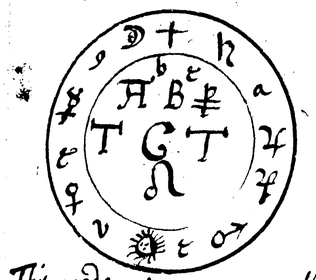
The Tenth Key

91 ~~85~~

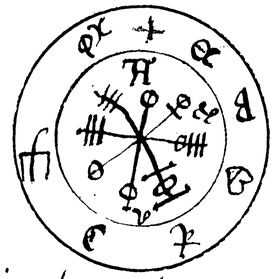
Moveing & calling forth to Visible appearance the Celestiall Hierarchy of Hetods or Quire of Blessed Soules of the order of Animastick whose principall goverour or Blessed Intelligences is Hhim or the Soul of Mekiah Residing & bearing Rule in the Sphaere of the Elements

O you Glorious great Sacred and Celestiall Angells or Blessed Intelligences Sereceue. And Mitraton whose principall goverring Angell or Blessed Intelligence is Hhim & all Others yo Celestiall Angells or Servants of the most high omnipotent Incomprehensible immense Immortall & Eternall God of hosts the onely Creator of heaven & Earth & of all things w^t soever both Celestiall & Elementall Animal Vegitable Mineral & Reptile or Insect that is Contained & Comprehended therein & that serve before the most high & Excellent honoured Angells Hajoth Hakadosch as ministring Angells & Sent always at his most high Superiour & Divine Commands and Appointments in the Order of Animastick or Quire of Blessed Soules and Residing in the tenth heaven, & bearing office Rule & power in the Sphaere of the Elements Woe Servants also of the Highest & Reverently here I stand in his holy fear Do Call upon you & humbly Request & Earnestly Entreate you & move you to Visible appearance in by & through this most Excellent Inestimable great mighty Signall Sacred & Divine name of the most high God Hhim & his numerall attribute Malcuth who sitteth in the most Imperiall & highest heaven before whom all the hosts or Quire of Angells Incessantly singeth Hallelujah Mappa-lamman who Created & Made heaven & Earth in six Dayes and all things that therein is & the 7th day that all that he had Made was good & he Rested from his labors & he Blessed all that he had Made & Sealed the same in his most high great & holy name Marinata. Abint Jeja. as the most high & onely God of heaven & Lord of hosts the maker of time & by the Seal of your Creation being the marke or Character of holynesse unto you & by the Occult Mystery & Secret Vertue Efficacy & Influence there of Signifying & Confirming you in Orders office name nature & Corporallity with Divine Celestiall Angelicall immortall Eternall & Sublime Excellency glory power purity perfection goodness & Love first unto the Sons of the most high God & his Divine Laws & Commands & worthy unto the Charge Care Conduct Counsell Comfort Benefitt & Assistance of his Servants the Sons of men living on Earth to inspire Instruct & guide them unto the Knowledge & way of truth and all true

Physicall

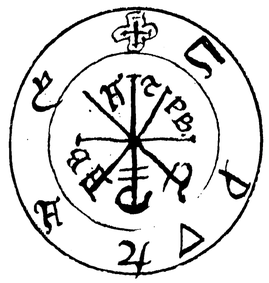


This made in box causeth the favour of all that dwell in the sight of ones house.

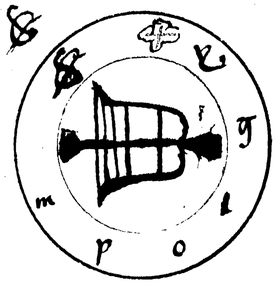


This made in parchment in the D goeth to the Meridian is to obtain the Love of Strangers

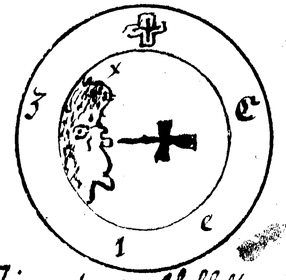
This made in horne like a Lan thornes horne procureth the love of Strangers & yr servants shall ad hurt you —



This made in a plate of grey earth is for favour &c

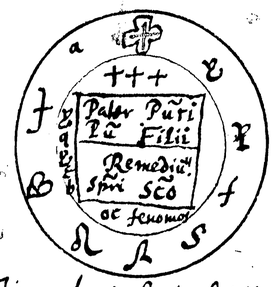


This made in parchmt & worn on the breast causeth favour &c.

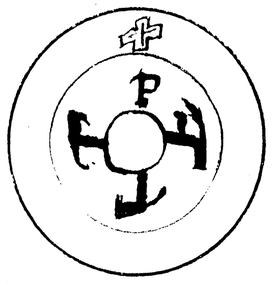


x yt should be a mans face

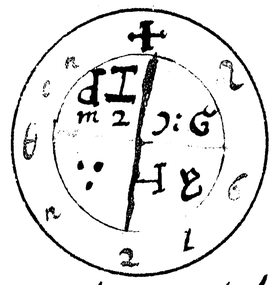
This made in Alablaster is for favour of Lawers & Scriveners



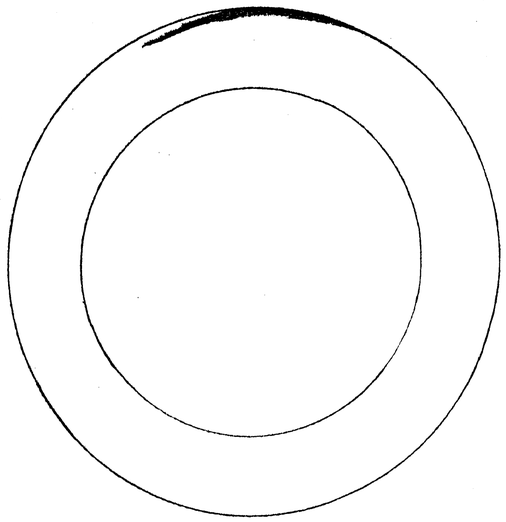
This made in harts Leather is for peace & quietness of words

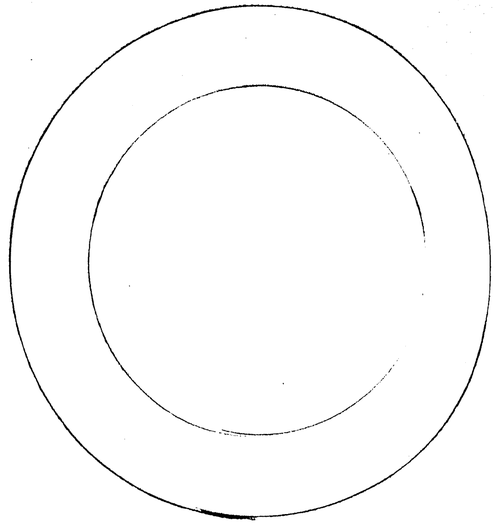


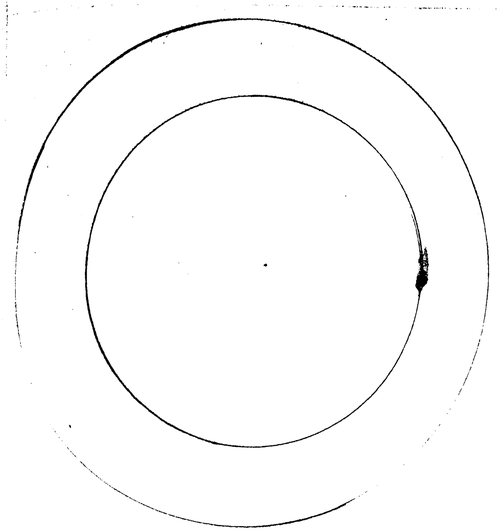
This sign seen once in a day all hindrances & impeditions shall avoyd &c

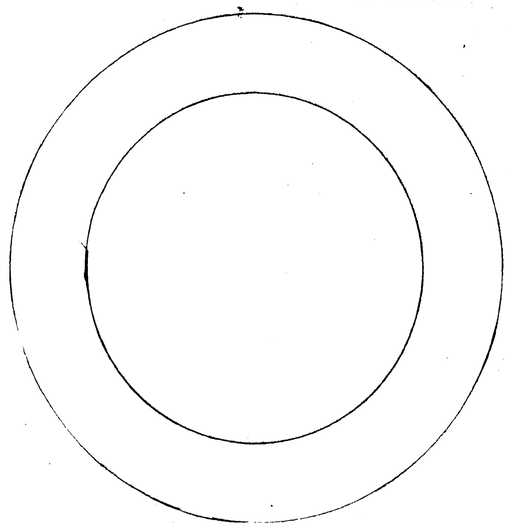


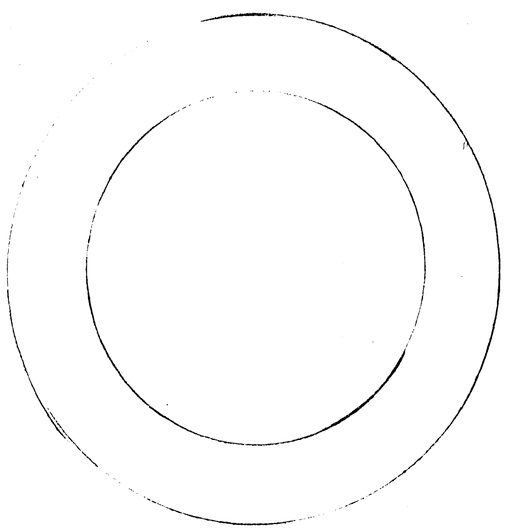
This made in parchmt with black and red is against all impediments.

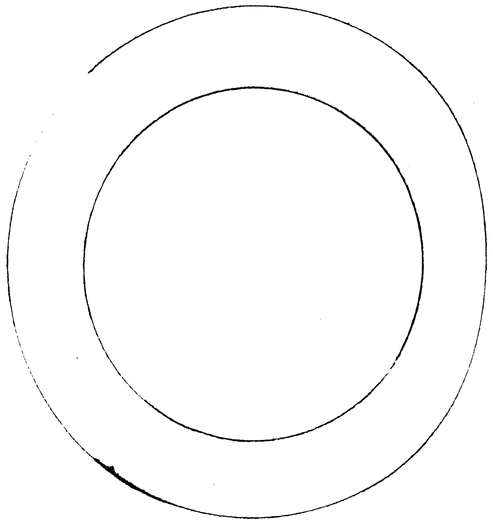


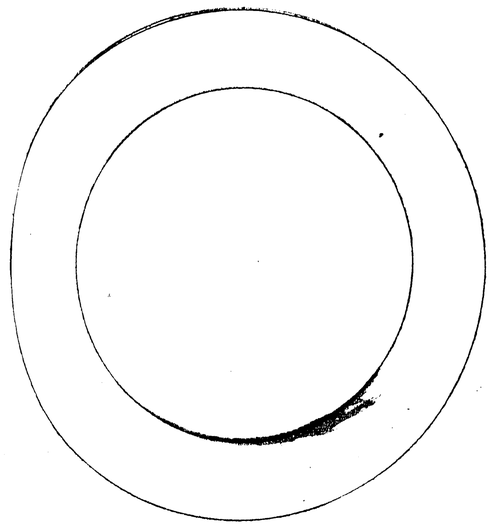


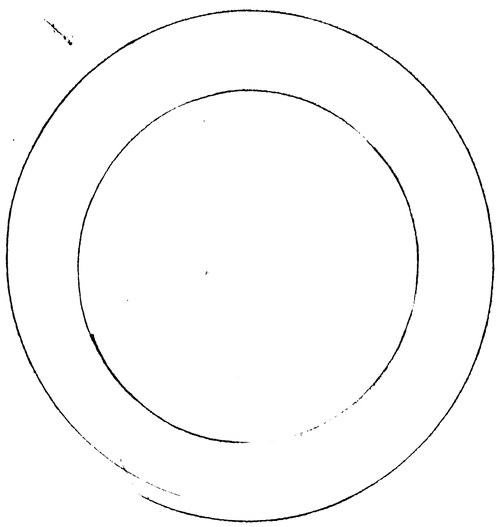


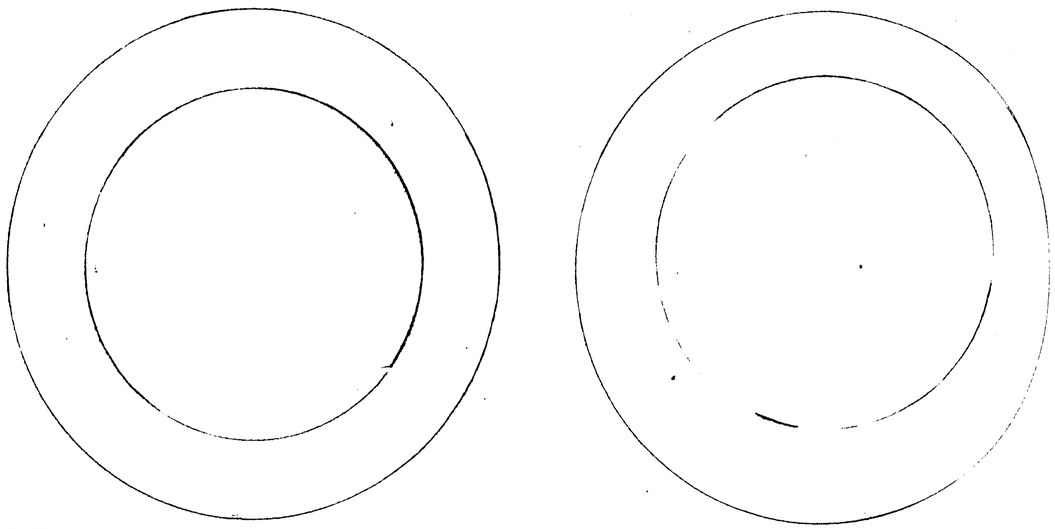


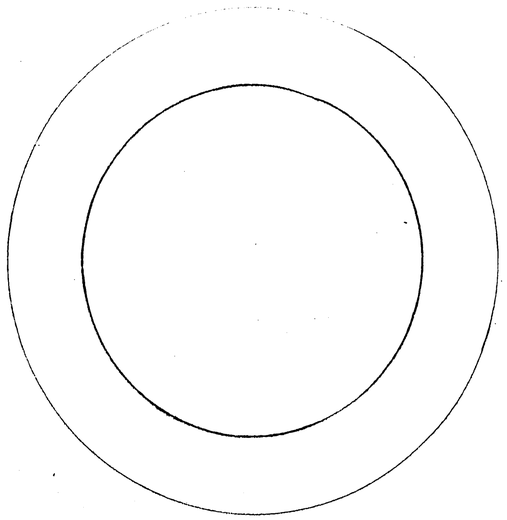


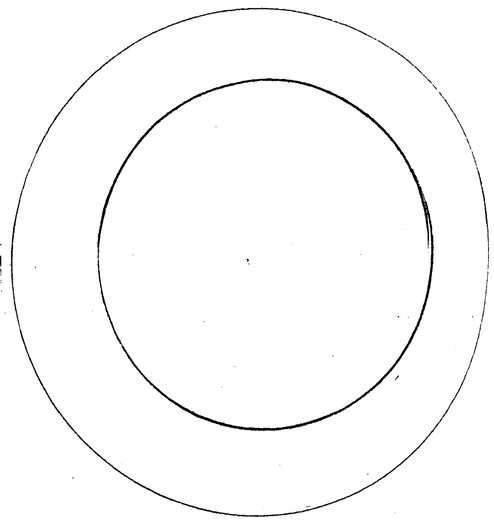




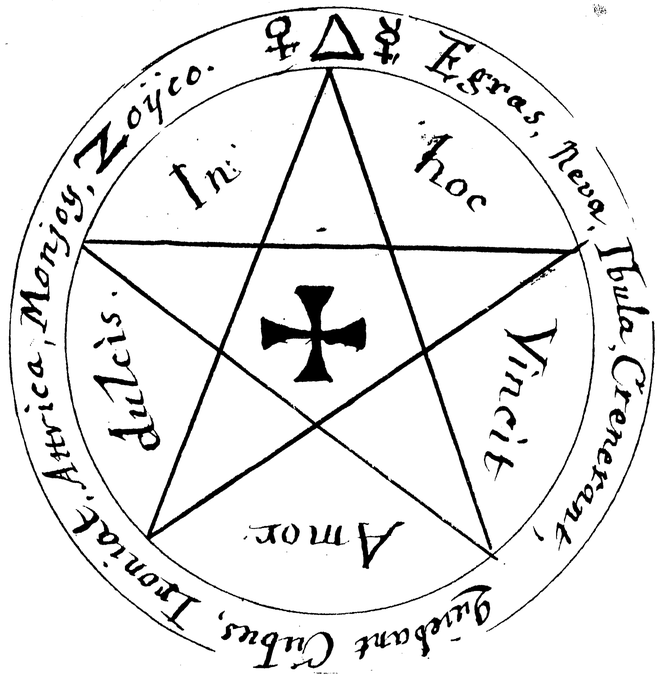






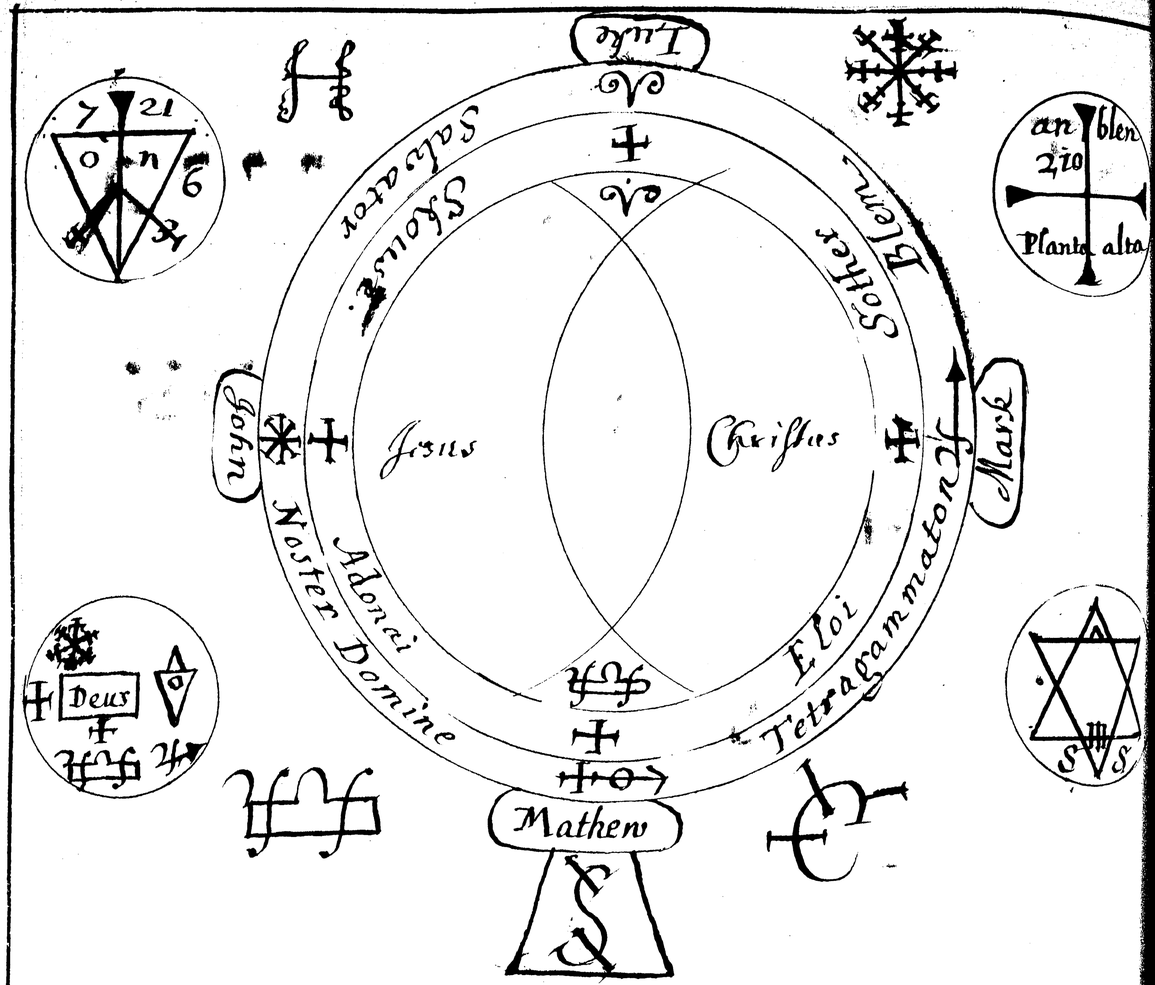


48 84

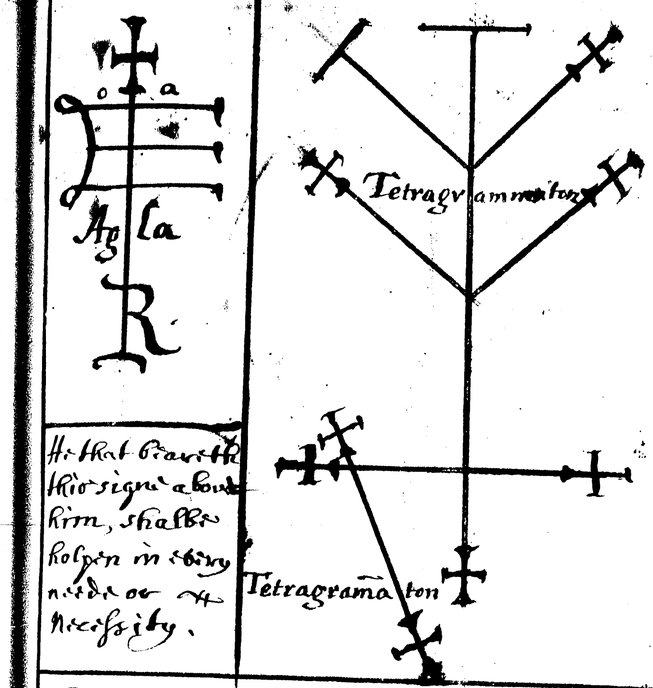


The vse of the Sigill forgoing briefly explained, &c:

This Sigill is most proper to be made in the day & houre of ♀ Venus, she being either Essentially or Accidentally well Fortified, & in good aspect with the Dragons, &c: when you have made it, humbly implore the benevolent Ayde & assistance of the Gobierning Angells, ruling ye day. You may make it either in Silver (as big or as little as you please) & weare it about yo: neck, or write it on Virgin Parchment, with the blood of a Batt, & touch the party whome you would have to love you in any part of the bare skin before, & you shall see the effects thereof immediately to answer yo: expectation: Also when you touch the party, you shall say these words, Attrica Monjoy, Zoyco, (being the last three words written in the circle) & likewise you shall say these following words before & after you petition for the ayd & assistance of the then regulating Angells of ye day, as aforesaid) & also before & after you touch the party therewith Sicia, Donemus, Cultreantea, Sephrantea. This being rightly observed & duly performed you may obteyne the love & favour of all persons (of what sex soever) Provided things be not misunderstood, & put to a wrong vse, contrary to the true & meaning & purport hereof, &c:



I binde all sorts of the Enimies of God by his Holy & Blessed Name ✝ I binde all sorts of Witches & Thieves ✝ I binde all sorts of wicked people ✝ I binde all sorts of Ungodly people ✝ I binde these people by ye Holy & powerfull Name Tetragrammaton ye mighty God, & by ye vertue of all the glorious & efficacious Names of our Lord Jesus Christ ✝ & by ye vertue of all ✝ Angells & Archangells ✝ I binde these ▽ Witches & Thieves by the vertues of all these Holy Characters herein written, That these Witches & Thieves may have nor power at any tyme or tymes hereafter upon me N: the Bearer hereof, nor any Horne or Cattell, no nor yet of my Body ✝ I binde these Witches & Thieves, & all sorts of wicked & ungodly people, By ye mighty power of God, ye they may not depart out of their House or Ground untill I doe discharge them. In the Name of the Father & of the Son & of the Holy Ghost, Amen. fiat fiat fiat. Amen.



The fore part

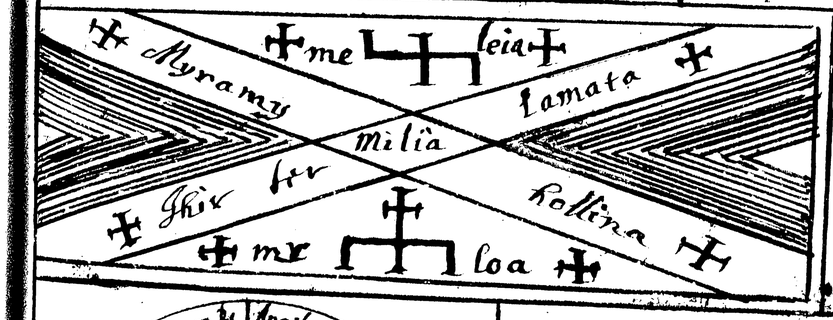
The hinder part

צמרה

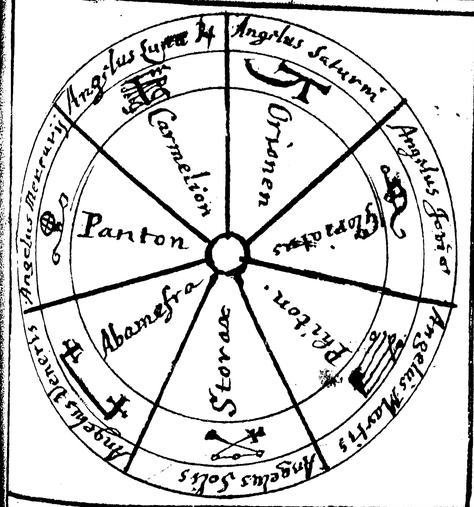
This Ligature foreth & preserveth a man from all mischief & affrightmente of Enimies & evill spirits, & all other dangers whatsoever, either of Journies Waters, Armes or any other engagemente or contiste, &c.

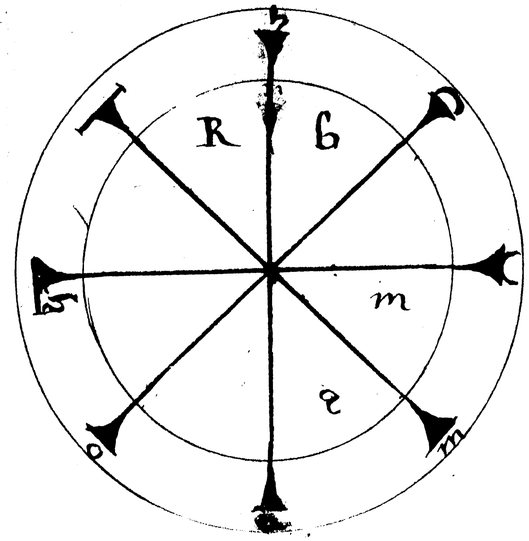
He that beareth this sigill about him, shall be holpen in every neede or necessity.

These two Sigills are for one & ye same purpose.

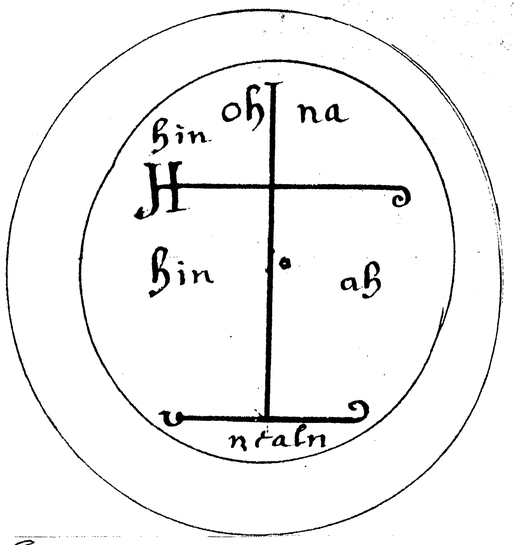


This Signe ingraven in Brass is for winning & for health,

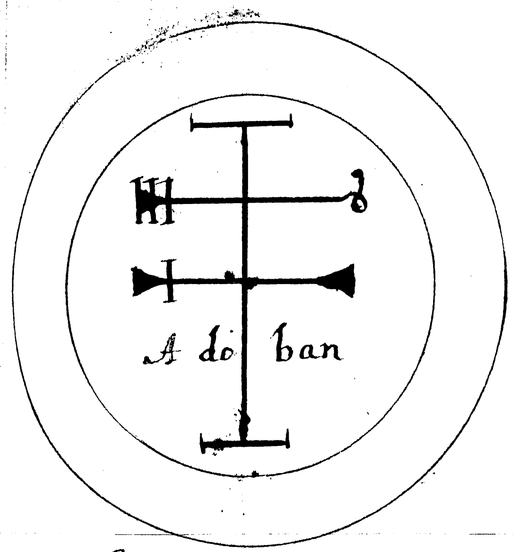




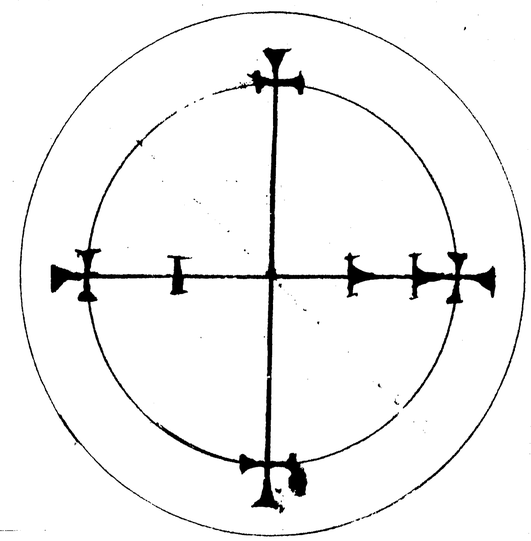
This Figure deliverith from all Dangers.



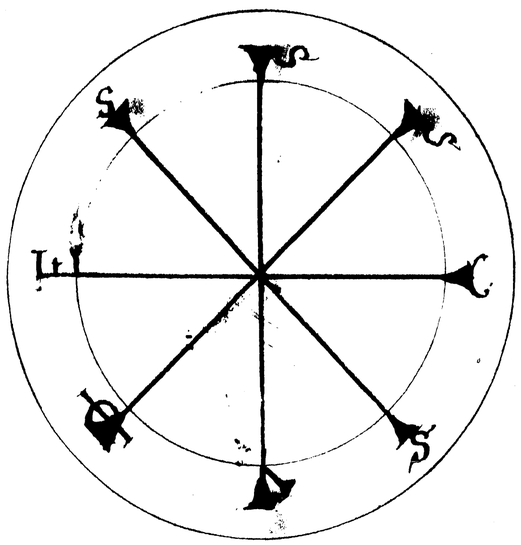
This was revealed by the Spirit the vertue, influence and efficacy whereof, is to put to flight all our enimies.



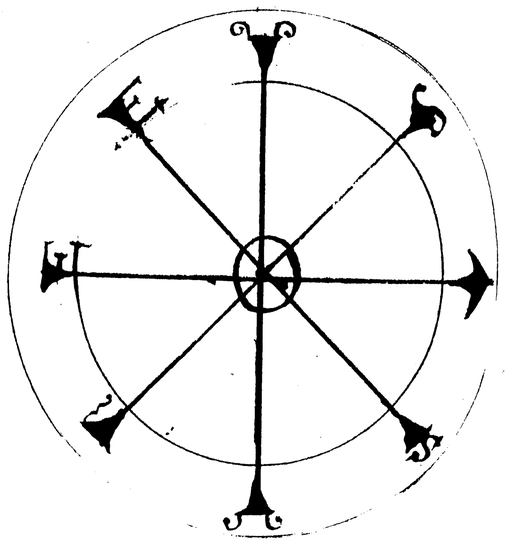
This Figure deliverith from all sorte of Enimies visible and invisible, & all earthly Evills.



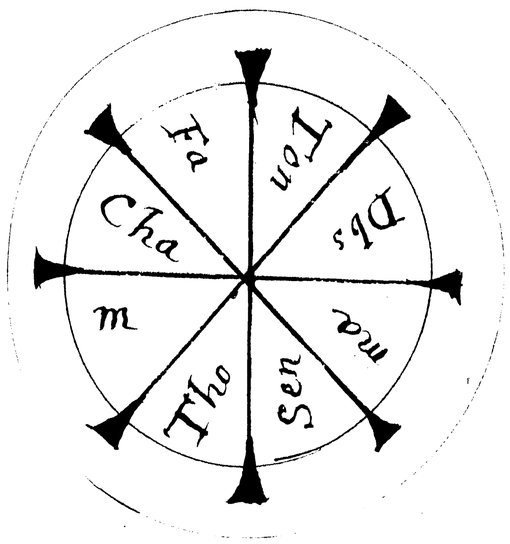
This Figure makes a man secure in an Evill day.



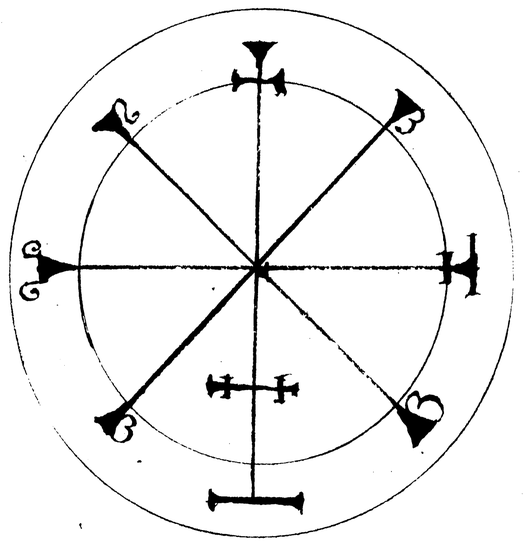
This Figure deliverith from all Enimies whatsoever, whome you shall see or meete.



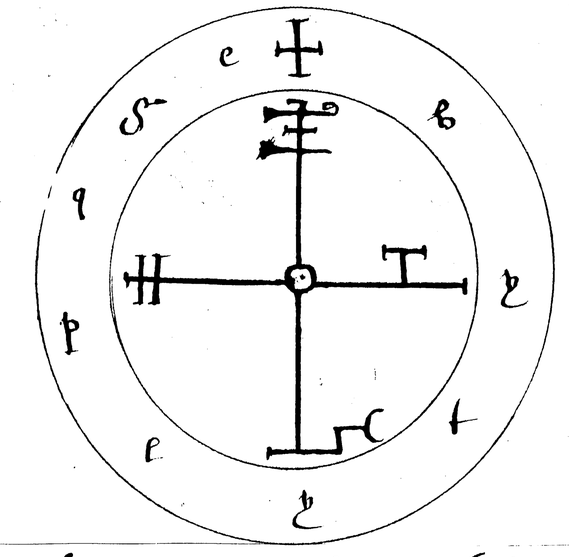
The same as this next foregoing at this Asterick. *



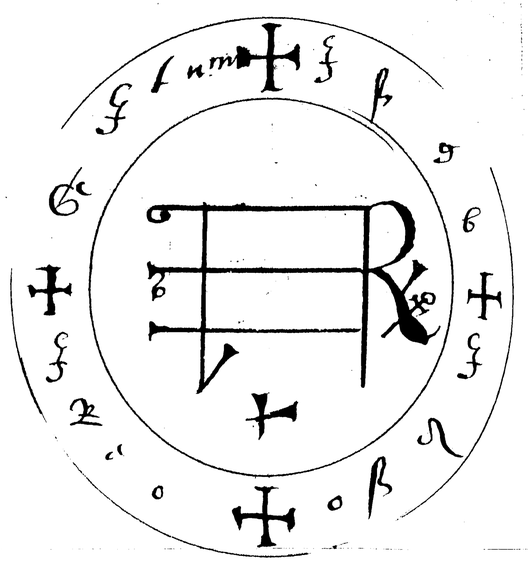
This Sigell hath that Name wch Straon beareth in his forehead by being commanded.



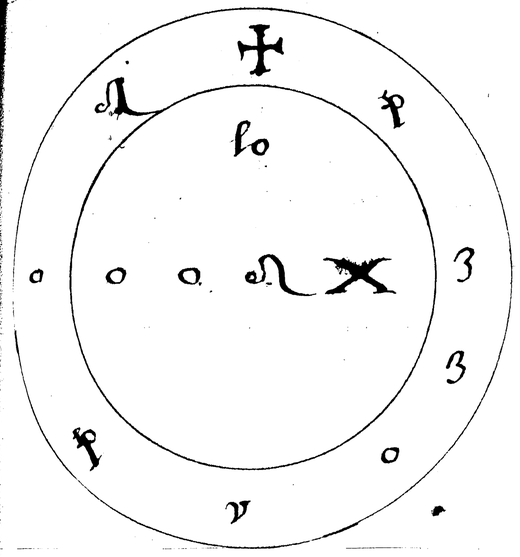
In whatsoever day you see this Figure, you shall not feare suddaine death.



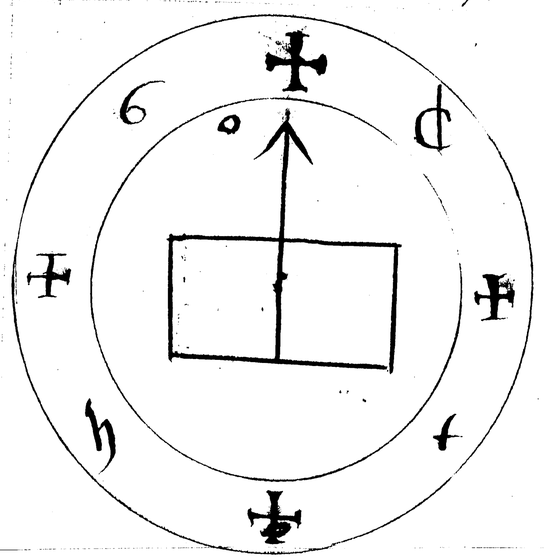
Beare thiō for taking of Fish in all water streames, made in Chalke & Black Inke.



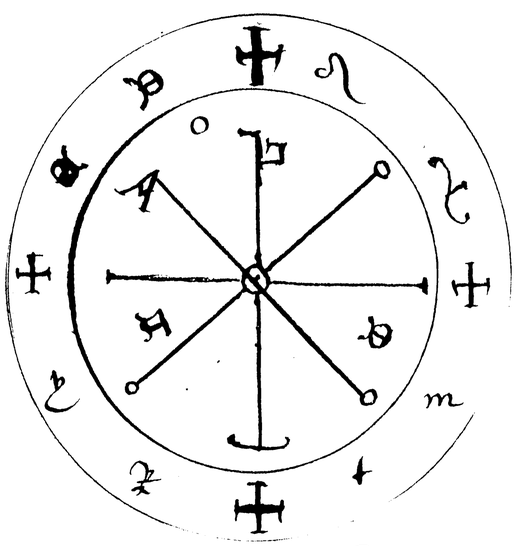
Thiō made in red Willow serveth for Fishing in the Sea.



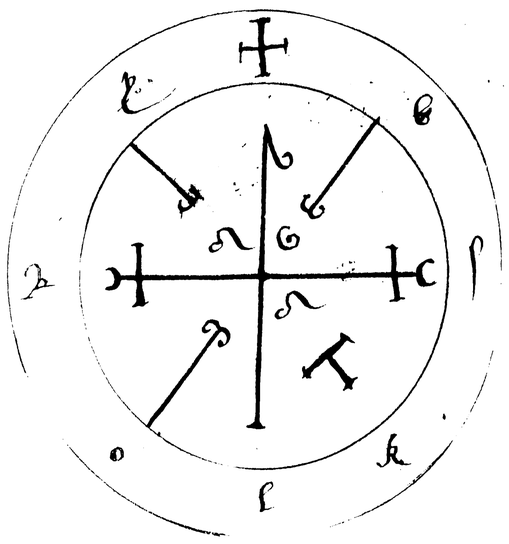
For Fillers & Siggers, made in a Hazell Roote.



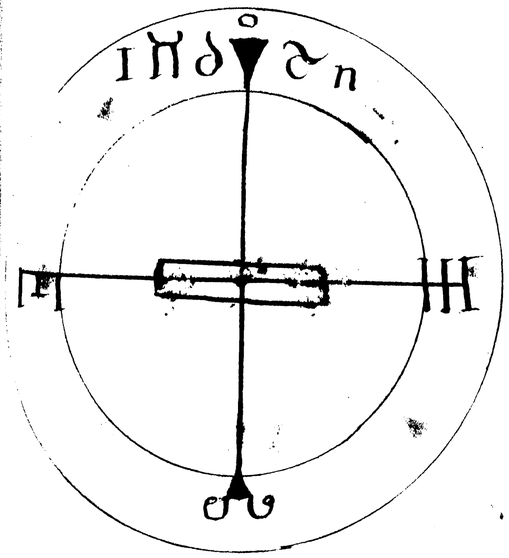
Thiō graven on Iron, serveth to worke secret Craffte, as Jugling, Legerdemaine, & the like.



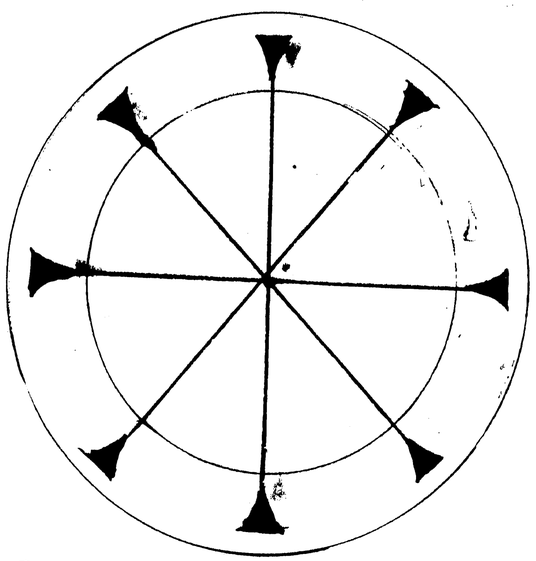
Thiō made on Berrill Glass with white, iō to have the knowledge of all kinde of Working, making & graving of any Glass or Glasing.



Beare thiō for Burning of Wood & Timber, in a Stickle made of Slate.



Thiō Signe iō for the Love of all persons, both Male & Female.



Thiō Signe giveth men the Love of persons on the way, & separateth Anger from the Soule.

or turbulent manner hurtfull to us, or this place, or to any other person or place whatſoever, but come & appeare ye in all ſerenity, peace and mildneſs ſhewing forth likewiſe unto us a viſible ſigne or teſte forgoeing your appearance, and by the vertue, power, effecacy & influence of those great, mighty & ſacred names of the moſt high God which Adam heard and ſpeake, & by the name Agla, which Lott heard, & was saved with his family,

Gyne And by the name of Gyn, which Noah heard & ſpeake after his was delivered from the flood, And by the names which Abraham heard and did know God; And by the name Ioth; which Jacob heard, and was delivered from the hand of ~~broth~~ his brother Eſaw; And by the name Tetragrammaton; which he heard of the Angel ſtriveing with him; And by the name Anephexeton; which Aron heard, & ſpeaking was made wiſe; And by the name Zebaoth; which Moſes named, & the watter of Egypt was turned into blood; And by the name Escharie oriſton; which Moſes named, and all the rivers belched out froggs, & they ~~went~~ went into the Egyptians houſes, deſtroying all things; And by the name Adonay; which Moſes named, and there were locuſt appeared upon the Land of the Egyptians, and Eat up that which was remaining; And by the name Elion; which Moſes named, & there was ſuch a ſtorme of haile; as was not from the begining of the world; And

And by the name Primeumaton; & the moſt ~~powerfull~~ wonderfull power and Effecacy thereof; which Moſes named and the Earth opened her mouth, & ſwallowed up, Corah Dathan, & ABiram, and all their Generation and people; And by the name that Moſes heard from the midſt of the burning buſh, & was aſtoniſhed; And by the name that the Iſraelits heard upon the mount Sina, & they dyed for feare; And by the name Baruc, and by the vertue and power whereof the ſea parted in ſunder; And by the effecacy of that name, at the Rehearſing whereof the watters was Divided; And by the mighty power of that great name, at the ſpeaking whereof, the ſtones burſt and relented; And by the name [illegible] mes amathia, which Joſhua named, And the ſon ſtaid his courſe, And by the name Alpha and Omega; which Danil named, and deſtroyed Bell and the Dragon; And by the name Emanuel; which the three Children, Shadrack, Meſach, & Abednego, ſang in the fiery furnace & where delivered; And by the imperiall Throne; And by the Majeſty and Deity of the Almighty, Everlaſting & true God of hoſt; we do call upon you O you ſpirit who is called N: And being dignified by the power of his holy ſpirit, & ſtrenthned by his all powerfull Arme; & being thereby ſupported with his Celiſtiall and Divine Aſsitance, Do conjure, command, conſtraine, call forth & move you o you ſpirit N: to viſible appearance, move therefore and appeare yee, & shew your ſelfe viſible & affably in faire &

and

And decent forme unto us before this Circle, & com yee in all
Serenity, mildness, peace, & friendship, & in no wise terrable or
hurtfull to us or in this place ~~or~~ to any other place or person
whatsoever; And make true and ~~Skillfull~~ faithfull Answares unto all such,
or those our demands & requests as we shall make; & desire of you,
& alse effectually to acomplish, fullfill, & performe unto us
whatsoever we shall there by Enjoyne & command you, Wherein
your orders & office is in any wise properly Appertayning
& Concerned. Come therefore O you spirett N: Prepare ye, & be
not Obstanett, Refrectory, nor pertonatious, but ye com away
forth with & emediatly from your orders, Mantion, or
place of Residence Wissibly unto us before ~~upon~~ this
Circle, & Depart ye not from our presents, Untill you
have trewly & fully Effected & performed all such our
Commandments we shall Enjoyne you, without any
Delay, fraud, guile, or Illusion whatsoever: now therefore
harken unto our Voyce O you spirit N. & be not Obstanett,
Refrectory, nor disobedient; know ye that we the servants
of the Most High God, being Dignified, fortefied, =
supported assisted, & Incorridged, by his omnipotent,
Divine & Calestiall power, & by ye vertue, force, Influence,
& Efficacy thereof, & by this his most High, Great &
Mighty Name Jehovah Tetragammaton; who saith and it is
done, whome all creatures, both Calistiall, Elementall & Infernall,
with feare & Reverence do most humbly feare, honnour & obey; &
whereinall ye world was formed, which being heard, the Elements ~~are~~
Thunder, ye ayre is shaken, the sea goes back, the fire is quenched, ye earth
Trembleth, & all ye heavenly, Earthly, & Infernall host do tremble,
& are trobled, do conjure, command, compell, constraine call forth
& move you to visible appearance: Wherefore O ye spirit called
N: now presently, & without ~~delay~~ any further tarring illusion
hinderance or delay, Move ye immediatly, Even at this very
Instant call, make hast & come away, & appeare ye visibley,

visibley

visibly affably, courtiously and peacibly, in faire and decent forme
unto us, before this Circle, And to show forth unto us a true & visibly
signe fore going your comming & Appearance; And come ye in all
Serenity, quietness & friendship, without noyse or turbulencie, or in
any violent manner, hurtfull to us, or this place, or to any
other place or person whatsoever; or other wise, either to
assault, surprise, or Amaze us Either in Spirit or bodyly sences,
with feare Astonishment, or other dreadfull or terrable visions,
or false motions & Appearances, in any wise to affright,
obstruct or delude us, and make make us Rationall true &
faithfull Answares, speaking so plainly unto us as that we may
perfectly heare and understand you, Readily & willingly fullfilling
all our desires, which by your office and power in any wise
properly you may or can; Move therefore, & come away in the name
of omnipotent, Everling and true God Helioren; And appeare ye as
afore saide, visibly here before us, in these names O ye Saraye,
O ye Saraye, O ye Saraye; make ~~hast~~ & deffer not your comming, in
& through those names Eloy, Archima, Rabur; And obey your
master who is called Octinomas; Now then finally, know ye O ye
spirit N: that we being Dignified by Calistiall power, do by the
contents of this our great and Royall Invocation (as a foresaide)
& by the vertue, power, influence & efficacy thereof Conjure,
command, compell, constraine, call forth & move you to visible
appearance, immediatly even at this very minnit: Give ye now ~~with~~
~~[illegible]~~ fore present Audience, Attendance, & obediance thereunto, and
come away with speed, & appeare ye visibly unto the sight of our eyes,
in faire & decent form before this Circle, & show forth unto us
a visible signe foregoing your appearance, persisting herein to
the full, & effectually accomplishment ~~ar dema~~ and full filling
of all our demands, & requests that we have, or shall make
unto you, even unto the very utmost (as we have before saide)
without further Appology, excuse pretence, hinderance, or ~~or~~

or

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or Chained up, untill the dreadfull and great day of Judgment
and there shall never be more remembraced of them before the
face of God, Who shall come to judge the quick & the dead,
& the world by fire, as a due & just reward of their Your
Disobediance, Obstinancy & Rebellion, Fiat, fiat, fiat.—

The third Constraint, being the great Chaine or Sentence.

O you spirit, who by name art called N: Know ye that in the truest & greatest name both of yours, & of our most high, Almighty omnipotent, immortall, eternall immense, incomprehensible, inscrutable, & just God, & Lord of hosts, in the unity of the blessed Trinity, after whose Image we are expressly made, & the which we do accordingly beare & in whome (through divine grace, & paternall goodness mercifully descending by the strength of our hope, faith, trust & stedfast confidence, we are also dignified with Angelicall power, & invested with ~~terrestiall~~ celestiall soveraignty, & authority as Terrestiall Monarchs, of the Creation, being consubstantiate, & coherent symbolically with the God=head, heavens, Angells, Elements, & Elementall things; thereby Receiving from a certaine concurred inherent an Absolute & impartiall power & command over all Angellical spirits, & other spirituall powers, & Creatures, Whether Elementall or infernall, or of Light, or Darkness, Dignified or Undignified, or as messengers of divine justice either of mercy or penall severity, from the Superiour to the Inferiour of what order, office, degree, or nature soever they are; Know ye therefore (we say againe) O ye spirit N: that you being found (by having proved your selfe) most notoriously & positively Guilty; of the greatest obstinacy, disobedience, & Rebellion, against heaven, & against us, truly Symbolising therewith) and against all whatsoever we have as yet hitherto saide; Rehearsed or otherwise more expressly moved, Requested, & commanded you that by the vertue power & efficacy of all we have before saide, & by the

by the

the influence & force of all the Royall wordes & sentences therein contained, & by the mighty power of those great & ineffable names wherewith King Solomon moved, called forth, constrained, bound, inclosed, or shut up spirits; Eibrach, Ebanher, Agla, Goth, Joth, othie Venoch, Nabrach; we do (in the name & by the power of devine justice) for this your most notorious Guilt, of so great obstinacy, disobedience, & Rebellion, utterly excommunicate; & for ever deprive & cast the forth O thou spirit N: out of all office, power, & liberty, & be thou (O thou spirit who art by name called N:) here by, & by the vertue & power of all before saide; for ever excommunicated, & utterly cast out forsaken from the presence ~~of~~ both of Celestiall & Elementall power, office, & light; & also utterly deprived of all hopes of divine Grace, mercy or deliverance, during the which continuance, & untill the utmost period of time into the ~~xx~~ bottomless pit, or lake of perpetuall darkness, & Forgetfullness, or other place of tenebrous or infernall Terrour; & severest punishments, prepared for all Rebellious, disobedient, obstinate, & pertinacious spirits, whose portion shall be with the damned, in fire unquenchable, & torment unspeakable; & behold (O thou disobedient ~~&~~ Rebellious & obstinate; spirit; who by name art called N:) that as thy name inclosed in this box, being Rationally a true terrestiall type, really Representing your spirituall body by a certaine ~~mutuall~~ mutuall consubstantiation, mistically ~~uniting~~ uniting terrestiall ordinations, & operations, with spirituall parts & participations, as they are corporally passive, & subject thereunto, is chained, or bound up & shall be ~~inclosed~~ choked in sulphureous & stinking ~~flames~~ substance & burnt in this matteriall fire; so behold (O you spirit N:) we do powerfully hereby cast you forth into the bottomless pit of unquenchable flames or other place of darkness, even the most terrable Tophet of endless & unspeakable torments, wherein you shall remaine bound, or

or

+ upon the point of ye Sword

aforesaid &c: throw some Brimstone thereinto, & holding up the Box+, being bound or chained up with Iron Bonds first by it self, & then within a Brush, or bundle of Hyper or sweete Brier in manner & forme also as before mentioned, & holding up the same (say as followeth) still casting more Brimstone into the Fire, as it consumeth, &c:

The second Constraint.

Behold O You Spirit N that now because you are still pertinacious, Refractory disobediant & Rebellious, And as yet appeare not visibly unto us, nor sheweth any ~~fa~~ certaine signe or apprehensive testimony thereof, nor otherwise answered our ~~[illegible]~~ Invocations, notwithstanding we have so often, & so powerfully moved, commanded called-forth, & constrained you thereunto, for the which you having thereby proved your selfe Guilty of most high contempt, Rebellion, disobedience; and other grand offences, and unpardonable crimes, both against your God & us also his servants; we shall now therefore in the true & most especiall name of your God, & Lord, both of heaven & earth, the only Creator & most high Judge & mercifull disposer of things both Celestiall ~~or~~ Terrestiall & Infernall, visible & invisible; according to such his great mercyes, or very severe judgments, & punishments, as ye just rewards due unto their deservings doth merit or shall require, in whome, through Grace & mercy, by devine dispensation, united in ye Blessed Trinity, we are at this time powerfully dignified, fortified, & supported, & by ye vertue, force, influence & efficacy thereof; & of all whatsoever hath been said before unto you, & also by ye virtue & force of those great, mighty, & wonderfull names, Elbrah, Ebanher, Agla, Goth, Ioth, Othie, Venock Nabrach, whereby King Solomon moved, called-forth, constrained, bound inclosed, or shut up spirits; we

we

we shall (we say) for ever excommunicate, deprive & cast you forth, out of all office ~~power~~, & ~~dignity~~ liberty o you Spirit N: for this your most high disobedience, contempt & Rebellion, into utter darkness & perdition, into ye bottomless pit, or lake of unquenchable fire wherein you shall be also chained, or bound up, in perpetuall & unspeakable torments, even to the utmost period of time, ~~unless~~ unless you immediatly obey, & at this very instant moment; move come away, & appeare visibly unto us, and also to shew-forth true signes thereof; once more therefore, & yet againe at last we say unto you, O ye spirit N: we do powerfully hereby constrain you to move, come away & appeare visibly here before us in manner & forme, as we have before saide; as you will answere these your great & unpardonable contempts, before that your most high & true God, who shall undoubtedly judge, & reward, all ye wicked, Rebellious, Refractory, disobediant, adverse & obstinate spirits, with such endless paines & punishments, as in his devine ~~judgements~~ justice shall be adjudged, most justly due unto these your disobediant, & Rebellious deservings, the which in his most high great & mighty name, & by his most invincible power, through Celestiall Grace, & mercy, dispensate in ye Blessed trinity, wherewith we are at this time powerfully dignified, armed, & invested; we shall accordingly judge & condemne you, & ye which, with as great severity, shall be of us (as the true servants of the most high God) assuredly; and certainly inflicted upon ~~you~~ you, behold therefore this your last conclusion, & be no longer disobediant.

Here make a little Pause, & if no visible appearance or signe thereof shall as yet be seene or perceived, then proceed on as followeth, the which observe with great care & diligence.

The

thereof, wherein we have moved & called you forth; for this your implacable disobedience & rebellion we shall utterly & forever excommunicate & cast thee forth in perpetuall forgetfullness, & condemn thee into endless, & unspeakable torments, & shall destroy thy name; the which lieth here inclosed, & intered & allso bound, Chained, and shut up in this Box, and which we shall bury, & combure in sulphurous flames as a true mysticall representment or type of a reall, & corporall ordination, conjoyned & knit in ye very body, & essentiall being of your selfe; & thereby throw you headlong into Eternall oblivion, & so into endless paines, & punishments in fire unquenchable, & in darkness unrecoverable even past all hopes of Redemption or delivery, as judgments justly due unto your deservings; and all other obstinate, proude disobedient, and Rebellious spirits. Now therefore yet once more & againe; we do in the true ~~and~~ great name of your God, & by the principle head of your orders, & by the devine Attribut referred thereunto, & ye true seale or Character thereof concerning ye same; & all so binding & commanding you all, by such ~~[illegible]~~ your orders & offices proper, from ye superiour to ye inferiour, unto both Caelestiall & Terrestiall powers, homage & obedience & by ye true & perticular seale or Character of your Creation, & in by & through these great wonderfull & most efficacious names whereby King Salomon moved, called forth, constrained, bound, inclosed, or shut up spirits, Elbrack, Ebanher, Agla, Goth, Joth, Othie, Venoch, Nabrach; & by ye power, vertue force influence, efficacy dignity, & authority of all, & also of all those invocations, & constringations, whereby we have so often, & earnestly ~~moved~~ moved, & called you forth to visible appearance, & by all ye ~~[illegible]~~ great & Royall words, & sentences therein contained; & also we doe, (as before we have saide) yet once more and againe powerfully conjure; command, constraine, call forth, & move you O ye spirit by name called N: from your orders, mansion, or place of Residence; or wheresoever else you are at this present;

present

present; or otherwise may chancely happen to be (excepting by devine Appointment) immediately, & forthwith at this very moment, without any further excuse hinderance, tarring, delay, delusion, or other pretence whatsoever, to come with hast away, & appeare in faire & decent forme, visibly here before us, & in peaceable & serene order & manner, & no wise terrible, hurtfull, dreadfull, or affrightfull to us, thereby to astonish or assault us, or to surprise our sences with any sudden ~~feare~~ terrour, feare, & amazement, and without any ye least injury, harme or damage to this place or to any other place person or thing whatsoever ~~or~~ or wheresoever upon the Earth, speaking plainly, & making true & faithfull Answers unto us, in whatsoever we have or shall have to say unto or aske of you, so as that we may both sensibly heare & understand you, & allso to observe and keepe our precepts inviolable unto us and as faithfully to effect, performe, & fullfill unto us, all & every our demands, desires & requests, that ~~[illegible]~~ wee shall make unto you, as you shall answare the contempt hereof, at your utmost perrills, and as you will avoide the penalty of that most dreadfull & terrable sentance, which in case of your further persistance, in this your disobedience & Rebellious obstinacy; wherefore now then behold O ye pertinacious, Disobedient & perverse, & Refractory spirit N: behold (wee say) your conclusion, & be noe longer thus disobedient & willfully obstinate, but move, come away, & appeare, ye visibly here before us in manner & order, as before we have saide; &c. ~~Behold~~

If yet the Spirit appeareth not, neither any signes of its coming or shew thereof, as yet visibly appeareth to sight or apprehension, then having a fire of Charcole or any other fuell before the Circle, in manner & place accordingly as

aforesd

chained vp as aforsaid by it selfe, then put the same in the midst of a Bundle or Brush, or Faggot of Fyer or such like Fier and lay the same right before at yor feete, & so proceede to prepaire the Fire in manner & forme as followeth.

I Coniure & conjure thee ô fire by him who can make thee goore damnable, & shall come to judge the liveing & the dead, & ye world by fier, & Who hath prepared Hell fire for thy reward & punishment & the Damned, that you burne & torment this obstinate proude disobediant & pertinacious spirit N: & afflict him with paines unspeakable, & so do it, that he may sensibly feel & indure it for ever unless he doth Immediatly, forthwith at this very moment, & at this yor my further constraining invocation, Readily, willingly, peacably, affably, & visibly appeard in such decent forme as before vs, accordingly as we have here before mooved & commanded.

The first Constraint.

Then with Earnest Devotion read very Distinctly, with a passionate sober Deprecature, & mental Recreation of spirit this following invocation.

O you Disobediant, peruerse & obstinate spirite N: Know ye that are being made, or created after the Creators image, & Gods of the most high God, & honourably dignified through diuine Grace in the highest; with soueraigne power & command over all sublunar spirits both of light & darkness, of all orders & kinds whether Aëriall, Terrestriall, or other wild Elementall, or infernall, or other wandering powers whatsoeuer, with great Benifit being

being

being giuen, confirmed, & continued vnto mankind, by ye scale of Creation passed from ye Begining of time, & there by intended to all posterity, euen to y^e vtmost period thereof, we as y^r Children, or seed of y^e faithfull, & Celestiall Consubstantiated, & becomed one with superior parts, and participations, proceeding by an ordenate Coherence from y^e most high omnipotent, and Incomprehensible God = head, Angels, Heavens, Elements, & Elementall things, a diuine Benifit Given only to mankinde, and to no other Creature, there by making him the most Excellent & surpassing all sublunar things of y^e Creation, by y^e vertue, power, dignity, & Legacy, influence & Symbolicall vnion, where vnto we have at seuerall & many times moved & called you forth to visible Appearance, by ye strength & force of our invocations, & consecrations & yet notwithstanding all which, & also ye Celestially Soueraign power, where with we are (through diuine Grace in ye Blessed Trinity) dignified, defended, fortified, supported, & possessed; nor at what seuerall we have said, mentioned, or Charged vnto you, but that you rather still Continue & persiste on in obstinate, Refractory, willfull, & stuborne disobediant both vnto the true & most especiall Name of your God, & ye principle head of your orders, and of vs the true seruants of the most high God, & of our commandments, whereby we have so often at seuerall times, both now & of late dayes before, moved & called you forth to visible Appearance in manner & forme as before we have said; and as hitherto you have neither given Either attention, Attendance, or Appearance vnto vs, after all the so our inuocations made & moved vnto you which you have certainly both made & shewed your selfe so guilty, notorious, guilty of high misdemeanors, & of grand obstinacy, vsurpation, disobedience, and Rebellion, against all Celestiall & Terrestiall Authority, power of you being now, by all both Celestiall, & Terrestiall powers, found perminently culpable, & there fore accordingly conuicted, we shall by that mighty power, & the force thereof,

Who thereby hath limitted, & set bounds unto the sea, which it cannot surpass, exceed, or go beyond, And in by & through these great, powerfull, & most efficatious names whereby King Salomon moved, called-forth, constrained, bound, inclosed shut up Spirits, Elbrach, Ebanher, Agle, Goth, Joth, Othie, Venoch, Nabrat. that ye stay, and tarry here visibly, affably, & friendly to us before this Circle; so long & so Constant as we shall thinke expediant; & that you depart not from hence, without our leave, nor untill you have fullfilled our will & desires in all respects without any delay, fraude, or deceite, or any evill deed, matter or thing to happen unto us or any other Creature upon the face of the Earth.

Then will the [illegible], & say unto the invocant: What would you [illegible]

[illegible]

Then let the Invocant make his proposals & Command what he will & it will ~~be~~ be done; then afterwards licence the Spirits thus to depart.

O you [illegible] Spirit; we thanke your Master & you also, & now you may depart hence, & goe in peace to your orders, or ~~to~~ other places of Residence, appointed & preordenated, for you, by the devine Dispensation of the most high God, & Lord of hosts; in whose onely true & Great name; & by the vertue & power thereof; & by the principle head of your orders; ~~Let there~~ let there be a firme & lasting peace, betweene you & us whensoever we shall have occasion to move & call you forth againe in N: P: Et F: Et S: S:
Noie Patre et Fil: et Spiritu ~~Sancti~~ Sancto

Amen.

[illegible], that if the Spirit, or Spirits,

Spirits

Spirits, invocated, should be very obstinate & perverse after many invocations & constraints, they are yet perverse & disobedient ~~or~~ thereto, & appeare not, they have used to constraine them by ye following Constraint; Which if well observed & duly performed, with ~~xx~~ authority, is the greatest & most powerfull Secret in this Art.

The method or manner of Constraining or Compelling any obstinate Spirits to visible Appearance & proceeding to Sentence of Condemnation thereby inforcing them to an Obedience or farther to suspend them or degrade them of all power & banish them from the Presence both of Celestiall & terrestriall hopes, light, favour, familiarity or other benignity whatsoever.

First, take a piece of Kid-skin parchment, & write thereon the name of the Spirit, and bind it up with an iron wire, or Chaine, & put it into a black Box, with store of sulpher, then bind up the Box also, then make a fire of Eglantine or sweet briar in a pan; placing it the Angle from whence the Spirit was invocated, & then throwing in indeferent store of Sulpher thereinto, & holding the box over ye fire & fume, on the point of the sword; Call upon the Spirit againe very urgently, & constrainingly, Concluding the invocation with this saying.

Behold your conclusion & be not Disobedient. &c.

And if he cometh, then ease; & proceed as is before taught; but if yet he cometh not, then observe the method following, as thus.

Make a fire of Charcoals in a convenient Copper Vessell fit for that purpose & place it right before you, in that Angle from whence the Spirit is called forth, & having the black box prepaired & bound or

chained

or Directly at them, or except he pleaseth, but his companions may, by reason they ought to observe all passages, but then they must not be faint hearted, but of an undaunted spirit and resolution &c. for probably the signes of appearance, may be somewhat terrible, & full of sundrall, ~~various~~ strange, various & terrible visions, feared motions, & sudden frightfull, and terrable delusions, which forme themselves on purpose to affright the invocant, & his associats in hearing to dismay them; Yet let them, fear nothing, but be courageous and undaunted, persisting with constant resolution; the master Philosopher having great respect to the busines & charge, which is so constraind & desired them: & if they should not forthwith appeare in such shape & similitude as they were commanded & required, & continue as yet obstinate and in Disobediant to ye command and constraint of ye master; then let him stretch forth his hand with his sword in it, and first touching the center on his breast, say thus:

Let this your iniquity; & willfull obstinacy fly away, & obediantly appear visibly here before us in faire & decent forme; & with humble ~~Peaceable~~ submission, ~~Readily~~ readily & willingly to observe us, in performing and ~~filling~~ fulfilling all such, & those our commandments — whatsoever we shall require & make demand of, unto you, in ye great & most especiall name, & by ye dignitie power & might of your most high, true, & iust God; &c.

Then will there be heard hissings & will be seen many swift & great motions in all parts about ye Circle, which when ~~it~~ they shall be perceived by by the Master or any of his associats, then shall the invocant say

Stay, see you sirrah; why do you delay; what doe you doe, prepare ye, come away, & obey these our commands, in the true name of ye most high God & all powerfull God, Michael or Zachariah rushing upon Nine; Gabeel coming upon Seven.

Then

Then immediately will all the superfluous motions & the other impertinent signes & appearances vanish, & be noe more seen, and the spirit called forth, will presently appear, & shew it selfe visibly & affably in decent forme; (or else in its own proper shape) before the Circle; then shew unto it your scale touching it with the ~~your~~ sword saying thus unto it.

Behold your conclusion & be not disobedient.

Then presently will it become obediant, & ready to fullfill the desire & proposall of the master invocant; which when either he or by his associats shall perceive; the master shall review him thus; saying. Welcome you most noble spirit; behold as we have moved, & called you forth, in by & through the true & great name of the most high incomprehensible & immortall God; to whome all knees do most reverently bow, both of Celestiall, Terrestiall, & infernall, Creatures; in whose hands all Kingdoms are; neither is there any one who dare oppose his Almighty Majesty, nor his devine will & pleasure; so we do likewise in by & through the same devine, omnipotent, Great most sacred & true name of your God, and by the dignity, power, Efficacy, force & vertue thereof, doe require command & constraine, you to tell us your name, & your office, & what orders you are of & what mansion & abode is your Residence, & under whome you are; & to shew plainly to me & my Associates, or to some one or more, or all of us, the true seale or Character of your Creation upon your breast, to the which you stand obediance; & allwayes stick close: And now we command, binde, & constraine you, in by & through the vertue & Efficacy of that most great mighty & powerfull name of the most high God; who

who

The Celestiall powrs, wherewith we are at this time dignified and
fortified, & by the vertue & power of those our Invocations & made
& affore said) unto, you, & all & Royall words & sentences therein
Contained, & by ye head of your orders, & ye true signe & seale
thereof; & by your particular seal or Character of Creation
conforming you in orders, office & mansion, & thereby confining
& commanding you, at ye naming thereof; forth; unto ye service
of God, & his Divine commandements, & secondly, unto the
Service & benefit of his servants the sones of men living on
Earth, when so ever they shall have urgent occasion, or other
necessity to move & call you forth to their helpe and assistance;
wherein by orders & office; you are bound accordingly to —
serve and obey:- By all aforesaid; & by these presente, we
do finally & again powerfully decree, conjure, command,
constraine, call forth, & move you by name orders & office
O ye spirit who is called N: to visible Appearance in faire &
peaceable order & manner as afore saide; move therefore —
prepare ye; & by ye vertue & power of all aforesaide, we
constraine move; & command you to come away & appeare ye
immediatly forthwith visibly here before us, & also to show
forth plainly unto us a true signe or signes foregoing your —
comming & Appearance, or otherwise to send, or show forth unto
us such a true signe, or signes of your not comming & Appearing
here before us at this time that we may truly and Rationally
satisfied thereof:- make haste therefore & come, or send a
way immediatly, at this very moment from your orders, —
Mansion, or place of Residence, or where so ever you are
at this present, stay not, nether delay, nor defer the
the

the time of your comming & visible Appearance unto us one —
minute longer, as you will answer this your contempt & willfull
obstinacy, at your utmost perill:- more then (we say) & by y^e
constraining power & ye force & vertue thereof wherewith we
have at this time called commanded & called you forth, & appeare
ye visibly here before us, in manner & forme as before we
have said & without any further tarring, hinderance, delay,
or Delusion whatsoever, in the true name of that your God,
who shall certainly judge all the wicked, perverse, obstinate,
pertinacious Refratory & Disobediant spirits, not onely with
great severities During the continuance of time here, but —
also with greater judgments here after, even by fire & unto —
dissolation, to Totall Distruction, & finall subversion of all ye adverse,
Rebellious Reprobate spirits, who shall therefore in that day bee
cast forth into endless & Eternall forgetfullness; Behold therefore —
your Conclusion, & be not yet further obstinate. This ....
Repetication being about seaventimes devoutly read and
Repeated or otherwise at the discression of ye Incorporat
invocant; as ye occasion thereof shall require &c. and then perchance,
before any reall Apparition there with it shall be there may be several
signes & tokens, as forerunners thereof; present themselves, as is —
before Specified in the Diurnall observations, & many times may
be heard Organs, & other Musicall instruments of several kinds
playing; & many motions may be discerned, as if were Archers, &
the similitude of terrable Beast, to pass to & fro, as furiously &
violently as if they would devour all before them; & when such
things are discerned, let not the Master invocant trouble himself
to look much upon them, or to cast his eyes stedfastly, or —

or

or tarring, delay, delusion, deceit, subtilty, craft, disguise, interruption, false motions, disturbance, feare, fright — — Amazement, by any dreadfull ~~asault~~ or terrable assault, or surprisall or any other Illusion whatsoever.

This Invocation being for three tymes distinctly read or said, & that no visible or sensible appearance should as yet plainely present it selfe or shew forth any signall offer or considerable Testimony, or other materiall signes thereof to the sight or hearing of the Master Invocant & his Associate, or to any one or either of them, &c: Then let the Master earnestly with good devotion read & make often repitition of this — following Replication.

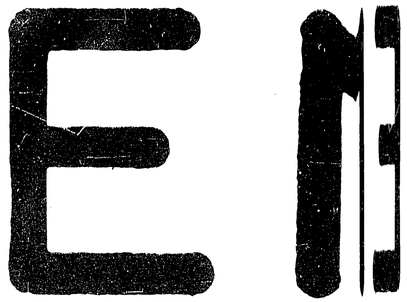
Invocation Replicatory.

O yee Spirit whom wee have moved & called forth by the Name N: And also by orders & office, as well as mansions, Residence, or place of abode appointed ye by ye divine decree of the highest in ye predordinate Dispensation of ye Blessed Trinity, & likewise wheresoever else you may, or shall happen at this present time to be; & yet notwithstanding ye force & power of our invocation, you appeare not visibly here — — before us in faire and decent forme, without turbulence or — violence, or in any other, fearfull, dreadfull, hurtfull, or terrable manner, to dismay, or delude us, according as we have Earnestly & powerfully invocated, moved, Requested, & thereby commanded ye; nor any apparent Signe, or visible testimony, or other permanent Signature of your comming, or Appearance, or that by ~~permanent Signature of your comming~~ this your not comming, nor Appearance, nor any visible signe thereof is at Represented, or offered, or how other wise you may be disposed of by Divine appointment; or shall happen Chancely to be absent from orders, mansion, or proper place of abode; is at this time shewed forth, or made appeare to us, whereby we cannot otherwise but Rationally conjecture

conjecture

conjecture that all this want of due performance in this our certaine expectation, of your personall & reall appearance, obviously here before us, & also true & visible foregoing signes thereof, in manner & forme accordingly as we have said before, but that all ~~all~~ proceeds rather from perverse, Willfull stuborne, refractory & obstinate disobediance then otherwise; by all which we cannot otherwise but immagine then of your hatred Malice Rancour Enmity, & envie to us & towards all mankinde, moveing calling forth, & commanding you to such their purpose & service, as the most high God, by orders and office, in place accordingly, hath appointed you, to his honour & Glorie, and the benifit of his servants ye sones of men liveing on earth, for whose comfort & use all things, & creatures in the Creation, both Annimall ~~&~~, vegetable, & minerall, were firstly ordained, and afterwards freely bequeathed, & given; Maugere ye despight of all malignant, or evill Spirits or other spirituall powers of darkness that shall enviously strive, or seeke to oppose, obstruct, or withstand them. Know therefore O ye Spirit N: that we the servants of ye most high God do yet further & againe move — — command ~~constraine~~, constraine & call you forth to visible appearance by the name N: here before us, in faire and decent forme, & ~~shape~~ without noyse, or any turbulent or violent manner or other=wise dreadfull, hurtfull, or affrightfull unto us, ~~or to~~ whereby to assault us, or our senses with feare & Amazement; to dismay or delude us, & also without doeing ye least of harme or injury to us, or to this place, or to any other person or place whatsoever upon the earth, but come ye & appeare visibly here before us, in faire & decent forme, quietly & peaceably, not in any wise terrible or troublesome to us by any false motions, or Delusions, but in all friendship, Mildness & serenity as aforesaid, now therefore we the servants of ye Most High God, Do, by, & in ye ~~tru~~ true & most Especiall name of your God, & by the

the



ALSO BY BENJAMIN WOOLLEY

Virtual Worlds

The Bride of Science

THE QUEEN'S CONJURER

THE QUEEN'S CONJURER

THE SCIENCE AND MAGIC OF DR. JOHN DEE, ADVISER TO QUEEN ELIZABETH I

Benjamin Woolley

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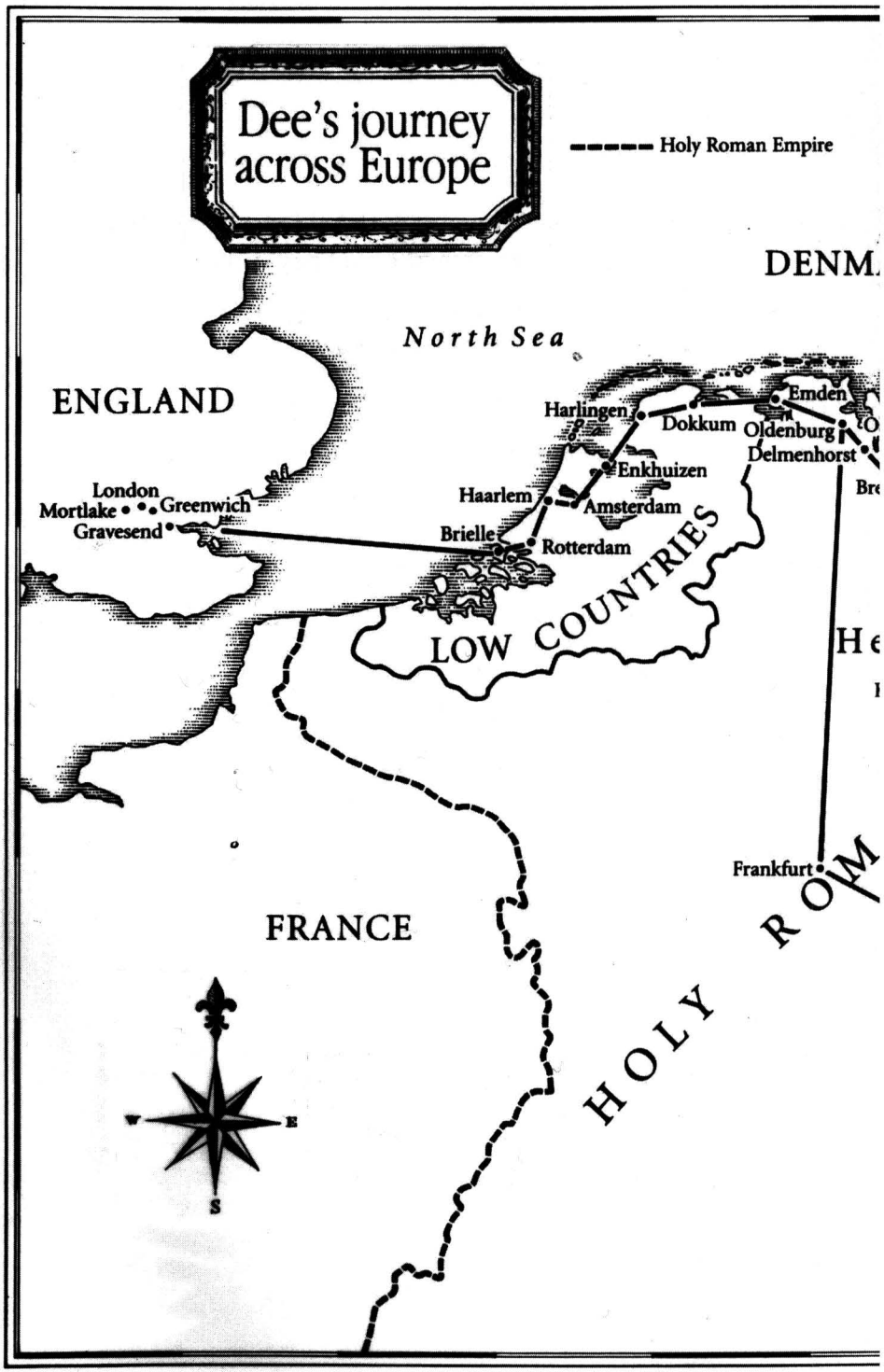
He cometh unto you with a tale which holdeth children from play,
and old men from the chimney-corner.

SIR PHILIP SIDNEY,
Defence of Poesy


Dee's journey across Europe
Holy Roman Empire
DENM
North Sea
ENGLAND
Harlingen
Dokkum
Emden
Oldenburg
Delmenhorst
Enkhuizen
Haarlem
Amsterdam
London
Mortlake
Greenwich
Gravesend
Brielle
Rotterdam
LOW COUNTRIES
Frankfurt
FRANCE
HOLY ROM
W
E
S


Baltic Sea
Rostock
Wismar
Szczecin
Stargard
POLAND
Poznań
Konin
Uniejów
Szadek
Łask
Piotrków
Trybunalski
Leipzig
Wrocław
Nachod
Klodzko
Zloty Stock
Nymburk
Prague
Nysa
Miechów
Kraków
Niepołomice
Bohemia
Jihlava
Třeboň
Český Krumlov

AUTHOR'S NOTE

FOR CLARITY and consistency, the spellings used in quotations have generally been modernized. I have also adopted the modern Gregorian calendar for dating events, including those occurring when the old-style Julian calendar was still in use. The Gregorian system or "new style" was introduced on 4 October 1582, making that month ten days shorter. It also standardized on 1 January as New Year's Day. England continued to use old-style dates, and celebrated New Year on Lady Day, 25 March. This means for example, 1 March 1584 old style converts to 11 March 1585 new style. Where an old-style date identifies an original document (such as a letter), it has not been converted.

Following Dee's example, I have also anglicized the names of some of the people and places he encountered during his travels.

The primary source material for this book is a collection of diaries written by Dee. The personal diaries are preserved in the Bodleian Library at Oxford, the diaries recording the angelic "actions" at the British Library in London. Selections of these diaries have been published by Casaubon in *True and Faithful Relation*, Halliwell in *The Private Diary of Dr. John Dee*, and most recently Fenton in *The Diaries of John Dee* (see the Bibliography for complete references). I would like to thank Edward Fenton for allowing me to quote from his book, and also for his help with my research and writing.

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PART ONE

THE FLIGHT OF THE DUNG BEETLE

✣

My mind to me a kingdom is
Such perfect joy therein I find,
That it excels all other bliss
That world affords or grows by kind.

EDWARD DYER,
My mind to me a kingdom is

I

THERE is no record of the moment John Dee entered the world. He is not to be found in any parish register or private correspondence. There is no birth certificate or diary entry. There is only a series of numbers, a cosmic coordinate: 1527 July 13 $4^{h}.2'$. P.M. Lat. $51°.32'$.

The data are to be found on a mysterious document now among his papers at the Bodleian Library in Oxford.[1] It is a sheet of parchment upon which is drawn a square containing a series of numbers and astrological symbols. It is a horoscope, drawn up in the ancient manner, showing the state of the heavens at the precise time and place of Dee's birth.

Some biographical information can be gleaned from the chart. He was born at 4:02 P.M. on 13 July 1527. His birthplace was 51 degrees and 32 seconds north of the equator, which is roughly the latitude of London.[2] Latitudes, which specify how far north or south a location is on the earth's surface, were not drawn on maps of early or mid-sixteenth-century England (there were barely any maps anyway; the earliest surviving map of London is dated 1558).[3] However, the information was to be found in tables of astrological data. There is one compiled by Dee himself still to be found among his papers, which identifies the location of cities and landmarks across the world, from Paris (49°10', 150 miles from London) to the "Lake of Sodome" (31°10', 2,404 miles from London).[4] In that table, Dee gives London's latitude as close to that shown on his birth chart, 51°20', which according to modern measurement falls just outside the wall or "ditch" marking the city's northern limit.

Following the practice of the time, Dee did not record the longitude (the east/west position) of his birthplace. There was no

standard meridian at the time, and the methods of measuring longitude were extremely unreliable. In his table of astrological data, Dee gives London's longitude as 19°54', which would place the meridian somewhere along a line passing near Krakow, which perhaps indicates that he drew up the table while living there in the 1580s. However, from the date and the position of the Sun plotted on the birth chart, it is evident that Dee's birthplace was within a few degrees of the modern Greenwich meridian.

The most likely location is the City itself. Dee's father, Roland, was a member of London's powerful guild of "mercers" or textile merchants. His mother was Jane, daughter of one William Wild, who Roland had married three years earlier when she was just fifteen years old. John was apparently their first and only surviving child.[5]

Roland was later recorded in official papers as being a resident of Tower Ward, the area immediately west of the great Norman Tower of London, and within sight of Tower Hill, where, as the Tudor surveyor John Stow put it, there "is always readily prepared at the charges of the city a large scaffold and gallows of timber, for the execution of such traitors and transgressors as are delivered out of the Tower."[6]

Roland would in coming years find himself a "transgressor" in the Tower. But in the 1520s, he was on the threshold of a promising mercantile career, which drew him in the opposite direction, toward the teeming square mile of the City squeezed in by walls on three sides and spilling into the Thames on the fourth.

Many of the merchants in Tower Ward lived along Thames Street, close to Billingsgate Docks, where the quays bustled with barks and barges bringing herring, wine, wool, and timber into the capital. Next to Watergate, a lane leading up from the river, stood "Wool Wharf," which since the reign of Richard II had been used for the "tronage"—public weighing—of wool imports.[7] Roland Dee would perform a similar job in coming years, so he and his little boy were likely to have visited, if not actually occupied, the rickety riverside house, as bulbous packets of wool were heaved into its weighing room and dropped on the official scales or "tron."

Up from Thames Street lay the imposing parish church of St. Dun-

stan's in the East. Its fabric was lavishly maintained by rich local merchants, whose generous bequests were rewarded with opulent sepulchres in its nave and cemetery. Dunstan was then one of the most revered and popular saints in England (there was another church named after him in the west of the city). His name was associated with Glastonbury and early British nationalism and would feature prominently in the life of the little boy who was being brought up within its precincts.[8]

Beyond St. Dunstan's were the bustling inns and narrow streets whose very names spelled commerce: Lombard Street, just north of the church, so called since the merchants of northern Italy settled there in the twelfth century; the sign of the Three Cranes, named after a timber crane used to unload lighters carrying casks of wine from Bordeaux, and the venue for French tradesmen brokering deals with English vintners; Threadneedle, Milk, and Friday Streets, where tailors, dairymen, and fishmongers plied their trades; Cheapside, the thoroughfare for London's main market or "cheap," lined with grocers and apothecaries; Ironmongers Lane, where among the clanking wares hanging from shop fronts Roland would go to meet his fellow mercers at their handsomely refurbished hall.[9]

This was the world of John's formative years: a place filled with the babble of foreign tongues and complex numbers, of ready "reckonyngs" and tricky deals.

However, the City was not the only focus of Roland's career, and it is just possible that John was born just a few miles up the Thames, on the Greenwich meridian itself. This would certainly have been a perfect setting for the astronomer-to-be to make his entry into the world.

Greenwich Palace stood on the bank of the Thames, with Greenwich Hill rising up behind, like a tree-covered Tudor ruff.[10] It was King Henry VIII's birthplace and his main residence. Roland had a position in Henry's court as a "gentleman sewer."[11] The role, like so many court positions at the time, hovered between the ceremonial and the functional. It is unlikely Roland would have been expected to stitch the king's clothing, but he may have been involved with buying and maintaining the innumerable fabrics that furnished the king's palaces and person.

John's birth coincided with what proved to be some of the most momentous events in English, indeed European, history, all of which were taking place within the confines of Henry's privy chambers at Greenwich, and which embroiled members of the royal household such as Roland.

Just three weeks before John was born, the king, anxious for a male heir and to consummate his infatuation for Anne Boleyn, had accosted his wife Catherine "in her closet" and, reviving arguments about their union violating biblical law, announced that their marriage was invalid.[12]

In the drama that followed, a key role was played by a colleague of Roland's, a gentleman sewer in Catherine's retinue named Felipez. Catherine was desperate to get news of her situation back to her nephew and Catholic guardian, Charles V of Spain, the Holy Roman Emperor and the most powerful monarch in Europe. She told Felipez to go to the king and protest that his mistress had cruelly refused him passage to Spain, where the sewer's mother was dangerously ill. Catherine knew Henry would contradict her and dispatch the apparently disgruntled servant back to his home, where he could make contact with Charles.

Henry was prepared for such dissimulation and "did also dissimulate." He granted Felipez a license to leave the country while arranging for agents to waylay the sewer en route. But Felipez managed to give the king's men the slip and reach the emperor at Valladolid, where he broke the news of Henry's plan to have his marriage to Catherine annulled.[13] The sewer's revelations precipitated a crisis that would culminate in Henry's break with Rome and the turmoil of the Reformation, seismic events that would shape English politics for generations to come and bring danger and conflict into the life of the infant son denied to Henry and Catherine, but so recently born to Roland and Jane.

* * *

WHEN ALL AROUND is in a state of turmoil, the only direction in which a bewildered young boy may look for a sense of certainty and stability is up.

Standing in the pastures and playing fields that still surrounded the City's walls, gazing at a vivid canopy of stars yet to be diminished by light or atmospheric pollution, John Dee beheld a universe that had apparently remained unchanged since the Creation.

As everyone then knew, the earth was at the center of the cosmos; the Sun, the Moon, and the planets revolved around it, fixed to the perimeters of a series of concentric spheres. The outermost sphere carried the stars. Beyond lay heaven. Historians of science talk of the modern view of the universe being mechanistic, but this one was mechanistic too. The system was in a state of constant movement, but regulated by immutable laws. Change was possible only within the space between the earth's surface and the orbit of the Moon. This was the sphere of fire and air, the domain of such ephemeral astronomical phenomena as comets and meteors.

Where the modern universe is infinite, the size and age of this ancient one, this nest of glistening orbs, was more modest. Genealogies in Genesis and elsewhere in the Bible showed it to be fewer than six millennia old. As for its size, the fifteenth-century printing pioneer and encyclopedist William Caxton wrote: "If the first man that God formed ever, which was Adam, had gone from the first day that he was made and created twenty-five miles every day, yet should he not have comen thither, but should yet have the space of seven hundred and thirteen year to go at the time when this volume was performed by the very author. Or if there were a great stone which should fall from thence unto the earth it should be an hundred year ere it came to the ground."[14]

This, then, was the cosmos that Dee beheld as a child: stable, fixed, finite. There were disputes over details, but the overall view had not changed significantly since the time of the Egyptian astronomer Claudius Ptolemy, who in the second century had established the mathematical laws by which the universe operated. Ptolemy had invented a series of hypothetical entities such as "epicycles," "deferents," and "equants" that made it possible to work out with a high degree of accuracy not just the motions of the planets in the past, but their positions into the distant future, accounting even for such

astronomical gymnastics as retrograde motion, when a planet appears to stop, backtrack, and then continue on its way.

Many tables of planetary positions were compiled using Ptolemy's formulas. These showed how each planet moved in relation to the stars, in particular, the constellations of the astrological zodiac. Such almanacs or "ephemerides" were among the most popular books to be produced in these still early days of printing, and Dee would accumulate more than fifteen different sets in his library over the years. It was one of these that he used to work out his birth chart.

Thanks to the mathematical nature of the heavenly motions, he could plot the positions of the planets at the moment of his birth with far more certainty and precision than the flapping scholars his father passed in the corridors of Greenwich Palace could determine the legitimacy of Henry VIII's matrimonial maneuvers.

Where birth charts are now circular, Dee's was drawn up as a square, a form that went back to the ancient Egyptians. The information it contains is basically the same as that contained in a modern chart, except that the positions of Uranus, Neptune, and Pluto are missing, as these planets had yet to be discovered. The chart is highly accurate. Dee managed to map the position of each heavenly body in the sky to within a few minutes of arc (a minute being one sixtieth of a degree), with the exception of Mercury, which is nearly two degrees adrift. The ascendant, which marks the position of the sign of the zodiac rising on the eastern horizon, is out by just under one degree.

The twelve triangles in the chart represent the most synthetic elements of any birth chart, the position of the "houses." The houses are purely astrological (as opposed to astronomical) entities, determining how the planets influence the subject's appearance, temperament, property, relationships, and so on. As the signs of the zodiac are tied to the rotation of the celestial sphere, the houses are tied to the rotation of the earth, the two becoming enmeshed by the moment of birth.

Dee left no record of his own interpretation of the chart, though he certainly knew what it meant. His counsel was frequently sought by friends and patrons, who, at a turning point in their lives, would

come to him for advice. He usually performed such services for free, but when money was short, which it often was, he would sometimes accept a token of appreciation. One grateful client, for example, provided him with a pair of gilt bowls.[15]

However, he rarely committed his findings to writing. Such works could be dangerous, particularly when the subjects were of aristocratic or royal status, which many were. The only interpretation of any length that survives concerns Dee's pupil, the glamorous poet and soldier Sir Philip Sidney, for whom Dee drew up a sixty-two-page nativity that made a number of tentative predictions. He foretold that Sidney would enjoy a wonderful career between the ages of fifteen and thirty-one. Thereafter, he faced mortal danger from a sword or gunshot injury, which if survived would inaugurate even greater glories and a long life. Sidney was killed fighting in the Low Countries on 17 October 1586, aged thirty-one.[16]

Dee's own chart depicts similar contrasts. The two most powerful influences, the Sun and the Moon, the two "luminaries," are in opposition—a common enough configuration, but one that suggested a conflict of personality. More notable for Dee was the position of Jupiter, which basked with the Sun in the "serene and warm" sign of Cancer, where it was exalted. In his copy of Ptolemy, he marked the observation that Jupiter's distance from the ascendant (the sign rising on the eastern horizon) indicated that he would be skilled in science.[17] "If he should be lord alone," Ptolemy wrote, Jupiter would also promote "honour, happiness, content and peace."

Unfortunately, Jupiter was not "lord alone." He was threatened by Mars, so his benign influence was seriously compromised. The same passage in Ptolemy that promised scientific proficiency also warned of isolation and condemnation.

There were other disturbing signs, such as the presence of the star Antares together with the planet Mars. Antares has been described as the "Scorpion's heart," as it appears in the middle of the constellation of Scorpio. Mars is a troublesome presence in any chart, causing "mischief and destruction," as Ptolemy put it. Antares was by tradition taken to have an influence similar to Mars, so the presence of the two apparently acting in unison, and within

the sign ruled by Mars, must have struck Dee as a threatening combination.[18]

Dee's chart thus revealed the cosmic setting of the life he was about to lead, showing him a universe and a life of schisms and oppositions, of sunshine and moonshadow, jovial humanity and Martian malevolence, a world that promised understanding, but threatened isolation.

II

THE first hint that there might be something magical about John Dee came in 1547. He was nineteen years old and a reader in Greek at Trinity College, Cambridge. The college had been set up by Henry VIII as one of the last acts of his reign, his faintly ridiculous effigy standing to this day over the main gate to remind the many students who have passed beneath—including such notables as Isaac Newton, Lord Byron, and Stephen Hawking—of his benefaction.

Dee's selection as one of the Trinity's founding fellows reflected his success as an undergraduate student at the neighboring college of St. John's. When he had arrived in Cambridge in 1542, the university was in a state of confusion. Henry VIII's reforms had deprived it of two chancellors in less than a decade, John Fisher in 1535 and Thomas Cromwell in 1540, and enrollments had fallen to their lowest-ever levels—an average of just thirty students a year.

However, it was also a time of scholastic reform, with figures like Sir John Cheke, Dee's Cambridge teacher, Sir Thomas Smith, and Roger Ascham encouraging the adoption of the "new learning" introduced to the university by Erasmus, the Dutch scholar who brought the Italian humanism of the Renaissance to northern Europe. The medieval domination of Latin texts and Roman numerals over the curriculum began to yield to Greek ideas and Arabic arithmetic. A whole body of ancient books that for years had been ignored or forgotten, such as those of Plato and Pythagoras, were translated and studied. There was a new emphasis on teaching the "quadrivium" to undergraduates, the four of the seven "liberal arts" dealing with geometry, arithmetic, harmonics, and astronomy.[1]

Dee thrived in such an atmosphere. He was so eager to learn, he later recalled, so "vehemently bent to study," that he studied for eighteen hours a day, allowing just four hours for sleep, and two for meals.[2]

His passion was mathematics. As a subject, it was regarded in some circles with suspicion. The seventeenth-century antiquarian John Aubrey reported that during the Tudor era the authorities had "burned Mathematical books for Conjuring books."[3] Mathematics was still popularly associated with the magical "black arts," the term "calculating," sometimes corrupted to "calculing," being synonymous with conjuration. Pythagoras, the semimythical figure hailed as one of the founding fathers of mathematics, was himself considered to be a magician. It was he who argued that numbers had inherent powers, pointing out the creative vitality immanent in the first four integers, 1, 2, 3, and 4, which expressed not only the most basic elements of geometry (the point, the line, the triangle, and the solid) but also the harmonic ratios underlying music and cosmic proportions. Such ideas inspired subsequent thinkers to search for other significances, assessing the meaning of the number of elements and planets, contemplating the precedence of the number nine over ten, constructing numerical hierarchies, counting angels on pinheads. Even Kepler and Newton, the founders of modern cosmology, allowed such numerological considerations to shape their work. Kepler believed that the planets must be spheres because of the trinity of center, radius, and surface; Newton decided to break with tradition and assert that there were seven colors of the rainbow because there were seven planets and seven notes in the musical octave.[4] Like these men, Dee found the cosmic combinations thrown up by mathematics irresistible, and at the numerologically named Trinity College, he decided to undertake an extraordinary experiment to demonstrate their power.

He mounted a production of a play by Aristophanes called *Peace*. The play had first been produced in 421 B.C. It is a comedy, in style and humor much like Aristophanes' later and better-known work, *Lysistrata*, about the women of Athens holding a sex strike to stop their men fighting wars. *Peace*, which as its name sug-

gests explores a similarly pacifist theme, is about a "vine dresser" called Trygaeus, who wishes to consult Zeus, the King of the Gods, about the military fortunes of his fellow Athenians.

The opening scenes concern Trygaeus's attempts to reach Zeus's heavenly palace. He first tries to do this using ladders, which keep toppling over. So, like the mythical hero Bellerophon who slew the fearful Chimera, he calls on the services of a flying creature to carry him up to the Olympian heights.

However, where Bellerophon had the mighty steed Pegasus, Trygaeus got a dung beetle, a giant "scarab," which takes him on a ride so terrifying, he nearly "forms food" for the creature.

Dramatically, it is a marvelous moment, but in the middle of Trinity's main hall, without electrical lighting, dry ice, or motors, virtually impossible to realize. Nevertheless, Dee was determined to find a way of bringing his giant dung beetle to life, and it was to mathematics that he turned for a solution.

In his "Mathematicall Praeface" to Euclid's *Elements* (1570), probably his most influential published work, Dee discussed an "art mathematical" he called "thaumaturgy," "which giveth certain order to make strange works, of the sense to be perceived and of men greatly to be wondered at." The word's etymology is obscure, the Oxford English Dictionary dating its origins to nearly a century after Dee first used it, by which time it had become synonymous with magical tricks.

To Dee, however, it was mathematics rather than magic that was the key to thaumaturgy. Examples he gave were feats of engineering rather than conjuration, such as the "dove of wood" built by the Greek mathematician and reputed founder of mechanics Archytas, which could apparently fly unaided, or the "brazen head" attributed to the German monk Albertus Magnus, "which did seem to speak." Dee recalled seeing something like the latter for himself at Saint Denis in Paris, an automaton that he and a friend saw "self-moving." "Marvellous was the workmanship of late days," he continued, "for in Nuremberg a fly of iron, being let out of the Artificer's hand did (as it were) fly about the gates . . . and at length, as though weary, return to his master's hand again. Moreover, an

artificial eagle was ordered to fly out of the same town, a mighty way . . . aloft in the air, toward the Emperor coming thither, and following him, being come to the gate of the town."[5]

Dee believed such artificial marvels showed that, with mathematics, man could achieve miracles to rival God, and in his production of *Peace* he had his first opportunity to prove it.

On the day of the performance, the benches of Trinity's main hall were packed with students and academics, and possibly a scattering of courtiers from London. The pitch lamps were ignited, the stage was set. Trygaeus made his entrance and mounted the insect. "Now come, my Pegasus," he cried. "Come, pluck up a spirit; rush upwards from the earth, stretch out your speedy wings and make straight for the palace of Zeus; for once give up foraging in your daily food." To the audience's amazement, the creature leapt from the stage.

"Hi! you down there, what are you after now?" called Trygaeus, as he was lifted toward the eaves of the hall. "Oh! my god! It's a man taking a crap in the Piraeus, close to the whorehouses. But is it my death you seek then, my death? Will you not bury that right away and pile a great heap of earth upon it and plant wild thyme therein and pour perfumes on it? If I were to fall from up here and misfortune happened to me, the town of Chios would owe a fine of five talents for my death, all because of your damned arse."

"Alas! how frightened I am! oh! I have no heart for jests," the beetle's mount cries, adding, while peering offstage, "Ah! machinist, take great care of me."[6]

Dee's coup de théâtre had its intended effect. A "great wondring" spread through the audience. Dee left no clue as to how he actually made his creature fly around the stage, but the mechanisms mentioned in his "Praeface" include pneumatics, mirrors, and springs. He also wrote a paper on the use of pulleys.[7] An account of Trinity College's theatrical expenses for 1546 and 1547 survive, but they provide little clue, listing such commodities as pitch, "cressets" (iron vessels in which pitch-soaked tapers were burnt for stage lighting), and costumes. The only "extraordinary item" listed is a "great Rownd Candlestick for the stage in the hall," which cost four shillings and sixpence.[8]

"Many vain reports" soon began to circulate speculating on how the effect had been achieved.[9] Some believed such an act of levitation could not have been realized by stagecraft alone. Another, possibly diabolical force must have been deployed.

Dee's experience is echoed in a scene in Shakespeare's *Winter's Tale*, when Paulina tells King Leontes that she is about to bring what he believes to be a statue of his dead wife to life:

> *Quit presently the chapel, or resolve you*
> *For more amazement. If you can behold it,*
> *I'll make the statue move indeed, descend,*
> *And take you by the hand, but then you'll think—*
> *Which I protest against—I am assisted by wicked powers.*[10]

Dee was similarly accused of being assisted by wicked powers, and he too did protest. In a desperate "Digression Apologeticall" that immediately followed the passage in the "Praeface" where he discussed thaumaturgy and theatrical effects, he wrote:

> And for these and such like marvellous Acts and Feats, Naturally, Mathematically, and Mechanically wrought and contrived: ought any honest Student and Modest Christian Philosopher be counted & called a Conjuror? . . . Shall that man be (in hugger mugger) condemned as a Companion of the Hellhounds, and a Caller, and Conjuror of wicked and damned Spirits?

The answer, as Dee would imminently discover, was "Yes."

III

IN 1547, the year of his dramatic debut at Trinity, Dee noted that at 10 P.M. on 10 August he and a "Master Christopherson" heard nocturnal birdsong—"whistlers."

This is the earliest surviving entry in one of Dee's most important if least appreciated works, his private diary. It is no ordinary journal. Diaries and calendars of the modern sort were not yet invented. The nearest equivalent, printed ephemerides, contained astrological tables plotting the positions of the planets for each month of the year. Dee used these to record notable events, each entry being scrawled next to the row tabulating the disposition of the heavens for the relevant period or day. Why he did this is unknown, though it is likely he was trying to identify links between his personal life and celestial events. The result is a uniquely intimate personal diary of Elizabethan life. Unfortunately, the often illegible notes are delivered in a frustratingly terse staccato and have been patchily preserved. For the years 1547 to 1554, just six entries remain, which survive because the antiquarian Elias Ashmole happened to copy them down a century later.

The entry concerning the whistlers is typical. The presence of the friend Master Christopherson is unexplained. Even his identity is a mystery, though he may have been John Christopherson, later the Catholic Bishop of Chichester (1557–1558), who in Queen Mary's reign Dee would encounter during interrogations of Protestant heretics. The significance of the birdsong is also unclear. Edmund Spenser noted in *The Faerie Queen* that the "Whistler shrill" was a bad omen, "that who so hears, doth die."[1]

Dee does not even mention where this incident took place. Given that it occurred at 10 P.M. on an August night, he and Master

Christopherson may have been in a field or garden, where Dee was preparing to take some astronomical measurements. He later recalled that it was during this period that his interest in astronomy first flourished. Each clear night he would stand beneath the canopy of stars, set up his quadrant or cross-staff, and make "observations (very many to the hour and minute) of the heavenly influences and operations actual in this elemental portion of the world. Of which sort I made some thousands in the years then following."[2]

Dee soon discovered, however, that England did not provide the best viewpoint for surveying the secrets of the universe. To behold the intellectual firmament in all its glory, he would need to look abroad, in particular to the place where the light of the Renaissance now shone with its fullest intensity: the Low Countries.

The Low Countries covered the coastal region that has since become Belgium, the Netherlands, and Luxembourg. They were termed low because so much of the land they covered was beneath the level of the North Sea. But they were also prone to floods of foreign influences, the "intertraffique of the mind," as Dee called it. Radical Protestantism had poured in from Germany, Renaissance science and art from Italy, news of navigational discoveries from Portugal, and imperial forces from Spain, whose king, the Holy Roman Emperor and custodian of Catholicism Charles V, now ruled the entire region.[3]

On 24 June 1548, Dee arrived at one of the busiest junctions of this intertraffique, the city of Louvain, near Brussels. It was home to the finest university in the region, a hub of humanism adopted by English reformers such as Dee's friend and fellow Cambridge academic Roger Ascham as a model of educational innovation.[4] The strong Protestant sympathies in the town, combined with the Catholicism of the imperial authorities, generated an intense, unsettled, exciting atmosphere in the university's schools, made all the more precarious by, as Dee noted in his diary, the recent arrival from Spain of Philip, son and heir of Emperor Charles V, who was being groomed by his father for his imperial destiny.

Dee loved it. He enrolled in a law course "for leisure," but spent his time among the mathematicians, in particular a group clustered

around the eminent scientist and physician Gemma Frisius.[5] Frisius (1508–1555) was the university's professor of medicine and mathematics, and practiced as a physician in the town. However, his most important work was geographical rather than medical. He pioneered the use of triangulation in land surveying, which enabled the position of a remote landmark to be measured from two points of a known distance apart. The method relied on trigonometry, which was then almost unknown in England.[6]

Under Frisius's influence, Louvain had become caught up in a rapture of scientific measurement, a mood reflected in the Flemish picture *The Measurers*, which was painted by an unknown artist around the time Dee was there.[7] Frisius had set up one of the finest workshops in Europe for making measuring instruments run by the engraver and goldsmith Gaspar à Mirica, and apprenticed some of the leading cartographers of the Renaissance.

Among the cross-staffs and astrolabes in Mirica's workshop, Dee encountered Frisius's leading cartographer, Gerard Mercator.[8] He was laboring away on a series of globes and maps that incorporated the discoveries made by Columbus and his successors in the New World. Dee became fascinated by Mercator's painstaking work, watching over his shoulder a picture of the world emerge that to sixteenth-century eyes would have been just as startling and significant as the first photographs of Earth taken from space in the twentieth. Medieval charts usually depicted the world as a disc or semicircle comprising three continents divided by the Mediterranean, with Asia at the top, Europe to the left, Africa to the right, and Jerusalem in the center.[9] They also often located religious as well as physical features, such as the Garden of Eden and the Tower of Babel.[10] In contrast, Mercator's maps were geographical, showing a world made up of four continents, its curved surface "projected" onto a rectangular map using a mathematical method that was navigationally accurate.

It was in the midst of these measurers of Louvain that Dee's "whole system of philosophising in the foreign manner laid down its first and deepest roots."[11] He became inseparable from the thirty-six-year-old Mercator. "It was the custom of our mutual

friendship and intimacy that, during three whole years, neither of us willingly lacked the other's presence for as much as three whole days," he reminisced years later. As a mark of his respect and affection, Mercator gave Dee a pair of his globes, one of the earth, the other of the heavens, objects of huge financial and incalculable scientific value. In return Dee would later dedicate his 1558 astronomical work, *Propaedeumata aphoristica*, to Mercator.

At Louvain, Dee also developed his skills in the use of such instruments as the cross-staff and astronomical rings, presumably during surveying expeditions under the guidance of Frisius and Mercator. He would also steal off into the still dark and dangerous hinterland of cosmological speculation. Just a few years before Dee had arrived at Louvain, Copernicus's heretical theory about the sun rather than the earth being at the center of the universe had started to seep out of Germany. It was first described in an account by George Rheticus (which Dee owned, though it is not clear when he bought it[12]), and later published in 1543 in Copernicus's own *De revolutionibus*. Whether or not Dee and Mercator were discussing Copernicus's ideas at this point is uncertain, but they were apparently experimenting with new models of the universe. Mercator even made one out of brass, especially for Dee. Dee called it a "theorick." At first glance it might have appeared to reflect the orthodox view of the universe, comprising a series of concentric rings made of brass representing the spheres thought to carry the planets and stars. But Dee mentions it having rings for the ninth and tenth spheres.[13] According to tradition, the universe had eight spheres: seven carrying the planets (the Moon, Mercury, Venus, the Sun, Mars, Jupiter, Saturn), and an outer shell carrying the stars, beyond which lay heaven. In some accounts there was also a ninth sphere, the *primum mobile* or divine force that drove the cosmic system. Mercator's "theorick" had ten rings, which at least suggests that it was unconventional. Unfortunately, it is impossible to know how it differed from orthodox models, as the device, like Mercator's globes, would later be stolen from Dee's house.

Mercator may have been the most influential, but he was by no means the only mathematician and cartographer Dee encountered

at this time. In 1550, Dee went to Brussels to meet Mathias Haker, a musician and mathematician to the Danish court, and "by wagon" to Antwerp, to see Abraham Ortelius, Mercator's onetime traveling companion and a fellow cartographer. Dee evidently got on well with the mapmaker, who also came from a family of merchants. Some time later, perhaps when they met near London on 12 March 1577, Dee provided a fulsome entry for Ortelius's "Friendship Album," into which he added his coat of arms (first granted in 1567) and an expression of love for Ortelius, "Geographer, Mathematician, Philosopher."[14]

Dee also met Pedro Nuñez, then the leading navigator in Lisbon, from where Columbus had set off in 1492 in search for a western passage to the Indies. Nuñez evidently became a close and important intellectual friend. When Dee was struck down with a serious illness in the late 1550s, he appointed Nuñez his literary executor.

Dee generally had little to do with his fellow countrymen while he was away. He did, however, become a firm friend of Sir William Pickering, the English ambassador to Charles V's court at Brussels. On 7 December 1549 Dee began to "eat at the house" of Pickering, as he put it in his diary. He also became his host's tutor, training him in the arts that would help Pickering establish a position in the ferociously competitive court of the most powerful ruler in Europe: "logic, rhetoric, arithmetic, in the use of the astronomer's staff, the use of the astronomer's ring, the astrolabe, in the use of both [i.e., terrestrial and celestial] Globes, &c."[15]

Pickering had, like Dee, studied under Sir John Cheke at Cambridge, and that was presumably the connection that enabled the young scholar to break bread with the powerful and glamorous diplomat. Pickering was from a good family, his father having been Knight Marshal to Henry VIII. He was dashing and wealthy, "one of the finest gentlemen of this age, for his worth in learning, arts and warfare," and a future suitor to Queen Elizabeth.[16]

The two would develop a long and fruitful relationship, with Pickering occasionally sending Dee books he had managed to pick up from his foreign postings.[17] Pickering also bequeathed Dee a

strange mirror that, like Pickering himself, caught the eye of Queen Elizabeth, and became enmeshed with Dee's magical experiments.

Supping at Pickering's table in Brussels, surveying with Mercator and Frisius in Louvain, Dee must have felt himself at the center of the intellectual and political firmament, a feeling that would have been confirmed when Charles V, the Holy Roman Emperor himself, offered Dee a position at court. It was the first of five such offers from "Christian Emperors," and like the others, he would decline it. He never gave a reason for this decision. It may have been anxiety about embracing Charles V's Catholicism, which would exile him from an increasingly Protestant England. It may have been loyalty to his homeland, and a heartfelt hope—indeed a presumption—that its sovereign would one day extend to him the privilege Charles V had so generously offered.

* * *

BY 1551, THE whole Continent seemed to lie at young Dee's feet, which now strode confidently from one great center of learning to the next. On 20 July, after five days' travel, he arrived in Paris, where, "within a few days after (at the request of some English gentlemen, made unto me to do somewhat there for the honour of my country) I did undertake to read freely and publicly Euclid's Elements Geometrical . . . a thing never done publicly in any University of Christendom."[18]

According to Dee's own account, the lectures were a sensation. Even though he was just twenty-four and unknown, he later boasted that he had packed out the "mathematical schools," with latecomers being forced to lean in through the windows. He left no record of what had attracted such numbers, but whatever it was, it apparently caused a sensation. "A greater wonder arose among the beholders, than of my Aristophanes Scarabeus [the dung beetle] mounting up to the top of Trinity Hall in Cambridge," he later wrote.[19]

More offers of royal patronage and jobs flowed in, as did invitations from learned scholars. Once again, Dee turned the work down. But he did exploit the chance to meet as many other mathematicians as he could and to start building up his nascent book collection.

One particularly precious item came into his hands at this time, a manuscript copy of Ptolemy's *Tetrabiblios*, the standard ancient work on astrology and astronomy, which came from the library of the king of France himself.[20]

Soon after his triumphs in Paris, Dee returned home to a very different England. The throne was no longer overflowing with the dominating bulk of Henry. Perched upon it now was Henry's son Edward VI, his feet not yet reaching the floor. Edward's succession in January of 1547 at the age of nine had released a surge of pent-up Protestant fervor. "Everywhere statues were destroyed in the churches," Dee noted in his diary.[21] "The great crucifix . . . on the altar of St. Paul's was a few days ago cast down by force of instruments, several men being wounded in the process and one killed," an alarmed Spanish ambassador reported. "There is not a single crucifix now remaining in the other churches."[22]

The impulses of the Reformists were not, however, purely destructive. A progressive academic mood, receptive to the sorts of ideas Dee had encountered in Louvain, swept through court, promoted by Dee's former Cambridge associates Roger Ascham, now Edward's Latin secretary, and John Cheke, Edward's former tutor and now his close aide. Cheke professed that he did not have a "mathematical head," but showed a "great affection" toward mathematicians, Dee evidently among them, as he personally supervised Dee's introduction to the upper reaches of the new Edwardian court. Among those Dee met was Cheke's son-in-law, William Cecil, the man who, ennobled as Baron Burghley, would become the foremost statesman of the Elizabethan era. Even at this early stage of his career, Cecil was well established at court, and it was he who presented Dee to the king himself.

Dee proudly pressed into Edward's hands two astronomical works he had written during his time at Louvain. They clearly showed Mercator's and Frisius's influence, one being on celestial globes, the other on the sizes and distances of heavenly bodies.[23] Neither work has survived (like a great deal of Dee's prolific output), though the very titles indicate that he was now hoping to establish himself as a British Mercator.

Dee could hardly expect the juvenile monarch to understand such works, but the dedication to the king was certainly appreciated, and Dee was duly rewarded with a pension of 100 crowns, which in March 1553 he exchanged for income from the rectory of Upton-upon-Severn. This produced £80 a year, a modest sum, but certainly comfortable for a young man of ambition living in the expectation of a decent inheritance from his prospering father.

His situation improved further when, on 28 February 1552, he was invited to enter the service of William Herbert, earl of Pembroke.[24] Herbert was at the height of his powers, the wily broker who had sided with the victorious John Dudley, earl of Warwick, in the aristocratic scramble for political domination during Edward's minority. Dee was probably retained to work as a tutor for William's sons.

It is hard to imagine how Dee got on in the household. The earl of Pembroke was no Pickering. He was wild, "a mad . . . fighting fellow," according to Aubrey.[25] It was said that he could neither read nor write, and used a stamp to sign his name.[26] His idea of good company was not a learned tutor or refined diplomat but his "cur-dog," which reputedly died as it lay in the hearse during its master's funeral procession. At Wilton in Wiltshire, where Pembroke had built a magnificent mansion out of the rubble of a dissolved abbey, his retainers were notorious for persistent brawling.

Despite the differences, Pembroke evidently came to trust his in-house scholar, as he asked him to cast horoscopes for members of his family, including his second wife.[27] He may also have recommended Dee to John Dudley, who since his seizure of the reigns of power from Edward's Protector, the earl of Somerset, had promoted himself to Lord President of the Council and duke of Northumberland.[28]

Dee joined Northumberland's household in late 1552, possibly as an adviser to Northumberland himself, or as tutor to his sons.[29] Dee would have been seen as a safe choice for either role, carrying suitable testimonials from such well-known Protestant humanists as John Cheke and Roger Ascham.

Dee was now established as an intellectual of standing. He was "astronomus peritissimus," an expert astronomer, as John Bale put

it in his *Index of British and Other Writers*, published in the 1550s.[30] He was at the heart of the new Protestant order, poised to become a favorite of the king, destined to enjoy rank and wealth.

Then fortune intervened. The heavens turned hostile and, as for Hamlet, all occasions did inform against him.

IV

On the afternoon of 6 July 1553, a terrible storm broke over Greenwich as King Edward lay in bed close to death.

He had fallen ill the year before, and the duke of Northumberland, possibly on Dee's advice, had called on the services of the Italian physician and astrologer Girolamo Cardano to treat the ailing king. Cardano was an acquaintance of Dee's, the two having met in Southwark around this time.[1] Before seeing his royal patient, Cardano had cast Edward's horoscope and discovered "omens of great calamity." A physical examination followed that confirmed the prediction, as Edward was found to be suffering from consumption. Cardano was summoned to give his opinion to the council. He did not report his grim astrological findings, as to draw up the horoscope of a monarch was potentially illegal, a form of spying through magical surveillance. All he said was that the king needed rest.

By the end of 1552, Edward was bloated and coughing up blood. He was prescribed opiates and other remedies, some quite elaborate, such as a mixture of spearmint syrup, red fennel, liverwort, turnip, dates, raisins, mace, celery, and the raw meat of a nine-day-old sow, nine spoonfuls to be taken as required. To counter rumors that the king was being poisoned, Northumberland planted the story that Princess Mary, Henry VIII's daughter by his first marriage and in Catholic eyes his only legitimate offspring, had given her half-brother the evil eye in an attempt to despatch him by witchcraft. Northumberland feared that if she became queen, England's great Protestant experiment would be over forever.

Northumberland persuaded Edward to disinherit Mary in favor of Lady Jane Grey, the Protestant great-granddaughter of Henry

VII. To protect his position further, Northumberland also married Lady Jane off to his fourth son, Guilford, and Jane's sister Katherine to Pembroke's son William, Lord Herbert. The joint ceremony was held on 31 May 1553 at Durham House, Northumberland's London palace overlooking the Thames.[2] It involved the two families that were now acting as Dee's patrons, and it is possible he attended what turned out to be a key historical event.

Two months later, on that stormy afternoon of July, King Edward prepared to die. With his final breaths, he was said to have whispered a prayer he had composed especially for the occasion, beseeching God to "defend this realm from papistry, and maintain Thy true religion, that I and my people may praise Thy holy Name, for Thy Son Jesus Christ's sake, Amen."[3] He died at 6 P.M.

As soon as Edward was dead, Northumberland attempted to install Lady Jane Grey on the throne. Popular sentiment, nimble aristocratic loyalties, and the law favored Mary. Within days, she had asserted her claim and won over most of Northumberland's allies, including the earl of Pembroke, who stood outside Castle Baynard, his London home, and threw a "cap full of angels" to the people (an angel was the name of a coin) to celebrate her accession. He also announced the annulment of his son's marriage to Katherine Grey, which he had taken the precaution of ensuring remained unconsummated.

The speed of Northumberland's fall was breathtaking. On 23 August, barely a month after Edward's death, he stood on the scaffold on Tower Hill. Stretched out beneath him was the City that had abandoned him and embraced Mary. Nearly a tenth of its population, around 10,000 people, had gathered to watch him die. They beheld a broken man, who now publicly renounced his Protestant beliefs. He was, and wanted to die, a Catholic. Having recanted, he was blindfolded and knelt before the block. Before the executioner could strike the blindfold slipped, and the duke had to get up to put it on again. He knelt again, his distress now obvious, and with a single blow he was decapitated.

In the days leading up to Northumberland's execution, Queen Mary's Privy Council had begun a purge of his sympathizers. On

21 August 1553, an order was issued to the lieutenant of the Tower of London, requesting that three prisoners be sent before the council for examination. One of the names listed was Roland Dee.[4]

Roland, like his son John, had prospered in recent years. Reforms such as the dissolution of the monasteries had released acres of new land onto London's starved property market, and set off a boom that would see the City's population nearly quadruple in the coming decades, from fewer than 50,000 to nearly 200,000.[5] Roland had directly benefited from this, being appointed by the king as one of two "packers" with joint responsibility for checking all merchandise shipped through London and its suburbs, with the right to "untruss and ransack" any consignment not packed in his presence. In return, he was to receive a "moiety" (half share) of fees payable on the shipments, the other half going to the other packer, who was to be appointed by the Lord Mayor.[6]

Now he was a wanted man, though there is no record of the precise charge. Given the date, and the fact that the Privy Council itself wanted to interview him, it seems likely he had been identified as a Protestant activist, even one of Northumberland's conspirators. On 1 September, he was released, a ruined man. Having built up a position at court, a thriving business in the City, and been rewarded with lucrative privileges—having, indeed, carefully laid the foundations for promotion to the gentry, perhaps ultimately even minor nobility—he seemed to lose everything, a misfortune that would have a devastating impact on the fortunes of his son as well as himself. By such "hard dealing," Dee later wrote in a begging letter to William Cecil, his father "was disabled for leaving unto me due maintenance."[7] In other words, having expected to inherit the sort of independent means that would enable him to continue his studies unhindered, Dee suddenly found that he would have to fend for himself.

The legacy of his father's fall was to reach further. Two years later, John Dee found himself in equal, if not greater, peril.

* * *

IN 1555, MARY'S supporters began to burn heretics. The church could not execute those it convicted of heresy, so under a statute

called *de Heretico Comburendo*, the civil authorities undertook this responsibility. The statute had been in force during Henry's reign, but was abolished in 1547 as part of Edward's program of Protestant reform. In January of 1555 Mary's government restored it, and within a month the fires were alight. The first victim was John Rogers, canon at St. Paul's Cathedral, who was consigned to the flames at Smithfield. Smithfield was London's meat market, as well as the venue for its grisliest executions. For four centuries traitors, witches, and heretics were brought there and, like the cuts of meat in the butchers' stalls, hung, roasted and boiled.

Rogers was a married priest, therefore by definition a heretic, and according to Protestant accounts was denied the chance to say good-bye to his wife and children before being tied to the stake. Across the country, many more met the same fate. The estimated numbers vary widely according to the religious sympathies of those reporting them, but are now put at around 300 in the five years of Mary's reign. Protestant storytellers would send a shudder through their audiences with tales of agonizing deaths, of necklaces of gunpowder worn by the victims, which ignited and blew off their heads or, worse, failed to go off, as happened in the case of John Hooper, Bishop of Gloucester, who took three quarters of an hour to expire. It was even said that a woman had given birth as she burned, her baby being thrown back into the fire by the executioner.

The flames burned fiercest in Smithfield, and the smoke from the pyres crept through the surrounding streets, stoking up rebellion as well as fear. There were reports of a mysterious voice emanating from a wall that spoke favorable words about Mary's half-sister, Princess Elizabeth, but remained silent about the queen. A dead cat dressed as a cleric was hung from the gibbet at Cheapside.[8] A dagger was thrown at one priest who criticized Edward VI's reign, and a "murderous assault" was made on another during Communion. "The Blessed Sacrament itself was the object of profane outrages, and street brawls arising out of religious disputes were frequent," as one Catholic commentary later noted.[9]

The persecution Mary had unleashed was not confined to those who meddled in the affairs of state or religious zealots; ordinary

people—poulterers, linen drapers, and matrons who expressed themselves too freely—could also expect a knock at the door.

One day late in May 1555, John Warne, an upholsterer living in Walbrook in the east end of the City, looked up from his stitching to find the sheriffs at his doorway. He was dragged off to Newgate prison, where he was interrogated by Edmund Bonner, the "bloody" bishop of London. In *Acts and Monuments of these Latter and Perillous Dayes*, a chronicle of martyrdoms compiled by the exiled Puritan teacher John Foxe in Switzerland during this time, Bonner is identified as the most diligent and heartless executor of Mary's Counter-Reformation. Foxe summarized his view of the bishop in two lines of doggerel:

> *This cannibal in three years space three hundred martyrs slew.*
> *They were his food, he loved so blood, he spared none he knew.*[10]

Bonner accused Warne, presumably on the testimony of informants, of failing to attend mass and refusing to accept the doctrine of transubstantiation—the Roman Catholic belief that bread and wine was turned during Mass into Christ's actual flesh and blood. He was also reported to have seen "a great rough water-spaniel" with its head shaved in the manner of a Catholic priest. "Thou didst laugh at it and like it," Bonner said.[11] Warne was apparently unmoved by such accusations, and refused to recant his beliefs "unless he were thereunto thoroughly persuaded by the holy Scriptures"—a robustly nonconformist response, as a belief in the Bible as the sole source of divine truth and authority was central to Protestant theology.

After being examined by Bonner for three days, Warne was handed back to the sheriffs and kept at Newgate to await his fate. On 31 May, he was taken to Smithfield, where, according to Foxe's account, he was chained to the stake and burned alongside John Cardmaker, a canon from St. Paul's. As the flames leapt up around them, the two held hands and together "passed through the fire to the blessed rest and peace among God's holy saints and martyrs."[12]

The following day, the sheriffs were out again. The man they wanted this time was John Dee.

PART TWO

THE LORD OF MISRULE

. . . when the planets
In evil mixture to disorder wander,
What plagues and what portents, what mutiny,
What raging of the sea, shaking of earth,
Commotion in the winds! Frights, changes, horrors,
Divert and crack, rend and deracinate,
The unity and married calm of states
Quite from their fixture!

WILLIAM SHAKESPEARE,
Troilus and Cressida

V

ON 28 May 1555, a letter was despatched by the Privy Council, ordering Francis Englefeld, Mary's Master of the Court of Wards, to arrest Dee.[1] His house was to be sealed, and his books and papers seized as evidence. His living from Upton-upon-Severn was also confiscated, depriving him of his only regular source of income.

He may have eluded the authorities for a day or two, but by 1 June he was under the custody of Sir Richard Morgan, chief justice of the Common Pleas. He was taken to Hampton Court, where he was to be held incommunicado "until Mr Secretary Bourne and Mr Englefelde shall repair thither for his further examination."[2]

Dee must have suspected something like this was going to happen. Many of his closest friends had already been arrested or forced into exile. Following an audience with Princess Elizabeth, Sir William Pickering had escaped back to the Continent, and been indicted for treason in his absence. John Day, one of London's most prominent printers, who later published many of Dee's works, had been imprisoned and, on his release, also went abroad. The arrest of his own father, Roland, would have added to the atmosphere of apprehension, casting suspicion over the whole family.

Dee was arrested with several accomplices: one Butler, whose identity remains unknown; Christopher Cary, a pupil of Dee's and possibly a kinsman of George Carey, a cousin of Elizabeth and later made by her Baron Hunsdon;[3] John Field, a publisher and astronomer who would soon collaborate with Dee on the printing of a set of ephemerides drawn up according to heretical Copernican principles; and Sir Thomas Benger, by far the most senior member

of the group, who later became auditor to Queen Elizabeth and was now one of her "principal servants at Woodstock," as Dee put it.[4]

The list of names is a telling one. It points to Dee being identified as a member of a secret Protestant cell that Mary's government believed to be clustered around Elizabeth. A week later Elizabeth herself would be brought to Hampton Court, as Mary, now married to King Philip of Spain, approached the term of what turned out to be a phantom pregnancy. Mary was under pressure to dispose of Elizabeth, whose very existence was seen as a threat to the reestablishment of Catholicism and the authority of the Pope, and there were repeated attempts to implicate the princess in Protestant schemes. In Mary's private chambers, the two sisters had a tearful confrontation, apparently within the hearing of Philip, whom Elizabeth knew to be hiding in suitably Shakespearean manner behind an arras. Mary demanded that Elizabeth reject her Protestant beliefs, and Elizabeth once more refused to do so.

The accusations against Dee were many and various, but focused not on his religious leanings so much as his links with mathematics and magic. "In those dark times," the seventeenth-century historian John Aubrey wrote of Dee's era, "astrologer, mathematician and conjuror were accounted the same things."[5] This was certainly the case with Dee. He was charged with "calculating," "conjuring," and "witchcraft" on the grounds that he had drawn up horoscopes for Mary, her husband Philip of Spain, and Elizabeth.

He was probably guilty. The remnant of his diary for this period includes an entry (inaccurately transcribed by Elias Ashmole) showing the date and time of Mary's marriage to Philip, and noting that the rising sign at the moment of their wedding—11 A.M., 25 July 1554—was Libra (a good omen, as Libra was the sign associated with marriage or partnership, ruled by Venus).

The only other entry from his diary for this period, dated three weeks prior to his arrest, simply reads "Books brought from France to London." It seems innocent enough, but may disguise an attempt to communicate with the exiled Pickering, one of Elizabeth's partisans and therefore a potential traitor. It may even suggest that Dee was acting as an intermediary between Pickering and

Elizabeth, for he was also in correspondence with the princess around this time.

Whether or not such suspicions had any grounds, the merest whiff of intrigue would have been sufficient to prompt the council's decision to arrest Dee, and if it was to keep him, it would need a stronger accusation than a suggestion he had been drawing up horoscopes.

A stronger accusation was duly found, and the nature of its source gives a hint of the political nature of the proceedings. Two informers were now cited who claimed to have evidence that Dee had "endeavoured by enchantments to destroy Queen Mary." One of them was identified by Dee as "Prideaux." There was a Catholic spy of that name who later fled to Spain, where he sought the protection of King Philip.[6]

The other informer was a rather more conspicuous and colorful character called George Ferrers, a lawyer, a member of Lincoln's Inn, and an MP, who was briefly imprisoned in 1542 for failing to pay off debts owed to various London institutions.[7] In 1553, he was appointed the capital's "Lord of Misrule," an ancient role bestowed during yuletide revelries. The tradition had been revived by the duke of Northumberland for what would turn out to be Edward's last Christmas, and it was a huge success, with Ferrers fulfilling the office admirably, decked in satin robes and presiding over a court of fools and illusionists. He was to repeat the part during Mary's reign, though no doubt the "merry disports" that formed part of the event would not, as they did in the inaugural year, include jesters dressed as cardinals.

Ferrers apparently bore a grudge against Dee. In 1578, during the reign of Elizabeth, an edition of a pamphlet entitled *Mirror for Magistrates*, which was suppressed, included a story written by him apparently lampooning Dee. It described a sorcerer hired by one Elianor Cobham to kill the queen by sticking pins through a wax effigy of her. The story had a particular poignancy at the time, as just such an effigy of Elizabeth was found (at Lincoln's Inn Fields, where Ferrers practiced as a lawyer), and Dee was asked by the Privy Council to advise upon its significance.[8]

Ferrers now accused Dee of using "enchantments" to blind one of his children and to kill another.

On 5 June, Dee, together with his codefendants Cary, Benger, and Field, was ordered to be brought before Secretary of State Sir John Bourne, Francis Englefeld, Sir Richard Read, and Dr. Thomas Hughes to be examined on his "lewd and vain practises of calculing and conjuring."

The tribunal was made up of Mary's most loyal supporters, suggesting that there was a strongly political motive behind Dee's arrest. Englefeld was the man Mary would later handpick to investigate a conspiracy against her husband, Philip of Spain.[9] Sir John Bourne was famous as "an especial stirrer up in such cases," having "marvellously tossed and examined" one of the leaders of Wyatt's Rebellion. Lord North was reputed to have scoured the streets of London in search of a pauper's baby to pass off as the male heir Mary was failing, after ten months of gestation, to produce.[10]

At the time of Dee's interview with these men, the atmosphere at Hampton Court was fraught—with fears about the true nature of Mary's "pregnancy," with xenophobia of the Spanish king Philip, with sectarian fervor, with suspicions about plots and schemes being hatched in every corridor and chamber.

The examiners demanded that Dee answer at first four articles relating to his supposed offenses, then a further eighteen. A "doctor," probably Thomas Hughes, called for him to be committed to "perpetual prison" on charges that, as Dee later put it, "he most unchristianlike and maliciously had devised."[11] But none of the charges could be substantiated.

A week later, having failed to extract a confession, his interrogators ordered that he be taken under guard by boat from Hampton Court to London, where he was to face Lord Broke, Justice of the Common Pleas. Broke in turn referred the matter on to the Star Chamber at the Palace of Westminster.

By now the weakness of the case against Dee and his confederates was becoming obvious. Some members of the council were probably mindful that these men were close to Elizabeth, who despite Mary's hostility remained heir to the throne. So by July,

without a decisive conviction in prospect, they decided to relax the conditions under which the prisoners were held, particularly for Sir Thomas Benger, who was being held at Fleet Prison, down by the fetid Fleet River that carried the capital's sewage past the cell windows into the Thames. On 7 July the Privy Council told the prison warden "to permit Sir Thomas Benger to have liberty of the Fleet, and his wife to come unto him at times convenient."[12]

On 29 August 1555, three months after his arrest, Dee was bound over to keep the peace until Christmas 1556. However, he did not escape unscathed. He was permanently deprived of his post as rector of Upton, depriving him of his living, and he alone of the group was to be handed over for further investigation on religious matters.[13] In other words, he was now suspected of being a heretic, and the man asked to examine him was the bishop of London—"Bloody" Bonner himself.

VI

OLD St. Paul's Cathedral was far larger than the replacement built after the great fire of 1666, an immense hulk of Caen stone that had loomed over London for centuries. During Edward's reign, it had been the focus of London's religious reforms. In 1549, in the cathedral's precincts, an ornate chapel and charnel house filled with elaborate marble monuments to the dead had been torn down by Protestant fanatics. The bones found beneath, apparently amounting to more than a thousand cartloads, had been taken out to marshlands north of the city, where they were dumped and landscaped over, creating a hill high enough to support three windmills.[1] That same year, the cathedral's altar and magnificent reredos were destroyed and replaced with a plain table, and the nave was turned into a thoroughfare between Paternoster Row and Carter Lane "for people with vessels of ale and beer, baskets of bread, fish, flesh and fruit, men leading mules, horses and other beasts."[2] Since Mary's accession to the throne, many of these alterations had been reversed, and it was a very different St. Paul's that another heretic approached one autumn morning in 1555, to be examined by Bishop Bonner. The altar had been restored, the animals ejected, and an air of reverent hush restored to the soaring nave.

The prisoner was John Philpot, and he was quite a catch for Bonner. He was the son of a knight, educated at Oxford, widely traveled and highly cultivated, having "knowledge of the Hebrew tongue." He had spent some time at Venice and Padua, but had attracted the unwelcome attentions of "a certain Franciscan friar" sent to spy on him, and was forced to leave. Back in England during Edward's reign, he advanced quickly to become archdeacon of Winchester.[3] Then Mary ascended the throne.

Philpot was arrested in 1554 for refusing to conduct Mass following a preliminary examination by Bishop Gardiner, and was imprisoned in Newgate. There he remained for a year before proper hearings began.

His first examination was with a panel of commissioners sent by Mary, who saw him at Newgate on 2 October 1555. According to Foxe's not entirely impartial account of the event in *Acts and Monuments*, the commissioners poked fun at Philpot about his weight, implying that even a Protestant with his puritan values was not immune from fleshly temptations. Philpot responded with impregnable composure that quickly drove his interrogators to distraction. A further examination followed a similar course, and ended with one of the commissioners calling him a "vile heretic knave," and ordering that he be taken away to face the more formidable inquisition of Bonner himself.

The Bishop's Palace squatted among the buttresses of St. Paul's southwest side, beneath Lollards' Tower, one of the cathedral's two bell towers. Philpot was left in the palace's coalhouse, which Bonner used as a temporary prison.

The coalhouse was already filled with a generous supply of fuel for the Smithfield fires—six suspected heretics in all, including a married priest from Essex who had withdrawn a recantation extracted from him after the bishop "buffeted" his face black and blue. As a prison, it was probably worse than Newgate. It was windowless, and despite the generous supply of coal, there was no provision for making a fire to provide warmth or light. There was only straw for bedding, and in a dark adjoining chamber, a set of wooden stocks.

The reception Philpot got from the bishop's staff was quite at odds with the meanness of his accommodation. He was given a "mess of meat and good pot of drink" and copious apologies for the inconvenience of being incarcerated; apparently the bishop had not known of his arrival. A little later, he was brought up to the bishop's private study, where Bonner, sitting alone at a table, was full of bonhomie, offering his hand and suggesting that the whole business was a frightful mistake. "I promise you I mean you no more hurt than to mine own person," Bonner said. "I will not therefore burden you with

your conscience as now, I marvel that you are so merry in prison as you be, singing and rejoicing, as the prophet saith, 'rejoicing in your naughtiness.' "[4]

Bonner sent him off to be given a glass of "good wine" from the palace cellars, which Philpot enjoyed standing at the cellar door, before being taken back to the coalhouse, "where I with my six fellows do rouse together in straw as cheerfully (we thank God) as others do in their beds of down."[5]

There followed a series of other examinations, each one taking the form of a polite and learned discussion on theological particulars, conducted in the genteel surroundings of the Bishop's Palace, and each ending with Philpot being "carried" (i.e., manhandled) back to the coalhouse.

On 19 November, Philpot was once again led blinking out of his fuel cell and brought before the bishop. This time, Bonner had company: the bishop of Rochester, the chancellor of Lichfield, a Dr. Chedsey. And another, relatively young, learned scholar was also in attendance, whom Bonner introduced as one of his chaplains: John Dee.

What was John Dee, who might have been a cohabitee in the coalhouse, doing there? Had the Protestant poacher turned Catholic keeper? Unfortunately, there is no record of Dee's own interrogation with Bonner, nor of his subsequent treatment. He disappears into St. Paul's a suspected heretic, and now emerges an obedient chaplain.

The only record of Philpot's imprisonment and examination by the bishop is contained in Foxe's *Acts and Monuments*, which was first published in English in 1563, after Elizabeth had succeeded to the throne and returned the country to Protestantism. It is a significant historical document, but by no means politically or religiously neutral. Though it covers the entire history of religious persecution, it focuses with particular intensity on "the bloody murderings" of "godly martyrs" during Mary's reign. And it does not disappoint. Through the testimony of Mary's Protestant victims, often scratched onto scraps of paper and smuggled away just hours before their authors' deaths, accompanied by gruesome illustrations of beatings and burnings, Foxe embroidered a vivid but decidedly Protestant

picture of Catholic cruelty. It is therefore not completely surprising that the account of Philpot's interview, based on Philpot's own account, does not portray John Dee in a flattering light.

The examination was to prove a turning point in Philpot's trial. It began with Bonner asking Philpot why he had kept his interrogators waiting. The bishop's tone was now very different from the friendly one he had adopted at their first meeting.

"My lord, it is not unknown to you that I am a prisoner, and that the doors be shut upon me," Philpot said.

This did not satisfy Bonner. "We sent for thee to the intent thou shouldst have come to mass. How say you, would you have come to mass, or no, if the doors had been sooner opener?"

"My lord, that is another manner of question," Philpot replied. Bonner did not pursue the matter, instead engaging Philpot in a theological debate on the subject of the unity of the church and the papacy. In particular, Philpot was asked to discuss the works of the third-century philosopher St. Cyprian of Carthage, who according to Bonner declared, "There must be one high priest, to which the residue must obey," a clear endorsement of papal authority. Philpot disputed this interpretation, arguing that St. Cyprian was referring to himself, then being patriarch of Africa.

At this point Dee intervened. "St Cyprian hath these words: 'That upon Peter was builded the church, as upon the first beginning of unity.'" Philpot replied with another quote, from a book of Cyprian's that Dee himself would later have in his library: "In the person of one man, God gave the keys to all, that he, in signification thereby, might declare the unity of all men."

After a further exchange, Dee announced that he was leaving the room, whereupon Philpot, in his first display of temper, called after him: "Master Dee, you are too young in divinity to teach me in the matters of my faith. Though you be learned in other things more than I, yet in divinity I have been longer practised than you." It was a clear reference to Dee's reputation as a magician, which was obviously understood by all those present. Dee did not reply.

Dee did not attend any further interviews with Philpot, which from this point onward became increasingly hostile. However, at

around the same time he did attend another examination, this with one of the newer arrivals at the Bishop's Palace, Bartlet Green. Dee had mentioned Green in an account of his arrest written many years later, in which he described himself as having been a "prisoner long" at the Bishop's Palace, "and bedfellow with Barthlet Green, who was burnt."[6]

This was an economical version of the truth. In a letter to Philpot intercepted by Bonner, Green reported the encounter as follows: "I was brought into my lord [Bonner]'s inner chamber . . . and there was put in a chamber with master Dee, who entreated me very friendly. That night I supped at my lord's table, and lay with master Dee in the chamber you [i.e., Philpot] did see. On the morrow I was served at dinner from my lord's table, and at night did eat in the hall with his gentlemen; where I have been placed ever since, and fared wonderfully well."[7] That is the only reference to Dee that Green gave in his submission.

Poor Bartlet did not fare so wonderfully well in the coming days, and neither did Philpot. Philpot evidently attempted to engineer an escape. The bishop's men discovered a dagger sewn into the belly of a roasted pig that had been delivered to Philpot. As punishment, Bonner sent Philpot to be locked up in the coalhouse stocks, and a few days later himself came to the coalhouse to see his prisoner. Bonner claimed it was the first time he had ever visited the place, and thought it too good for Philpot. He ordered his guards to seize the prisoner, and to follow. He led them to the "privy door" leading from his palace into St. Paul's, where the bishop's prison warden was waiting with orders to "place" Philpot.

The keeper led the prisoner up the nave of the cathedral, past the reinstated rites and shrines Philpot so despised, and up the stone steps leading to Lollards' Tower. Many of his fellow heretics were already incarcerated in one of the tower's chambers, forced to sit or lie with their feet and hands locked into a wall of wooden stocks, deafened by the din of the bells. But Philpot was taken along the walkway across the west side of the cathedral, into a tunnel leading into the bell tower on the opposite side of the church, the "Blind Tower." There he was

confined in a chamber "as high almost as the battlements of Paul's" with a single east-facing window "by which I may look over the tops of a great many of houses, but see no man passing into them." He was body-searched and a number of letters were found hidden in his clothes, which he tried to tear up as the guards pulled them from him. One of these letters was addressed to Bartlet Green.

The interrogations did not stop for Philpot, but they were now aimed solely at incriminating rather than converting him. The letter to Green, painstakingly pieced together, contained a reference to Dee, "the great conjuror." "How think you, my lords, is not this an honest man to belie me, and to call my chaplain a great conjuror?" Bonner asked the assembled bishops. They obligingly smiled at Bonner's irony.

Philpot evidently realized that his position was now hopeless. He asked his servant, whose visits provided his only remaining link with the outside world, to procure a "bladder of black powder," which Bonner's men intercepted. Philpot explained that it was to make ink, but Bonner's suspicion must have been that it was filled with gunpowder. Philpot no doubt planned to hang the pouch around his neck in the event that he was burned, to provide an early release from the lingering agonies of incineration.

Philpot was formally condemned on 16 December 1555 and held in a small chamber in preparation for the handover to Newgate's chief keeper—the moment when the ecclesiastical authorities washed their hands and returned to their chapels, leaving the secular arm of government to conclude the business. Philpot's new keeper was a man called Alexander, whose first words to his new prisoner were, "Ah! Hast thou not done well to bring thyself hither?" These cheery words were followed by an order to hold the prisoner down on a block of stone, and lock his legs using as "many irons as he could bear," which Alexander said he would remove only if Philpot paid him £4.

An appeal to the civic authorities brought gentler treatment. The city sheriff, one Master Macham, ordered that the prisoner's irons be removed and his personal possessions restored. Philpot was then

taken to Newgate, where he was given a cell to himself. The following day, he had his last meal, and was told to make his preparations for his execution. He was awoken at eight the following morning, and taken to Smithfield, being carried by his guards to the place of execution as "the way was foul." As they lifted him up, he apparently joked, "What? Will ye make me a pope?"

Bartlet Green was burned a month after Philpot. Beyond his brief encounter with Dee, little is known about his last days. He was brought into one of the final interrogations with Philpot to identify the incriminating letter, which he did. He was not to be heard of again until 27 January 1556, when he followed Philpot on the short journey from Newgate up Giltspur Street to the place of execution, still smoldering from the burning of a heretic called Thomas Whittle the day before. Bartlet was twenty-five years old when he died that day.

* * *

THE FIGURE OF Dee glimpsed through the pages of Foxe's *Acts and Monuments*, of the "great conjuror," Bonner's "chaplain," flitting in and out of interrogations, is disturbing. He had become a favored and apparently enthusiastic member of Bonner's household. Indeed, the bishop was his "singular friend," and would apparently remain so even into the late 1560s, when Bonner, removed from the episcopacy and stripped of his honors by Elizabeth's Protestant government, lay dying in Marshalsea prison.[8] A note in a book also reveals that Dee was staying, perhaps even living, at Fulham Palace, the bishop of London's Thameside residence four miles upriver from the City, between 18 and 24 September 1555, in the weeks leading up to Philpot's interrogations.[9]

Does this, then, show that Dee, so recently an enthusiastic member of Edward VI's Reformist court, was a closet Catholic?

The Reformation did not slice the world up between Catholicism and Protestantism quite as neatly as many historical accounts suggest. There were militants on both sides prepared to kill and die for their cause, but the vast majority, including many of the leading figures of the Reformation, were more ambivalent. Up to his death, Henry VIII himself clung to many Catholic rites and attitudes, even

concerning divorce. His was a struggle for power rather than religious principles.[10] Queen Elizabeth, a symbol of Protestant sovereignty, told the French Ambassador André Hurault: "There is only one Jesus Christ. . . . The rest is dispute over trifles."[11] This, it seems, was Dee's view as well.

Throughout his life, Dee refused to commit himself to a particular religion. It is certain he was not an orthodox Catholic. In 1568, by which time England had reverted to Protestantism under Elizabeth, the Jesuit leader Francis Borgia received a secret report on the state of the English Hospice in Rome. The hospice provided lodging for English pilgrims and later, as the English College, became a training camp for Catholic missionaries and spies. In the paper, probably written by the exiled Catholic militant Dr., later Cardinal William Allen, a warning is issued to keep the hospice's lodgers away from certain irreligious influences, including one "Ioannes Deus, sacerdos uxoratus, magicis curiosisque artibus deditus," "John Dee, a married priest, given to magic and uncanny arts."[12] This curious note contains two pieces of information about Dee for which there is no other direct evidence: that he was ordained and that he was married. Philpot's reference during one of his interrogations to Dee being so "young in divinity" suggests it was Bonner himself who ordained Dee. This would explain the origin of the "doctor" title that became so closely associated with his name, for which Dee himself never publicly accounted. The marriage must have come later, as Catholic priests must remain celibate. This was the reason the Jesuit report ordered the English Hospice's inmates to avoid him; it proved he had renounced his Catholicism. Being connected with "magic and uncanny arts" compounded the sin. It was code for pagan heresy and unorthodox scientific interests.

However, Dee could not be counted a committed Protestant either. He showed a certain partiality for Catholic rites in later life, and was comfortable among Catholic activists, such as Sir George Peckham, whom Dee advised on setting up a Catholic colony in the New World.

Such mixed messages left many of those who met him wondering where his loyalties lay. One correspondent of Francis Walsingham's

was so befuddled by Dee's theology, he concluded that the philosopher must have "disliked of all religions."[13]

In fact, Dee was a deeply committed Christian. His diaries are filled with heartfelt expressions of piety, including accounts of lengthy sessions of anguished prayer and supplication conducted in his private chapel. But he refused to accept that Protestants or Catholics, the Bible, or the Pope had the monopoly of knowledge. He believed that God's truth was in the world of nature and learning as well. It was to the movements of the stars and the pages of ancient texts that humanity must look to find the common ground upon which the church had originally been built. Only on Peter's Rock, the long lost foundation of faith, could the "first beginning of unity" proclaimed by St. Cyprian and reiterated by Dee during Philpot's interrogation be restored. This was his true mission, and his behavior following his arrest by Mary was, as subsequent events showed, aimed at its fulfillment.

VII

FOLLOWING his brush with Bartlet Green and John Philpot, Dee appeared to be very much at home in the new Catholic order. On 15 January 1556, a few days before Green's execution, he published his "Supplication to Q. Mary . . . for the recovery and preservation of ancient writers and monuments." The "monuments" to which he referred were not the statues toppled by Protestant zealots in church naves and monastical chapels, but, to Dee, the far more precious ancient and medieval manuscripts shelved in vestries and scriptoria. The tempest of the Reformation had already scattered many of these irreplaceable pages across the country. "There was no quicker merchandise than library books," John Bale later observed of the period, noting that bundles of them were routinely to be found for sale in "grocers, soapsellers, tailors, and other occupiers' shops, some in ships ready to be carried overseas into Flanders."[1] If action was not taken quickly, England's fragile intellectual infrastructure would be blown to the four corners of the earth.

Dee's plan was to send agents across the length and breadth of the country to collect or copy these works for a new "Library Royal." This great national archive would not only preserve manuscripts and books from "rot and worms," but provide a resource to which "learned men" could turn in times of religious strife and uncertainty to settle "such doubts and points of learning, as much cumber and vex their heads." For there they would find, Dee argued, that all the most troubling issues of the day—for example, the true meaning of St. Cyprian's words concerning the unity of the church, the subject of Dee's heated argument with Philpot—"are

most pithily in such old monuments debated and discussed."[2] Thus would "learning wonderfully be advanced."

This visionary scheme did not receive official backing. However, it provided Dee with a pretext for pursuing his own private version of it. There followed a period of frenetic bibliographic activity. Dee criss-crossed the country in his endless search for material, keeping notes as he went: "Remember two in Wales who have excellent monuments. Mr Edward ap Roger in Raubon 7 miles from Oswestree Northward and Richard ap Edward price at Mivod X [i.e., ten] miles from Oswestree, somewhat westwards. Archdecon Crowly and Robert Crowly sometime printer had Tully's translation of Cyropaedia."[3]

Dee's desire to preserve precious texts pushed him to extreme, even criminal, measures. He borrowed four scientific manuscripts from Peterhouse in Cambridge, promising to return them but apparently failing to do so. He acquired six manuscripts from the collection of John Leland, even though he must have known that Leland's library was supposed to be in the custody of Sir John Cheke, who had recently been kidnapped by Mary's spies while exiled in Antwerp, brought home, and forced to renounce his Protestantism.[4]

As he continued with his obsessive quest for scientific texts, Dee also started work on one of his own, the *Propaedeumata Aphoristica* (Preliminary aphoristic teachings), a series of aphorisms aimed at explaining "by rational processes" astrological powers.[5]

Dee wanted to discover the "true virtues of nature." His concern was to find out how celestial events—the movement of the Sun, Moon, and planets against the stars—influenced "sublunar," that is, atmospheric and terrestrial, ones.

In the early sixteenth century, astrology was in decline in England. This was not because of a general disbelief in its powers. Indeed, no one then seriously questioned the idea that the planets influenced earthly events, any more than anyone would now question the existence of gravity. Rather, the cause of the decline was a general "torpor," as the historian Keith Thomas put it, in English mathematics.[6] It was impossible, for example, to get English ephemerides, so they had to be imported at great expense. Dee's

work was to help shake England out of this torpor, and it was his *Propaedeumata* that set the trend.

In the book, Dee theorized that every entity in the universe emanated "rays" of a force that influenced other objects it struck. An example of such rays are the forces of attraction and repulsion produced by the "lodestone," magnetized iron ore. This demonstrated in miniature what was happening throughout the cosmos. The important feature of these rays for Dee was that they could be scientifically studied. Indeed, he issued a plea for more detailed astronomical studies, so that the true sizes and distances, and therefore influence, of the heavenly bodies could be established.

This became the basis of Dee's natural philosophy, and it is very tempting to see it as anticipating by more than a century Isaac Newton's groundbreaking *Principia Mathematica*, the fountainhead of the scientific revolution and modern physics. There are certainly similarities with Newton's theory of gravity: the idea of a magnetic-like force emanating from physical bodies that acts on other physical bodies; the emphasis on mathematics combined with measurement as a way of discovering how such a force works. Furthermore, like Newton, Dee believed that the universe worked according to mathematical laws, and he also believed that the sorts of principles set out in *Propaedeumata Aphoristica* provided a way of proving it.

Other works he produced around this time, few of which have survived, reinforce the view that he was moving toward a decidedly scientific view of the universe. He wrote papers on perspective, on astronomical instruments, and on the properties of circular motions. While working for Northumberland's household in 1553, he had also written a work for the duke's wife on the ebb and flow of tides, a subject directly related to the idea of gravity, and also an interest of Newton's.

He even endorsed the observation that two bodies of unequal weight fall to the ground at the same speed.[7] The acceptance that this could be the case, even though it flew in the face of common sense and accepted theories of motion, is usually attributed to Galileo (1564–1642), and is cited as proof of the great Italian astronomer's

pioneering role in making observation the keystone of scientific enquiry. However, Dee knew of it (and, as he points out, so did others before him).

The *Propaedeumata Aphoristica* was no proto-*Principia Mathematica*, however, for at its heart lay a force that was magical as much as physical. This is revealed by the title page of the book, which shows the qualities of heat and humidity, the Sun and the Moon, the elements earth and water all connected via converging lines to a mystical symbol that dominates the center of the image: the monad.

The monad was a magical sign invented by Dee. He regarded it as the key to a true understanding of the unity of the cosmos. Its appearance on the title page of a rationalist production like *Propaedeumata Aphoristica* indicates that Dee's idea of physics strayed far beyond the limits of physical reality.

Dee's belief that the "rays" emanating from physical objects could affect the human soul as well as the body shows that the *Propaedeumata* was essentially an astrological work. This is why astrologers, by applying principles abstracted from centuries of practice, could divine something about a person from the configuration of the heavenly bodies at the moment of his or her birth. And that is why, with a scientific understanding of such bodies and the rays emanating from them, so much more could be achieved.

He also suggested that the tools used to manipulate light could also be used to manipulate such emanations. Lenses and mirrors might be able to concentrate, reflect, or refract these rays. They may even be able to make them visible. Perhaps (though he was circumspect on the matter, because of its connotations of conjuration), a fortune-teller's crystal ball works as a sort of lens, the material from which it is made being of such a quality that it is able to capture and focus the invisible rays at play in its immediate vicinity.

Thus at the heart of Dee's science lay what has come to be called "natural" (as opposed to supernatural) magic. When God created the universe, itself an act that Dee accepted to be beyond scientific understanding, He let loose a divine force that causes the planets to turn, the Sun to rise, the Moon to wax and wane. Magic, as Dee saw it, is the human ability to tap this force. The better our understand-

ing of the way it drives the universe, the more powerful the magic becomes. In other words, magic is technology.

Dee did not complete *Propaedeumata*. During the final years of Mary's reign, England was stricken by a series of disasters: bad harvests and famines at home, diplomatic failures and military blunders abroad. Meanwhile, two devastating epidemics of influenza (which got its name from the belief that it was caused by malign astrological influences) swept across the country in 1557 and 1558. Dee fell seriously ill, and thought he might not have long to live. He arranged for a draft of *Propaedeumata* to be published, and handed over the rest of his literary affairs to his friend Pedro Nuñez.

Queen Mary was also in terminal decline. At the end of 1557, six months after Philip had departed for Spain, she once again announced that she was pregnant. In February 1558, in anticipation of the imminent birth, she withdrew to her chamber. As before, a baby failed to materialize, though Mary was still expecting one at the end of March. She finally gave up hope in May, and fell into a debilitating depression from which she would never recover.

Mary died on 17 November 1558. Anyone associated with her regime and religion was now dangerously exposed, chief among them Bishop Bonner and, many must have assumed, his chaplain, John Dee.

VIII

AFTER all the stormy, tempestuous and blustery windy weather of Queen Mary was overblown, the darksome clouds of discomfort dispersed, the palpable fogs and mists of most intolerable misery consumed, and the dashing showers of persecution overpast, it pleased God to send England a calm and quiet season, a clear and lovely sunshine, a quietus from former broils, and a world of blessings by good Queen Elizabeth."[1] Thus the chronicler Raphael Holinshed, writing in the 1570s, announced the passing of Mary and the arrival of Elizabeth.

Elizabeth ascended the throne uncontested. In a scene that sublimely combines the Protestant virtues of humanism, piety, and humility, legend records that she received the news while sitting alone beneath an oak at Hatfield House reading the New Testament in Greek. One of the two nobles sent to announce her succession was the earl of Pembroke, who, having switched his allegiance from Northumberland to Mary, managed with equal agility to switch back again, and was rewarded with a position in Elizabeth's council, though never with her personal affection or admiration.

Elizabeth entered London less than a week after her half-sister's death, and was received with rapture. Bonner stood in line at the walls of the City to welcome her. She offered her hand to the mayor and his aldermen to be kissed, but when Bonner approached and knelt before her, she withdrew her hand and passed along. This, everyone immediately realized, was a woman who was going to make a clean break with the past, theologically as well as politically.

Another sign of her intentions was her decision to appoint Robert Dudley, her intimate favorite, a radical Protestant and the

son of the disgraced duke of Northumberland, as chief organizer of her coronation.

Dudley enthusiastically accepted the role, and decided he needed the help of a scholar to set the date of the ceremony, someone who could draw on the most ancient and respected astrological and historical authorities to determine the best day. His appointment was a surprising one. He did not choose from among the ranks of persecuted exiles tentatively returning to the country. Instead he selected a man who, at least according to Foxe, reeked of the smoke from Bonner's bonfires: John Dee.

* * *

CHOOSING THE DATE of Elizabeth's coronation was not simply a matter of scheduling. It was a highly sensitive decision. The prospect of her reign was by no means regarded with the unbridled enthusiasm that, following the triumph of the Armada, Protestant chroniclers would retrospectively assume. England had endured two troubled experiments in monarchy with Edward, the first sovereign anointed by a Protestant church, and Mary, the first queen regnant.[2] The idea of a third that combined these apparently disastrous innovations aroused deep apprehension.

As the daughter of Anne Boleyn, the offspring of Henry's assault on the unity of the church, Elizabeth's inheritance of the divine right of sovereignty represented a challenge to the political, even cosmic, order. Indeed, Mary had found the idea of Elizabeth being Henry's child literally inconceivable, and assumed her father must have really been Boleyn's lute player, Mark Smeaton. Making her queen meant that England would be committed to a course of Protestant reformation from which it would be very hard to return.

Elizabeth's sex amplified the sense of uncertainty. The combination of femininity with majesty was still regarded by many as highly combustible. Mary had been the first English queen to rule her subjects, rather than act as their king's consort. Perhaps, some speculated, it was her gender as much as her religion that had made her reign such a difficult one, responsible for civil and religious unrest at home, and military failure abroad. John Knox had issued

his famous *First Blast of the Trumpet against the Monstrous Regiment of Women* in 1558, the final year of Mary's reign. For him the idea of female government was so outrageous that it demanded a new term—"monstriferous." Calvin wrote to William Cecil that it "was a deviation from the primitive and established order of nature, it ought to be held as a judgement on man for his dereliction of his rights."[3]

The prognostications of the French prophet Nostradamus for 1559, the first full year of Elizabeth's reign, seemed to confirm Calvin's view. They were translated into English and widely read, foretelling "divers calamities, weepings and mournings" and "civil sedition" that would make the "lowest" rise up against the "highest."[4]

Thus, the selection of the date that inaugurated this experiment would have been regarded as crucial. It needed to muster all the favorable auspices that ancient authorities could provide, and counter all the doom mongers and naysayers by showing that God would bless such an ordination.

> *O, when degree is shak'd*
> *Which is the ladder of all high designs*
> *The enterprise is sick!*

observed Ulysses in Shakespeare's *Troilus and Cressida*.

> *Take but degree away, untune that string,*
> *And hark what discord follows!*[5]

Nostradamus had foretold such discord, and this is what Dee, in his selection of Elizabeth's coronation day, had to prevent.

Dee certainly had the qualifications. His *Propaedeumata* had established him as one of the country's leading natural philosophers, and revived interest in mathematically based astrology (as opposed to the sort of divination practiced by Nostradamus). His frantic bibliographic activity during Mary's reign had also armed him with a formidable array of ancient texts from which he could cite precedents and authorities.

However, this was not enough to erase the stigma of his associa-

tion with Bonner, which, thanks to the work of Foxe and others, was already widely suspected, if not known. There must have been some other redeeming quality.

A clue lies in the treatment Dee received in Foxe's account of Bonner's persecutions. In the first edition of *Acts and Monuments*, which was being completed in Basel around this time, Dee's involvement with Bonner is fully documented. However, by the 1576 edition, he has completely disappeared. His words are still there, but every occurrence of his name (more than ten) has been deleted, or substituted with the anonymous label "a Doctor."

This privilege of erasure is almost unique to Dee in a work that is otherwise notable for naming names. For example, in one of Philpot's interrogations, Dee is joined by another doctor, one Chedsey, whom Foxe did not allow the same anonymity, not even when they appeared in the same sentence.[6] Perhaps Foxe removed Dee's name because he was threatened with legal action, or was pressured by the court. But this seems unlikely. *Acts and Monuments* became one of the most revered texts of the Elizabethan age, the queen commanding a copy to be lodged in every cathedral library in the country. A more probable explanation is that Foxe learned that Dee was up to something while he was in Bonner's household, and this something meant that the portrayal of him in *Acts and Monuments* as a Catholic colluder was unfair.

In a deposition made to the commissioners sent to interview him by Elizabeth in 1582, Dee clearly states that his arrest and handover to Bonner resulted from his being engaged upon "some travails for her Majesty's behalf." He had undertaken these unspecified travails "to the comfort of her Majesty's favourers then, and some of her principal servants, at Woodstock," Woodstock being the palace where Elizabeth was held under arrest. These "favourers" undoubtedly included Robert Dudley. They also included one John Ashley, who had since become Master of the Queen's Jewel House. Dudley was dead by the time Dee came to be interviewed by the queen's commissioners, but Ashley was still alive, and Dee invited them to go and ask the Master about the Bonner years should they disbelieve his claims.

Of course, these "travails" may have been an invention, made up to exculpate Dee from accusations of complicity with Bonner's burnings. But as Dee well knew, his testimonial to the commissioners would be read by Elizabeth, and she was obviously in a position to confirm whether or not, at least in this respect, it was true.

It therefore seems reasonable to assume that Dee's presence in Bonner's household was known about, perhaps even encouraged, by Elizabeth and her supporters. This would explain why, having been deprived of the rectorship of Upton following his arrest in 1553, he was now awarded the living at Leadenham in Lincolnshire, presented to him by two members of the Stanley family, Sir William and Henry, Lord Strange.[7]

Thus it was not as a shamed member of a failed regime that Dee emerged into the limelight in late 1558, but as the loyal ally of a glorious new one, as an "intelligencer," in all the possible meanings of that peculiar Elizabethan term: a seeker of hidden knowledge, philosophical and scientific, as well as political.

* * *

THE CHRISTMAS FESTIVITIES of 1558–1559 provided Catholic onlookers with disturbing omens of Elizabeth's religious policies. "Your lordship will have heard of the farce performed in the presence of Her Majesty on Epiphany Day," wrote a concerned ambassador to his Spanish duke, referring to a Twelfth Night masque. The poor man was appalled by the "mummery performed after supper, of crows in the habits of cardinals, of asses habited as bishops, and of wolves representing abbots." "I will consign it to silence," he added.[8]

In the midst of these revelries, Dee set about writing a long and detailed analysis of the astrological auguries for Elizabeth's reign. He chose 15 January 1559 as its start date. His reasons, along with the document setting them out, are lost, but he was no doubt swayed by such factors as Jupiter being in Aquarius, suggesting the emergence of such statesmanlike qualities as impartiality, independence, and tolerance, and Mars in Scorpio providing the passion and commitment needed of a prince.[9] Such a day would mark the nativity of a great monarch.

Having set the date, Dee was invited by Robert Dudley for an

audience with the queen at Whitehall Palace, magnificently restored by her father, Henry, as his main London residence.

At the appointed time, Dee passed through the three-story entrance gate of checkered flint and stone either designed by or lived in by Henry's chief artist, Hans Holbein, and approached the Great Hall built by Cardinal Wolsey to be presented to her majesty by Dudley and the earl of Pembroke. He remembered vividly what she said to him that day: "Where my brother hath given him a crown, I will give him a noble." It was a clever play on the names of coins, the noble being a gold piece worth two silver crowns. But this was not an offer of small change. She was promising a doubling of the fortunes he had enjoyed under Edward. He was to become a favored member of her court, a player in the great Protestant era to come.

Dee might even for an instant have imagined she meant more. Was there not a suggestion, a hint—Dee's mathematical mind could have calculated the implications in an instant—that she was promising him not just a noble but *nobility*—title, money, lands, respect, reckoning for the "hard dealing" that had ruined his father and deprived him of an inheritance, the restoration of the Dee dynasty, the independence to develop new ideas, the resources to build up his library, and the influence to found his scientific academy?

There was no time to dwell on such dreams. Only a few days remained before the coronation date Dee had selected, and frantic preparations were already under way. There was such a surge in demand for crimson silk and cloth of gold and silver that customs officers were instructed to impound all available stock. Such an order would once have been carried out by Dee's father, Roland, but he was dead by 1555, before the change of regime could save him.[10]

On the coronation eve, Elizabeth processed from the Tower of London to the Palace of Westminster, where she was to make her preparations for the ceremony. A series of magnificent pageants were performed on huge scaffolds erected along the route: at Gracechurch Street a "Pageant of the Roses" represented the Tudor dynasty on a three-tiered platform, at Cornhill and Little Conduit a play on the theme of time. At Cheapside, inappropriately named for this occasion, she paused to receive a gift of 1,000 gold marks,

presented by the City Recorder. She passed on toward Westminster through Temple Bar, an archway marking the City's western limit upon which had been mounted huge statues of Gogmagog and Corineus, giants featured in the story of Brutus, a legendary king of ancient Britain who would come to play a prominent part in Dee's own explorations of British mythology.

The following morning, with the streets "new-laid with gravel and blue cloth and railed on each side,"[11] Elizabeth appeared at the doors of Westminster Hall attired in her coronation robes, made of cloth-of-gold, trimmed in ermine and stitched with jewels. Her auburn hair was down, emphasizing her maidenly youth. She processed toward Westminster Abbey beneath a canopy carried by the Barons of the Cinque Ports, followed by nobles, heralds, and bishops. The carpet upon which she trod, dusted with snow, disappeared as she went, the crowds lining the route scrambling to tear off samples to keep or sell as souvenirs.

Dee would have had his place in the abbey, though not in the nave, which was reserved for the nobles who were called upon to declare Elizabeth's rightful claim to the throne. Illuminated by thousands of torches, candles, and the weak winter light penetrating the stained glass windows, standing beneath a thick canopy of tapestries amid a forest of soaring Gothic pillars, surrounded by the chants of choirs and cries of acclamation, Elizabeth then played her role in the ancient act of pagan magic that works a mortal human into a sovereign.

She emerged from the abbey bearing the enchanted instruments of government, the orb representing the cosmos, the scepter, the magic wand of authority, and the crown, the halo of monarchy. Smiling and calling to the crowd in a way that at least one observer thought indecorous, she walked back to Westminster Hall, where a great banquet was held that lasted until one o'clock the following morning, culminating with the queen's champion clattering into the hall mounted on a great steed and dressed in full armor, to challenge anyone who questioned her title.

PART THREE

THE MOST PRECIOUS JEWEL

✣

When Faustus had with pleasure ta'en the view
Of rarest things, and royal courts of kings,
He stayed his course, and so returned home,
Where such as bear his absence, but with grief,
I mean his friends and nearest companions,
Did gratulate his safety with kind words,
And in their conference of what befell,
Touching his journey through the world and air,
They put forth questions of astrology.

CHRISTOPHER MARLOWE,
The Tragedie of Dr. Faustus

IX

SOON after Elizabeth's coronation, Dee performed a disappearing act. For nearly five years, he is absent from the historical record.[1] All that can be divined was that he spent much of his time abroad, continued collecting books, and started to explore a new field of research: the Cabala.

The Cabala was a potent combination of language, mathematics, and mysticism based around the Hebrew language. Dee had taught himself Hebrew, and acquired his first Hebrew texts around this time. Thanks to the influence of humanists such as John Cheke, there had been a growth of interest in the language along with the study of Greek, because of its potential to release the knowledge contained in ancient texts. But for the Cabalists, Hebrew was much more than another language, because encoded within it, they believed, were the secrets of the universe.

"In the beginning was the Word," as St. John put it. Dee and his contemporaries assumed that Word to have been in Hebrew, or rather in the purified form from which it was derived, before it became corrupted by Adam's Fall. Thus, to Dee, an analysis of Hebrew was a way of discovering the structure that underlay God's creation. The laws of nature were its grammar, the stuff of physical reality its nouns.

Cabalism had obscure origins going back to first-century Palestine, and by the sixteenth century was regarded in orthodox academic circles with the same suspicion as mathematics, with which it shared many features. Among the multiplicity of methods it used to study language was Gematria, which involved searching for numbers that could be substituted for each letter of the Hebrew alphabet. By

then performing arithmetical operations with these numbers, for example, by "adding" two words together, it was hoped to find a mathematical relationship underlying the language that would show how one phrase related to another.

Another feature of the Cabala was its numerological preoccupation with angels. Indeed, one of the purposes of Gematria was to work out how many there were (as many as 301,655,172 according to some calculations).[2] It also provided a means for working out their names, and their relationships to each other. For example, it identified the seventy-two angels who provide a route to understanding the "sephiroth," the "ten names most common to God" that together make his "one great name." The names of such angels were derived from the Hebrew description of their function, suffixed with an ending such as "el" or "iah."

These angels live at the top, divine level of the Cabala's three-tiered universe. Below them lay the celestial level of the stars, and at the bottom the elemental level of the physical world. This structure is reflected in the Hebrew language itself, in the three parts of Hebrew speech and the twenty-two letters in the Hebrew alphabet, which are divided into two groups of nine letters and one of four, corresponding to the nine orders of angels, nine spheres, and four elements.

Such correspondences strike the modern mind as meaningless. Meric Casaubon, who would publish Dee's spiritual diaries a century later, and found his subject at turns bewildering and bewitching, warned that "some men come into the world with Cabalistical Brains, their heads are full of mysteries. . . . Out of the very ABC that children are taught . . . they will fetch all the Secrets of God's Wisdom."[3] There is no question that Dee had such a brain, and it was at its busiest during this period, culminating with a paper he wrote on the subject in 1562, which has not survived.[4]

Worse from the puritanical Meric's point of view, the Cabala was more than a theory. It had a practical, magical side too. Since language was tied into the formation of the universe, words had the potential to change it. Cabalism provided a technology for engineering incantations that could summon spirits and influence events, as prayers are supposed to do, but formulated according to the systematic, almost

scientific principles of the Cabala. And, unlike prayers, such incantations would work whether you were Catholic or Protestant.[5]

There is no evidence that Dee tried to use the Cabala in this way at this stage in his career. He was, however, fascinated by another practical use, an application of particular interest in the tense political atmosphere of Reformation Europe, where governments were eager to find ways of preserving their own secrets and discovering those of their rivals: the creation of secret codes and ciphers.

* * *

IN FEBRUARY 1563, Dee reappears in the busy merchant town of Antwerp, staying at the sign of the Golden Angel. He was engaged in his endless, cripplingly expensive search for interesting, important, and sometimes illicit works to add to his library, and he was about to make what he considered to be the find of his life.

Antwerp was filled with the escalating clatter of printing presses. It boasted one of the world's most important publishing firms, founded by Christopher Plantin, whose "Officina Plantiniana" workshop turned out thousands of Christian and humanist works that were distributed across Europe and as far afield as the Spanish colonies in Mexico and South America. Plantin also produced several heretical works, notably those of Hendrik Niclaes, founder of the "Family of Love." This secretive sect, whose members came to be called "Familists," counted among its number Dee's friend the mapmaker Abraham Ortelius, and the Birkmanns, a powerful bookselling family based in Cologne, whose London shop Dee patronized continuously over a forty-year period, falling into conversation with anyone who happened to be there.[6]

The Familists invited all "lovers of truth . . . of what nation and religion soever they be, Christian, Jews, Mahomites, or Turks, and heathen" to become part of a learned brotherhood.[7] They also believed that members could show allegiance to any prevailing religious doctrine in order to promote the movement's aims of developing an all-embracing theology. This reflected Dee's own view, and it is likely he knew of and was sympathetic with the sect.[8]

During the winter of 1563, Dee heard rumors that a copy of one of the most secret and precious manuscripts in circulation, for which

scholars from all over Europe had been searching since the turn of the century, had turned up in Antwerp. It was called *Steganographia*, and had been written by the German abbot Johannes Trithemius.

Trithemius was one of the founders of modern cryptography, the science of codes. He wrote the first published work on the subject, *Polygraphia*, which appeared in 1518. He was born in 1462 and took his name from Trittenheim, a town on the left bank of the Moselle in Germany. He claimed not to be able to read until he was fifteen. At that age he had a dream in which he was presented with two tablets, one inscribed with writing, the other with pictures. He was told to choose between them, and chose the tablet with writing because of his "longing for knowledge of Scripture."[9]

He joined the Benedictine abbey of Sponheim, which was then "poor, undisciplined, ruinous, and virtually without furniture." In July 1483, he was appointed abbot, and embarked on a complete renovation of the place, transforming it into a center of learning. He built a lodge for visiting scholars, decorating the walls with classical and contemporary prose and poetry. He also rebuilt the library, increasing its holdings from just forty-eight volumes to 2,000.

Trithemius's book-collecting drew him toward the study of the Cabala, and his work became a strong influence for many of the great mystic scholars of the early sixteenth century, notably Henry Cornelius Agrippa of Nettesheim, who was a pupil. Agrippa was the leading writer on mysticism and magic of the Renaissance. His shadow "made all Europe honour him," as Marlowe put it in his play *Dr. Faustus*.

As with Dee, Trithemius's interest in such subjects led to his being accused of "trafficking" with demons. It was even said that he conjured up the bride of the German emperor Maximilian I soon after her death so the emperor could see her once more. As Trithemius kept his work increasingly secret to avoid such accusations, so they became ever more insistent and threatening.

Dee knew of the accusations against Trithemius, and placed him alongside Socrates and Pico della Mirandola, the pioneer of a Christian form of the Cabala, as a victim of intolerance. Like Dee, Trithemius drew a sharp division between magic and superstition.

Magic was about knowledge, the study of the hidden forces, spiritual as well as physical, that rule nature. Superstition exploited ignorance. Thus Trithemius called for witches and wizards to be rooted out, and attacked the sort of fortune-telling practiced by the likes of Nostradamus as "empty and foolish."

Trithemius summed up his career as follows: "I always wanted to know what was knowable in the world. . . . But it was not within my power to satisfy the desire as I wished." This was a sentiment that Dee would one day echo. But just now, with his growing library of texts, his knowledge of languages and science, his influence at court, and friendship with Europe's leading intellectuals, Dee seemed to be poised on the very threshold of satisfaction.

And to top it all, he had within his grasp a copy of *Steganographia*.

Trithemius had started work on the book between 1499 and 1500. As he was writing it, he sent a letter to his friend Arnold Bostius, a Carmelite monk who lived in Ghent, in which he boasted that once finished it would be a "great work . . . that, if it should ever be published (which God forbid) the whole world will wonder at." He promised that it would contain a host of hidden writing systems, a way of transmitting messages over great distances using fire, a method of teaching Latin in two hours, and a form of communication that can be achieved while eating, sitting, or walking without speech, facial expressions, or signs. Unfortunately, Bostius had died before the letter arrived, and it was read with horror by his brother Carmelites, who circulated it in an attempt to discredit its author.

A further setback came around 1500 when Trithemius was visited by an officious dignitary called Carolus Bovillus. Bovillus later reported that "I hoped that I would enjoy a pleasing visit with a philosopher; but I discovered him to be a magician." It was his perusal of the *Steganographia*, in particular its lists of the "barbarous and strange names of spirits" in languages he did not recognize, that convinced him of this.[10]

Trithemius abandoned the work and died in 1516. The *Steganographia* lived on, thanks to its advance publicity, and manuscript copies of three of the four books mentioned by Bovillus were

thought to have survived. They soon acquired a mythical status, and became as sought after as such legendary lost texts as Aristotle's missing dialogues.

Hence John Dee's excitement when at last he heard of the existence of a copy of the manuscript in Antwerp. Getting his hands on it proved difficult. It involved him spending all his traveling money, some £20, perhaps on bribes, and working through an intermediary, a mysterious "nobleman of Hungary," who in return demanded that Dee "pleasure him . . . with such points of science as . . . he requireth."[11] Even then, he could keep the manuscript for only ten days.

Tucked away in his lodgings at the sign of the Golden Angel, perhaps on his own, or with the distracting presence of the Hungarian noble watching over his shoulder, he began transcribing the work. It was a difficult task. Ignoring any problems of legibility, the manuscript was a difficult one to copy. It was filled with tables of numbers and endless lists of nearly identical and apparently meaningless names. He had to work round the clock to get the job done in time.

On 16 February 1563, his marathon job completed, he managed to force his tired fingers to pen one further document: a letter to William Cecil, Queen Elizabeth's key minister, reporting the discovery of this, "the most precious jewel that I have yet of other men's travails recovered," and begging for some recompense to his costs, which had left him virtually penniless.[12] This discovery, he wanted to show Cecil, demonstrated why Elizabeth's regime needed someone with his contacts and understanding scouring the Continent for new texts and ideas, and why it was worth paying him to allow him to continue.

* * *

WHEN DEE WROTE his letter to Cecil, he knew that when he passed it into the hands of his messenger—perhaps a weary English traveler on his way home, or a Dutch merchant shipping "fattes and mawndes" to London—it was about to embark on a long and perilous journey that could last a few days or several weeks. Furthermore, he had no means of knowing when or even if it would reach its destination.

As every sixteenth-century prince and general knew, distance was the first enemy. Roads were often impassable, "noisome sloughs," "so gulled with the fall of water that passengers cannot pass."[13] Despite such barriers and discomforts, despite the enormous and, in Dee's case, crippling cost, Tudor nobles, scholars, and merchants craved travel. There was a constant traffic of people and goods across Europe, and as a result, growing interdependence between regions. A system that promised instant communications over unlimited distances was of obvious importance, and that was one of the many innovations that Trithemius had boasted to Bostius the *Steganographia* contained.

When Dee finally managed to read the manuscript for himself, he found that Trithemius was apparently equal to his word. The work was divided into three books, the last of which was incomplete and of a rather different nature from the first two. Books I and II describe an enormously elaborate system for sending messages between two people using unintelligible incantations.

Trithemius gave several examples of how the system would work. For instance, the sender of a message first writes it out, using any language he chooses, on a piece of paper, after a preamble of paternosters and other such supplications. He then speaks a special formula to summon one of the many spirits identified by Trithemius, say, Padiel:

> Padiel aporsy mesarpon omeuas peludyn malpreaxo. Condusen, vlearo thersephi bayl merphon, paroys gebuly mailthomyon ilthear tamarson acrimy lon peatha Casmy Chertiel, medony reabdo, lasonti iaciel mal arti bulomeon abry pathulmon theoma pathormyn.[14]

Padiel should then appear, whereupon the sender hands over the message. The spirit takes it to the recipient, who must speak another incantation, thus causing the original message to be revealed.

To complicate matters, the sender must learn the "places, names, and signs of the principal spirits, lest through ignorance one calls from the north a spirit dwelling in the south; which would not only hinder the purpose but might also injure the operator."[15] There are

hundreds of thousands of spirits, some of which appear in the day, others of which prefer the dark of the night, some subordinate to others, each with its own sign. Books I and II of the *Steganographia* list many of them, giving details of their powers and peculiarities and the conjurations needed to call them.

Book III, which is incomplete, is very different. It begins by promising even greater feats of communication than the first two books, which are based on the discoveries of an ancient and apparently fictional philosopher called Menastor. In the tradition of occult knowledge, the findings have been, Trithemius warns, presented in a way so that "to men of learning and men deeply engaged in the study of magic, it might, by the Grace of God, be in some degree intelligible" but not to "thick-skinned turnip-eaters."[16]

Instead of endless epistles, Book III is filled with tables. They are messily laid out, except for the first, which appears in the book's preface. This assigns numerical values for twenty-one spirits, each of which is associated with one of the seven planets. There will, Trithemius promises, be seven chapters in the following book, one for each planet.

Chapter 1, the only chapter to survive, duly follows with a description of how to call on the help of Saturn to communicate with a fellow adept. It is accompanied by a series of numerical tables that are apparently to be used to perform astronomical calculations.

It would be another forty years before the manuscript that Dee now had in his possession would be published. It first appeared in 1606 in Frankfurt, together with a shorter work called the *Clavis* or "key" to the *Steganographia*. It was the *Clavis* that revealed Trithemius's true purpose. The apparently nonsensical spiritual incantations in the first two books turned out to be coded messages. For example, in the case of the call for Padiel:

Padiel aporsy mesarpon omeuas peludyn malpreaxo

the message, or "plain text" as cryptographers now call it, was encoded in the alternate letters of alternate words:

padiel aPoRsY mesarpon oMeUaS peludyn mAlPrEaXo

which yields the words "Primus apex." The *Clavis* thus showed that Books I and II of the *Steganographia* were not really about magic. They were full of ciphers, for which Europe's political tensions had produced a growing demand. However, the *Clavis* did not include a key for Book III. Did this mean it was really a work of magic? Or was it, too, a code book? The question remained unresolved for centuries. Gustavus Selenus, the pseudonym of Duke August II of Brunswick-Lüneburg, reprinted Book III in his definitive 1624 study, *Cryptomenytices et Cryptographiae*, establishing Trithemius's position as a founding father of modern cryptography, but offered no solution. W. E. Heidel claimed to have cracked the code in 1676, but published his results in the form of a series of equally indecipherable cryptograms, thereby managing merely to add to the mystery.

By the late twentieth century, most scholars seem to have given up on the task, and have consigned the work to the realm of the occult.[17] Then, in the late 1990s, two people settled the matter once and for all, one in 1993, the other in 1996. The first to succeed was a German linguist working in America, Thomas Ernst.[18] The second, who had no idea of Ernst's success until he had published his own paper, was Jim Reeds, working in the Mathematics and Cryptography Research Department at the American communications company AT&T. Reeds's diligent efforts at analyzing this and other mysterious texts associated with Dee have proved extraordinarily successful.

What Ernst and Reeds discovered was that the third book of the *Steganographia* did indeed contain a code. There were hints as to how it might work in the tables and the text. For example, Reeds noticed that the first column of the table in the preface contained multiples of twenty-five. What was the significance of this number? There was also a passage in the first chapter that seemed to be suggestive:

> If you wish to operate in Steganography . . . you must first of all acquaint yourself with [Saturn's] various and diverse motions; and first the various motions, pure, proper, mixed, direct, retrograde and perplexed.

Using a combination of skill and guesswork, Reeds worked out that the numbers in the tables seemed to represent letters of an alphabet, with each letter being represented by a number added to a multiple of twenty-five. Lengthy analysis revealed the alphabet to comprise twenty-two of the Roman characters (A to Z minus J, K, and W), supplemented by three other symbols. It was also in reverse order, which was perhaps what Trithemius was hinting at in his reference to the "retrograde" motions of Saturn.

Reeds confirmed that the key was correct by trying it out on various sections of the book. For example, a series of numbers in the first table spelled out "Ioannes," the Latin form of John, Trithemius's first name. A selection of words in one of the tables in chapter 1 contained some German words that translate into the phrase "the bringer of this letter is a bad rogue and a thief." Reeds found another puzzling phrase, this one apparently in Latin. It was repeated several times: "Gaza frequens Libycos duxit Carthago triumphos." It turns out to be a pangram, a phrase that contains all the letters of the alphabet (like "the quick brown fox jumps over the lazy dog").[19]

Having broken the code, he found that the tables could be made to yield up their secrets for the first time in half a millennium. Unfortunately these secrets proved not to be particularly informative. Besides one or two gnomic phrases, the remainder of the plain text seemed to be unintelligible nonsense. This may be because the plain text is itself in some way encoded, or because the tables became corrupted over their years of underground circulation in manuscript form.

Nevertheless, the discovery of the true purpose of Book III of the *Steganographia* was a breakthrough, proving for the first time that it was primarily a work of cryptography, not magic.

But one question remains unanswered: whether Dee realized that the *Steganographia* was a code book. It is not even clear whether he had seen the *Clavis*, the key to Books I and II. So when he so excitedly commended the work to William Cecil as "meeter" (i.e., more suitable or useful) and "more behoveful" (more beneficial) to "your honor or a Prince" (Queen Elizabeth) than any other, what did he mean? Meet and behoveful for what, exactly? Spiritual communication is a possibility, but an unlikely one. As Dee well

knew, Cecil was a very practical and conservative man, and, though he undoubtedly accepted the existence of spirits, was unlikely to have been persuaded to practice the sorts of elaborate rituals Trithemius described.[20]

Dee was fascinated by and evidently expert in cryptography. He owned several copies of Trithemius's *Polygraphia*, which was explicitly about codes, and studied other key texts on the subject, notably Jacques Gohorry's *De usu & mysteriis notarum* and Jacopo Silvestri's *Opus novum*, the latter of which Dee used to practice writing in cipher for himself.[21] Thus, when he promised Cecil that the book would advance the "secret sciences," he was not necessarily referring to the occult.

At the time Dee sent his letter, Cecil was just beginning to put in place the espionage network that, under Francis Walsingham, his successor as spy master, would become one of the most formidable and effective in Europe. This network came to rely heavily on codes.[22]

However, Dee did not see the *Stegonographia* as just a political or diplomatic tool. He considered the text to have other, more esoteric uses as well. Cryptography, particularly of the sort practiced by Trithemius, was closely connected to the Cabala, and it was conceivable that the same techniques used in the *Steganographia* could be used to decipher other texts written in forgotten or corrupted languages. One that would arouse particular excitement was called the "Book of Soyga," an anonymous tome that Dee came to believe contained an ancient, even divine message written in the language originally spoken by Adam—in other words the true, unspoiled word of God. Another was a mysterious volume attributed to Roger Bacon that in coming centuries would become notorious among cryptanalysts as the Voynich Manuscript.[23] It has yet to be deciphered. The study of codes, which was also the study of the structure of language, might yield the magic key to decoding such texts and revealing the messages they contained.

Beyond even that, Dee was commending the *Steganographia* to Cecil because it was an example of the sort of intellectual treasures that the Continent held and that England so conspicuously lacked.

In his letter to Cecil, he deplored the lack of an English philosopher able to produce works "in the Science *De Numeris formalibus*, the Science *De Ponderibus mysticis*, and ye Science *De Mensuris diuinis*: (by which three, the huge frame of this world is fashioned . . .)." His travels, his scholasticism, his access to rare texts and Europe's leading thinkers, his observations, and his studies meant that he could be such a philosopher, and thus open up to the English court the riches of the Renaissance.

X

WHEN infancy and childhood are past, the choice of a future way of life begins to present itself to young men as a problem," Dee wrote while he was still in Antwerp. "Having hesitated for some time at the crossroads of their wavering judgment, they at last come to a decision: Some (who have fallen in love with truth and virtue) will for the rest of their lives devote their entire energy to the pursuit of philosophy, while others (ensnared by the enticements of this world or burning with a desire for riches) cannot but devote all their energies to a life of pleasure and profit."[1]

From this earnest assessment, it is clear in which direction Dee imagined he would go. But when he returned to England after his lengthy Continental tour, he was to find the choice was not as clear-cut as he had assumed it to be.

He arrived at Greenwich Palace on 14 June 1564, accompanied by Elizabeth, the marchioness of Northampton, and a slender volume entitled *Monas Hieroglyphica* (The hieroglyphic monad).

The marchioness had arrived in Antwerp in April, just as Dee was preparing to come home. She was suffering from breast cancer, and was there to consult physicians, hoping to benefit from the more advanced state of medical knowledge to be found in the Low Countries. Dee offered to accompany her home, and in return she promised to help reintroduce him to the court.

The first thing he did was show Elizabeth the *Monas*. He considered it to be his most important work to date. He had felt "pregnant" with it for seven years, and then had written it in a fit of intellectual and mystical rapture lasting just twelve days.

For a man once arrested for "calculing," and still arousing suspicion because of his interest in the "uncanny arts," the presentation

of such a work as the *Monas* to the queen was a risky one. It was filled with magical ideas, deeply influenced by Continental thinking, dangerously preoccupied with what churchmen, of both Catholic and Protestant persuasions, considered to be pagan matters, combining numerology, the Cabala, astrology, cosmology, and mathematics. This may explain why Dee decided to dedicate it not to the queen, but the newly crowned Holy Roman Emperor, Maximilian II, nephew of Charles V of Spain. As Dee had discovered during a stay the previous year at the emperor's court in Bratislava, Maximilian was broad-minded and shared an interest in the sorts of ideas the *Monas* explored. Dee had no guarantee that Elizabeth would show such a broad-minded attitude.

Perhaps he presented the work to her as a test, to see if the queen and her realm were ready to embrace the sort of philosopher skilled in the science *De Ponderibus mysticis* that he had told Cecil England lacked and that he had now become.

Elizabeth's response was encouraging. She was intrigued, if baffled, by the *Monas* and promised she would become Dee's "scholar" if he disclosed "unto her the secrets of that book."[2] The two of them sat together "perusing" the mysterious work, queen and subject, pupil and master, magician and apprentice, adept and novice. She became, he later proclaimed, a "sacred witness" of its secrets.[3]

The title refers to a symbol or hieroglyph. The same symbol appeared on the title page on the *Propaedeumata*. Like *Propaedeumata*, *Monas* also comprises a series of theorems. However, there the similarities between the two works end. Where the *Propaedeumata* is about observation and experimentation, the *Monas* arises out of pure thought and mystical intuition.

A clue to its meaning is contained in a question Dee posed in his dedication to Maximilian: "Is it not rare, I ask, that the common astronomical symbols of the planets, instead of being dead, dumb, or, up to the present hour at least, quasi-barbaric signs, should have become characters imbued with immortal life and should now be able to express their especial meanings most eloquently in any tongue and to any nation?"[4] It was "as if in an age long past they

had been the same, or as if our forefathers had wished that in the future they would be such."

In other words, Dee thought that the "astronomical" symbols appeared to be the relics of a long lost universal language that transcended national and, by implication, religious barriers. The aim of the *Monas* was to test this hypothesis by looking for suggestive structures within the symbols themselves.

What he claimed to have discovered, the "very rarest thing of all," was that all the symbols could be combined into one, a variant on the sign for Mercury. This was the symbol that formed the central motif of the *Monas*, a symbol exemplifying the unity of the universe.

Despite the book's inherent dangers, or perhaps because of them, Elizabeth seemed to be drawn to the *Monas*. She even suggested she might act upon its findings.[5] In the dedication, Dee wrote that if Maximilian "will look at [the book] with attention, still greater mysteries will present themselves such as we have described in our cosmopolitical theories."[6] Presumably the same would apply to Elizabeth.

Unfortunately, the nature of these "cosmopolitical theories" remains obscure, as the work in which Dee expounded them has apparently gone missing. Dee later used the term "cosmopolitical" in the sense of cosmopolitan, referring to the idea of a more global perspective of political affairs. In one book he described himself as being a "Cosmopolites," a "Citizen and Member of the whole and only one Mystical City Universal."[7] Perhaps these theories in some way related to his ideas on imperialism, a vision of the emergence of world government run according to universal Christian principles.

Whether or not these were the "cosmopolitical" concerns that Dee discussed with Elizabeth, she was beguiled by them, and she "in most heroical and princely wise did comfort me and encourage me in my studies."

He needed all the comfort and encouragement he could get, as the book received a less welcome reception in other quarters. "University Graduates of high degree," Dee later wrote, "dispraised it, because they understood it not."[8] He does not say why, but its

unorthodox treatment of essentially foreign philosophical and mathematical ideas were likely reasons.

Dee's relationship with English academia had been deteriorating since he left Trinity College in 1548. The first sign of trouble had come in 1554, when he turned down a post to teach the "Mathematical Sciences" at Oxford. The *Monas* marked a decisive split. In his preface to the English edition of Euclid's *Elements* he pointedly identified the book's readership as "unlatined people, and not University scholars." He increasingly saw the latter as provincial, dogmatic, and mathematically illiterate.

This antagonism may have preserved his intellectual freedom, but it came at a high price. An independent mind needs independent means, but, thanks to his father's catastrophic fall from grace during Mary's reign, that luxury was denied him. Without the support of an academic stipend, he had to look elsewhere to make a living.

There was really only one alternative: the court, which was filled with the very people he had so roundly condemned for becoming "ensnared by the enticements of this world or burning with a desire for riches."

* * *

IN HIS POEM "The Lie," Sir Walter Raleigh famously described the court as a place that "glows and shines like rotting wood." Its theatricals were spectacular, often entertaining, but always deadly serious. The stakes were very high: wealth, status, power or poverty, oblivion, annihilation. In the Presence Chamber of the queen's palaces, where the courtiers gathered each day to catch Elizabeth's attention and, it was hoped, her favors, the selective pressures were intense and remorseless. It was survival of the quickest, smartest, sharpest, prettiest, wittiest.

Everything revolved around Elizabeth. For courtiers such as the poet Sir John Davies, she was at the center of the universe, almost literally, and they railed against the newfangled Copernicanism espoused by Dee and his like, for fear it might knock her and their whole world off balance. In a poem inspired by the sight of the queen dancing, Davies wrote:

Only the earth doth stand for ever still,
Her rocks remove not nor her mountains meet;
(Although some wits enricht with learning's skill
Say heav'n stands firm and that the earth doth fleet
And swiftly turneth under their feet):
Yet, though the earth is ever steadfast seen,
On her broad breast hath dancing ever been.[9]

Those who fell out of Elizabeth's orbit found themselves banished into utter darkness, without money, influence, or prospects. Following some unrecorded slight or insult, the poet and diplomat Sir Edward Dyer, Dee's pupil and close, if sometimes troublesome, friend, was banished for years, and driven to the edge of destitution. He eventually won his way back by staging a spectacular pageant featuring himself dressed as a minstrel, singing to the queen from the branches of an oak tree of his "tragical complaint."[10] Elizabeth was charmed, and patted a place for him by her side.

Dee believed he had a special place next to Elizabeth as well. To an extent, he did. He was one of very few commoners to be honored with personal visits. Twice, they coincided with personal tragedies. The first time she arrived with the entire Privy Council in tow just four hours after the death of his second wife. On the second occasion, Dee had just laid his beloved mother to rest. Both times, Elizabeth refused his befuddled entreaties to come into his house, and offered consolations. Both times Dee anxiously struggled to overcome the awkwardness of the situation by trying to entertain her as she waited outside. During the earlier visit, he brought out the magical mirror given to him by Sir William Pickering, which "to her Majestie's great contentment and delight" he demonstrated to her.[11]

He was frequently called upon to come to court to talk to her about the matters on her mind, some of which were quite intimate, such as the prospects for her proposed marriage to the duke of Anjou. He had become, one commentator noticed, "hyr philosopher."[12]

He reciprocated such attentions with a strong, almost overpowering devotion—something she engendered in many of her courtiers,

who often translated their dependence upon her into expressions of rapturous love. He devised a special symbol, a capital letter *E* topped with a crown, which he used to refer to her in his diaries. He minutely noted every favor she granted, and refused to blame her for the many that were denied.

In January 1568, he gave copies of a new edition of his *Propaedeumata* to William Cecil and the earl of Pembroke to present to her. Three days later Dee heard back from Pembroke of her "gracious accepting and well liking of the said book."[13]

On 16 February, he was invited to see her at Westminster Palace. He approached her in the palace gallery, Elizabeth's preferred location for informal, unscheduled, and confidential meetings, as she could pick out from the scattering of courtiers hovering nervously around any that she wished to talk to. Today it was her philosopher's turn, and their conversation quickly moved on from a discussion of the *Propaedeumata*'s astronomical findings to something more sensational and enigmatic. He revealed to her "the great secret for my sake to be disclosed unto her Majesty by Nicolaus Grudius Nicolai, sometime one of the Secretaries to the Emperor Charles the Fifth."[14] He never let on what this secret was, and little is known about Grudius, a Belgian poet. Dee noted his death in 1569 in one of his books, and described him as a "friend." They also shared the same publisher in Antwerp, Willem Silvius.[15] The assumption is that Grudius's secret related to alchemy, a recurring interest among European monarchs desperate to find easier ways of enriching coffers regularly depleted by wars.

It was the promise of such mystical revelations that undoubtedly drew Elizabeth to Dee, and her appetite for them that drew him to her.

Elizabeth had a profound sense of the forces of the cosmos acting upon her, and regarded her monarchical powers as in some way magical. For example, she was an enthusiastic practitioner of the "royal touch." According to this rite, which had origins reaching back at least to the reign of Henry II, a monarch would touch the neck of a sufferer of epilepsy or scrofula, a painful and disfiguring inflammation of the lymph glands, who would thereby be cured.

Elizabeth's touch appeared to be so effective, it was often cited as vindication of her claim to the throne, and proof that the Pope's attempt to excommunicate her had been vetoed by God.

> *Not all the water in the rough rude sea*
> *Can wash the balm off from an anointed king,*

as Shakespeare put it.[16]

Dee apparently understood better than anyone how the magical balm worked. He could help Elizabeth make the most of it, become an adept at the magical practice of monarchy.

However, as he was to discover, even these powers were not enough to levitate him above the necessities of life.

XI

ABOUT eight miles upstream of London on the meandering course of the River Thames lies the village of Mortlake. According to dubious tradition, the name means "dead lake." No such lake exists in the village now, nor in recorded history, though in the distant past one may have gathered on the bend of the River Thames, like water on the elbow, a dark and still pool fouled with the rotting remains of plague or war victims. A less picturesque explanation, suggested by Daniel Lysons in his 1792 survey of London, is that the name comes from the Saxon "Mortlage," meaning a compulsory law.[1]

The village that Lysons reached in the late eighteenth century was much like it had been in the sixteenth, a small, quiet community that had enjoyed only gentle expansion over the centuries, serving the endless stream of river and road traffic that passed through every day, delivering goods and travelers between London and the towns and palaces farther upstream. It was about 2,000 acres in size, part of the manor of Wimbledon, and comprised a modest church, a cluster of houses mostly concentrated along the Thames towpath, and a few asparagus fields.

Even without its dead lake, Lysons found that Mortlake had, like so many English villages, its share of local legends. One was recorded by Raphael Holinshed, a contemporary of Dee's and a source for Shakespeare's history plays, who wrote of a monstrous fish that had been caught there in 1240. Another of the legends mentioned by Lysons was that the village had once held the extraordinary library and laboratory of the great conjurer John Dee.

In 1672, Elias Ashmole, planning a biography of Dee (never written), visited Mortlake to interview the village's oldest inhabi-

tant, the eighty-year-old Goodwife Faldo, the last surviving link with the time Dee lived there.

Her memories were vivid. He was "very handsome," tall and slender with a fair complexion, smartly dressed in an "artists' gown" with hanging sleeves, and sporting a long "picked" (pointed) beard that in his latter years turned snowy white. Faldo recalled how children would run screaming from his door because he was "accounted a conjuror," how he would act as a "great Peacemaker" among squabbling adults, how neighbors would come to him with the most trifling domestic problems.

Faldo remembered an incident concerning a basket of precious plate that had been sent to London to be polished in preparation for a wedding. Once the job was done, the basket was delivered to a prearranged spot on the banks of the Thames, where it was to be collected by the boatman Robert Bryan. Bryan took the wrong basket, and the owner found that his gleaming pewter had been substituted by a pile of beef tripe. By means that Faldo could not fathom, Dee had directed the hapless boatman to a woman who lived in nearby Wandsworth. It turned out the tripe was hers, and she told Bryan he would find the plate still sitting by the river, as she had found it too heavy to carry home.

This ambiguous image of the cunning wizard and wise seer was enhanced by Dee's impressive connections with mysterious foreigners and powerful courtiers. Many such figures came through Mortlake, en route between the queen's palaces at Westminster, Greenwich, Richmond, Nonsuch, and Hampton Court. Faldo recalled Dee's frequent visits to nearby Barn Elms, the home of Sir Francis Walsingham and later the earl of Essex, Queen Elizabeth's most rebellious favorite and the husband of Walsingham's daughter Frances. Dee had also taken Faldo and her mother to Richmond Palace, so they could watch a royal dinner with the king of Denmark.

When she was just six years old, Faldo and her mother had even been invited into Dee's home, where in a darkened room he showed her the image of a solar eclipse projected through a pinhole.[2] Despite the reactions of the other children in the village, Faldo seemed quite unafraid of entering this strange world of ancient

manuscripts, intricate devices, and chemical smells, happily skipping into the labyrinthine corridors of what by then had become one of the most extraordinary residences in Europe.

* * *

DEE HAD MOVED to Mortlake out of necessity rather than choice. Despite the queen's welcome on his return from the Continent in 1564, he found life in England far from convivial. The marchioness of Northampton, whom he had gallantly escorted back from Antwerp, had secured a promise that he would get the deanery of Gloucester when it fell vacant, which was imminently expected. It was just the sort of post he needed, promising to provide him with the secure and relatively undemanding living he craved to continue his philosophical work. However, in April 1565 the marchioness succumbed to breast cancer, and so did his claim to the deanery. Such offices were sensitively entangled with growing antagonisms at court, the battles between the likes of Robert Dudley, just promoted to earl of Leicester and the leader of the militant Protestant faction, and the duke of Norfolk, the nation's most senior peer and a focus of Catholic sympathies. Dee's religious loyalties were not delineated clearly enough to arouse the support of either side, so he was swept aside in favor of John Man, a radical Protestant who later became bishop.

Dee did not help the situation by being so hopeless at cultivating aristocratic patrons. He attended court irregularly, and then only to see the queen. Robert Dudley knew Dee when the philosopher was appointed to the household of his father the duke of Northumberland in 1553, and was an excellent prospect as a generous benefactor, yet Dee did not dedicate a single work to him. Rather, he preferred to save his eulogies, in his "Mathematicall Praeface," for Robert's brother John, earl of Warwick, who had died in 1554.

He seemed to put as much effort into befriending the queen's servants as her courtiers, welcoming both her Italian dwarf, Tomasina, and a "Mr Fosku" of the queen's wardrobe to Mortlake.

His hopes that the queen herself might offer him a post as court philosopher were wildly optimistic. There was certainly a demand for philosophical advice of all sorts: astrological, alchemical, theo-

logical, even medical. When a wax effigy of Elizabeth stuck with pig bristles was found under a tree in Lincoln's Inn Fields, when a "blazing star" appeared in the sky, when the queen fell sick with a mysterious illness, it was Dee who was called upon to advise. Even on strategic matters, such as the maintenance of a navy or the management of trade, he could expect an eager audience. However, when the court summoned him, it was as a diligent subject rather than a paid professional. Only the sophisticated, lavish royal households of Continental monarchs could afford a professional court philosopher. In England, they were considered an unnecessary luxury. There were ladies-in-waiting, gentlemen-of-the-wardrobe, even grooms-of-the-stool, but no masters of philosophy.

So, with no prospects of office and little of income, Dee had done what so many in his situation do: he went to live with his mother.

Following the death of his father, Roland, Dee's mother, Jane, had settled herself in an "ancient messuage [dwelling] of outhowses, orchard and garden" opposite Mortlake church, overlooking the Thames.[3] This rather ramshackle residence was probably built in the previous century, and boasted no more than a hall, a scullery, two or three bedrooms, and a few cramped chambers when Dee moved in some time in the mid-1560s. He arrived with a new wife, one Katherine Constable, the widow of a London grocer.[4] Nothing more is known about Katherine. Dee apparently had no children by her, at least none that survived, and she died some time before 1575.[5]

His new home now became the focus of his ambitions. He had accumulated a huge collection of books and manuscripts during his trips abroad including titles that few in England had seen let alone studied, works such as Johannes de Burgo's *Treatise on Magic*, a strange document written in Spanish using the Hebrew alphabet, which he found in Louvain; the *Secretum secretorum* attributed to Aristotle on the nature of immortality, bought in Padua; volumes on the Cabala and Plutarch sent from Rome; commentaries on the great Greek geometricians Euclid and Appollonius; the *Liber experiementorum*, book of experiments, attributed to the Spanish mystic and philosopher Ramon Lull, found like the *Steganographia*

in Antwerp. These had been added to a list already several hundred entries long, which included two copies of Copernicus's *De revolutionibus*, Boethius's *Consolations of Philosophy*, Norton's *Ordinal of Alchemy*, and a study of the *Tetrabiblios* by Ptolemy, the standard classical work on astrology, acquired from the library of the king of France.[6] In intellectual as well as material terms, such a concentration of rare and controversial texts was highly combustible, and Dee needed somewhere safe to store it.

He set about transforming his mother's cottage into one of the largest libraries in Europe, encrusting the house with extensions and buying up neighboring buildings and tenements to fit everything in.

The main addition was an "Externa bibliotheca," or chief and open library, a reading room where scholars and copyists could consult the main body of the collection. The works crammed into the shelves covered an immense range of subjects, including not just magic and mathematics, but, to list just a sample, the Armenian church, botany, chastity, demonology, dreams, earthquakes, Etruria, falconry, games, gymnastics, horticulture, Islam, logic, marriage, mythology, the nobility, oils, pharmacology, rhetoric, saints, surveying, tides, veterinary science, weather, woman, and zoology.[7]

Despite the multiplicity of subjects and number of volumes, the library was arranged according to no recognizable bibliographic scheme. Works were as likely to be arranged according to their size as their author or subject. Nevertheless, Dee became celebrated for his ability to pluck from among the bending shelves chapter and verse on any subject. William Bourne was a former innkeeper and gunner who became a successful writer on navigation. He visited Mortlake sometime before 1580, and happened to mention to Dee that there seemed to be very little information about the number of ships the emperor of China might have under his command. Dee "opened a book and showed me a note that . . . the number was 15,000." Expressing his disbelief that the emperor could call upon such a force, Dee instantly located another volume containing supporting evidence. It revealed that when the emperor sent his daugh-

ter on a sea journey he provided fourteen ships to act as her escort, indicating that at the very least he was generously provisioned. Bourne was so impressed by this display of bibliographic skill, he mentioned it in his navigational primer, *Regiment for the Sea*.[8]

As well as books, the Externa bibliotheca also contained Dee's collection of scientific instruments, including the celestial and terrestrial globes given to him by Mercator, which Dee had decorated with records of his own observations and discoveries, a five-foot-long quadrant, a ten-foot-long cross-staff, a sea compass, and a "watch-clock," or portable timepiece, accurate to the second.[9]

Several rooms or "appendices" led off from the Externa bibliotheca, housing Dee's collection of official papers and title deeds (stored in a "great case or frame of boxes"), a variety of marvels and rarities that he picked up during his travels, and his laboratories. Goodwife Faldo remembered five or six stills bubbling away in these buildings, distilling mysterious potions from eggshells and horse dung.

The room that she did not see, and which Dee did not mention in any of his published writings, was what he might otherwise have called his "Interna bibliotheca" or private study. Only a select few were ever invited to enter this room, and only he was allowed to enter the adjoining private chapel or "oratory," where he presumably shelved the Bibles and devotional texts so conspicuously lacking from the catalogs of the Externa bibliotheca. It was here that Dee stored his magical equipment, such as the strange mirror given to him by Sir William Pickering, his confidential writings on spiritual transactions, and books like Cornelius Agrippa's *De occulta philosophia*, which he kept open on the study desk for easy reference.

The cost of creating this labyrinthine academy-cum-laboratory, which was to occupy him for at least a decade, soon stretched beyond the modest £80 he continued to receive each year from his rectory at Long Leadenham. To supplement his income, he started to provide services of various sorts: tuition, astrological readings, dream interpretations, medical consultations, even forensic advice.[10] His diaries are littered with examples: interpreting a dream for Harry Price,

advising on the deformed fingers of the London minister John Halton, assessing the guilt of a "melancholic" young man "very ingenious in many handiworks" suspected of burglary, trying to find the cause of the suicidal tendencies of a local woman called Isabel Lister.

He also accepted government research work. The most substantial commission came in 1570 from Christopher Hatton and Robert Dudley via Edward Dyer. In January of that year, the assassination of the earl of Moray, the Protestant Regent of Scotland, had opened up the "postern-gate of England" to Catholic insurgence in support of Mary Stewart, Queen of Scots, currently imprisoned in England, and the focus of innumerable plots to overthrow Elizabeth. Then, on 2 June, a bull issued by Pope Pius V entitled *Regnans in excelsis* was nailed to the door of the bishop of London's palace, declaring a holy war against Elizabeth. It was against the background of these unnerving events that Dyer asked Dee to write a synopsis of the state of the nation.

The resulting paper, entitled *Brytannicae Reipublicae Synopsis*, a synopsis of the British republic, has been described as "one of the most important contemporary analyses of Elizabethan England," providing a snapshot of the nation's economy, political institutions, and defenses.[11] Organized in the form of a large flowchart, it was aimed at showing the true state of the nation, identifying a variety of problems, including those that continued to beset the economy, which Dee attributed to urban decay, low standards in the textile industry, the debasement of currency, and unemployment. By calling Britain a republic, Dee was certainly not recommending the end of monarchical government, but he was emphasizing the notion of the state being a commonwealth. In his other writings, he attacked privateers and the "enclosers of commons," and promoted the doctrine that every man was born to promote public prosperity rather than private gain.[12]

No record survives of the government's response to the *Synopsis*, nor of the fee Dee was paid for writing it. He felt obliged to refuse payment for other official work.[13] Even if he had been paid, it would not have been enough to cover his growing expenses. Nor would his astrological consultations, which were often sought by

nobles, who were notoriously mean and expected such services to be offered for free.

In 1571, Dee received a "passport with my two servants and our geldings" to depart on a trip to the Duchy of Lorraine to buy laboratory equipment. He returned with "one great cart" laden with flasks and vessels made of clay, metal, and glass. He clearly intended to use them to develop a growing interest in alchemy, a discipline that he considered to be "the lord of all sciences and the end of all speculation."[14]

There was growing government interest in alchemy during this period. The historian Strype records that, in 1574, "a great project had been carrying on now for two or three years, of Alchymy, William Medley, being the great undertaker, to turn iron into copper. Sir Thomas Smith, Secretary of State, had by some Experiments made before him, a great Opinion of it. And for the better carrying it on and bearing the Expences it was thought fit to be done by a Corporation: into which by Smith's Encouragement, the Lord Burghley, and the Earl of Leicester entered themselves with others: each member laying down an £100 to go on with it."[15]

Whether Dee was a member of this enterprise is unrecorded. Dee was certainly known to Smith. There is a record in his diary, encoded in Greek text, of Smith lending him £10 at a time of particular penury.[16] Dee was also close to another of the project's backers, Sir Edward Dyer.

Even if he had been involved, it would not have been the main focus of his alchemical work. He considered the benefit of alchemy to be not the perfection of metals, but of the soul and even the body. Since the 1560s, he had been collecting the works of Theophrastus Philippus Aureolus Bombastus von Hohenheim (c. 1493–1542). Not content with that name, Theophrastus gave himself another: Paracelsus or "surpassing Celsus," to show his superiority to the great Latin medical historian. Paracelsus was a prolific German philosopher and physician who, like Dee, had been deeply influenced by the works of Trithemius. He also shared a dislike of academics, whom he considered having as much wisdom as his shoe buckle. He had developed an elaborate theory that saw alchemy as the means of exploring the

interactions of celestial and physical forces through the medium of the human body. Despite its occult character, this theory would prove important to the development of modern medicine, as it emphasized the importance of chemistry in understanding living processes.

Studies of Dee's alchemical notes show signs that Paracelsus's ideas influenced his laboratory work. For example, the scholar Urszula Szulakowska has speculated that a series of experiments undertaken in 1581 involving vitriol, saltpeter, and marcasite may have been inspired by Paracelsus's own recipes for medicines that treated bone fractures and gangrene.[17]

If health was the primary focus of Dee's alchemy, his experiments did not prove to be particularly effective. At around this time his work was interrupted by the onset of a crippling illness. He does not identify the symptoms; however, it is possible that, like many who dabbled in alchemy and metallurgy at the time, he was poisoned by some of the chemicals he was handling.

His condition became so serious that the queen sent her own physicians, Drs. Apslow and Balthorp, to attend him at Mortlake. During his convalescence, they were joined by the sister of the earl of Leicester, Lady Sidney, who was one of Elizabeth's most trusted ladies-of-the-bedchamber, "to discern how my health bettered." As Lady Sidney sat at Dee's bedside dabbing his brow, she regaled him with "very pithy speeches," and fed him "divers rarities . . . to encrease my health and strength: the most dutiful and thankful memory whereof shall never die."[18]

For the next few years he seems to have given up foreign travel completely. Indeed, there is little sign of activity during this period, except for a burst of astronomical work with his pupil, the brilliant Thomas Digges.

By 1574, his financial situation had become desperate, and he decided to take action. On 3 October, he sat down at his desk at Mortlake, selected several sheets of the smoothest parchment, sharpened a quill into the finest nib, mixed the thickest lampblack into the darkest ink, and, in his neatest secretarial hand, penned a desperate plea for help to Elizabeth's chief minister, William Cecil, now Lord Burghley.[19]

Cecil received many such letters, and no doubt forwarded most of them to the fireplace. But this one he kept, and we are thankful that it has survived. In it, Dee painted a picture of penury totally at odds with the opulence of the document. He described the "incredible toil of body and mind" he had endured in his quest to serve his country by accumulating "the best Learning and knowledge." "This Land never bred any man" whose efforts had been greater than his, he wrote. And "the same zeal remaineth (yea rather greater is grown)," but he no longer had the means, the "hability," to fulfill it. He needed money "which (as God knoweth) findeth not me, and my poor family's necessary meat, drink and fuel; for a frugal and philosophical Diet." The "little exhibition which I enjoy" was simply not enough, and he would not have even that were it not for Cecil's previous interventions on his behalf.

The solution? Just £200 or £300 per annum. This was a small sum by the standards of court patronage. Nobles regularly received thousands of pounds from the queen's coffers. Sir Edward Dyer managed to secure a royal loan of £3,000 (never repaid). But Dee was not in Dyer's league, and knew it.

So, no sooner had he asked for the money than he suggested a cost-free way of providing it. It was related to the discovery of gold not through alchemy, but by locating buried treasure.

* * *

TREASURE WAS A particular preoccupation of the Tudor era:

> *Yea, all the wealth that our forefathers hid*
> *Within the massy entrails of the earth . . .*

as Marlowe put it in *Dr. Faustus*. Before the age of banking, burial was a common method of safe deposit, and the countryside was assumed to be heaving with hoards of jewelry and coins.

We now tend to think of the Elizabethan age as one of prosperity and splendor, but it was in fact "narrow and needy," as one historian put it.[20] It was a time of beggars and cutpurses, scams and speculation, debt and inflation, a roiling economic climate intensified by the enclosure of the commons, urbanization, plagues, and, in the early

1570s, a series of famines that reduced many to a diet of acorns, sawdust, and grass soaked in milk or animal blood.[21] Reflecting the general level of hardship, in 1572 Parliament had passed the Usury Act, making it illegal to charge more than 10 percent interest on a loan.

From the peasant classes upwards, money was so tight and income so precarious that the discovery of a hidden cache was for many the only hope left to them. Expectations were raised by widely circulated rumors that the fortunes of newly enriched families were dug up by a gardener's spade or farmer's plowshare. It was also believed that there was a distinct pattern to the distribution of buried treasure. The ruins of abbeys and castles were thought to be particularly rich terrain, especially since the dissolution of the monasteries. Corrupt priests who had for years fattened themselves on tithes and monopolies were popularly believed to have committed their ill-gotten gains to the protection of consecrated ground before they were chased off into the countryside. For the same reason wayside crosses and even ancient burial mounds were frequently to be found uprooted or pillaged, so much so that "hill-digger" became a term of abuse similar in meaning to "gold digger" now.[22]

These riches, however, remained infuriatingly elusive. In an age before metal detectors and mechanical diggers, even narrowing the search area to the precincts of a ruin still meant daunting excavations. The only realistic hope of discovery was to find a map, become adept at spotting anomalies in surface features and vegetation, or resort to more occult detection systems.

After a lifetime searching through the nation's monuments and libraries, Dee may well have turned up a treasure map or two. If so, it was likely to be in code, but that, too, was something he knew about. Dee ends his letter to Cecil with a request for a recommendation to the Keeper of the Records at Wigmore Castle, to gain permission to examine the archives there. "My fantasy is, I can get from them at my leisure, matter for chronicle or pedigree, by way of recreation," he wrote, in a tone that may have struck Cecil as suspiciously innocuous.

Dee also had some expertise in surveying and geology. He had collected an extensive set of books on mining, including the key

contemporary works: *De re metallica*, by the German "father of minerology" Georgius Agricola (1494–1555) and *De la pyrotechnie* by the Italian armorer Vannoccio Biringuccio (1480–c. 1539).[23] These were full of practical information about identifying promising mining sites, assaying (purifying) metals from ore, sinking shafts, and digging tunnels. They no doubt proved useful when Dee came to run some mines of his own, leased to him by Sir Lionel Duckett, the member of Parliament and Lord Mayor of London. They were in Devonshire, on land under the control of Sir Walter Raleigh, and it was probably through his friendship with Raleigh that Dee became involved in the enterprise.

However, geographical surveying was not enough. To see what lay hidden beneath the soil, other skills were called for.

For Dee, as for most at the time, the earth and the stars were inextricably linked. For example, he thought that the appearance of a new star in 1572 signified "the finding of some great Treasure," and noted the discovery two years later of a gold mine. The idea of there being correspondences between the celestial and the terrestrial was one of the principles underlying alchemy. The same astrological sign was used for both the planet and the metal Mercury, for example, as both were thought to share the same "mercurial" characteristics. Similarly, Venus was copper and the Moon was silver. The Sun, of course, was gold, and it was believed that where one was most plentiful, so would be the other, as the heat of the Sun promoted the formation of gold seams in the soil. For this reason, the biggest concentrations of gold ore were assumed to lie in the tropics, a view apparently abundantly confirmed by the fabulous hoards brought back from Central America by the Spanish.

So, just as there may be ways of picking up astral forces using mirrors and lenses, Dee believed that there might be similar tools for picking up the emanations of buried treasure. The best known of these was the divining or "Mosaical" rod.[24] There was some skepticism about the use of such rods, as they were easily abused by fraudsters. "The greater part of Cozeners, when they are themselves very poor and most miserable of all men, profess themselves able to find out Treasure" using rods, wrote Giovanni Battista

Porta in his authoritative 1558 survey *Magia naturalis* (natural magic). Nevertheless "some metal Masters . . . report that these forked rods are a great help to them in finding out of mines," and Dee undoubtedly fell into this category.[25]

Thus it was, he explained to Cecil, that he had become the focus of reports about strange terrestrial emanations and particularly of dreams hinting at the location of buried hoards, and wanted permission to act upon them:

> Of late, I have been sued unto by diverse sorts of peoples, of which some by vehement, iterated dreams, some by vision (as they have thought), others by speech forced to their imagination by night, have been informed of certain places where Treasure doth lie hid; which all, for fear of Keepers (as the phrase commonly nameth them) or for mistrust of truth in the places assigned and some for some other causes, have forborn to deal further, unless I should encourage them or counsel them how to proceed. Wherein I have always been contented to hear the histories, fantasies or illusions to me reported but never entermeddled according to the desire of much.[26]

He had "never entermeddled" because it would have been illegal to do so. To begin with, had he uncovered anything, it would under the ancient law of Treasure Trove automatically become the property of the queen. But to have admitted to acting upon such reports might also lay him open to the charge of engaging in magical divination, which was prohibited not just by government statute, but by divine law. "There shall not be found among you any that burns his son or his daughter as an offering, any one who practices divination, a soothsayer, or an augur, or a sorcerer, or a charmer, or a medium, or a wizard, or a necromancer," sayeth Deuteronomy. This scriptural prohibition was supported by an Act of 1563 that made the discovery of treasure or recovery of stolen goods by magical means an offense. A first conviction was punishable by a year's imprisonment and four appearances in the pillory, a second by death.

Dee believed that his proposal to search for treasure was, like his study of the stars, exempt from such prohibitions because it was essentially scientific. It was based on a coherent body of knowl-

edge. He did not have some sort of magical power unavailable to others, but an understanding of the forces of nature, and therefore an ability to manipulate and exploit them. Thus in his letter to Cecil he cited several textural authorities for the idea of divination that demonstrated that it could be done in the "manner of Philosophers and Mathematicians."

Having carefully circumscribed the methods he would use, Dee set out the basis of his proposed deal. All he was asking was that, in return for half of the spoils, he be granted a license to search for treasure on the queen's behalf. This was not, he assured Cecil, the equivalent of being granted a mining monopoly. "The value of a mine is matter for King's Treasure," Dee conceded, "but a pot of two or three hundred [coins] hid in the ground, wall, or tree, is but the price of a good book, or instrument for perspective astronomy, or some feat of importance"—the very things he needed to pursue his scientific studies on the Crown's behalf.

The rewards, he promised, would certainly be enough to make it worth Cecil's while to grant such a license, for "if (besides all books, dreams, visions, reports . . . by any other natural means . . . or by attraction and repulsion), the places may be descryed or discovered where gold, silver or better matter doth lie hid within a certain distance, [think] how great a commodity should it be for the Queen's Majestie and the commonwealth of this Kingdom."

Despite such enticements, however, Cecil did not go for Dee's scheme, probably because he dared not give Dee what would become a de facto monopoly over treasure trove. Instead, Dee would find himself being drawn into a much more ambitious treasure hunt, one in which the prize was not just "a pot of two or three hundred," but the wealth of the Orient, the vast expanses of the Russian Empire, and the unexplored wonders of the New World.

PART FOUR

THE UNDISCOVERED LIMIT

✣

But let that man with better sense advise
That of the world least part to us is read:
And daily how through hardy enterprise,
Many great Regions are discovered,
Which to late age were never mentioned.
Who ever heard of th'Indian *Peru*?
Or who in venturous vessel measured
The *Amazon* huge river now found true?
Or fruitfullest *Virginia* who did ever view?

EDMUND SPENSER,
The Faerie Queen

XII

On 10 May 1553, as Edward VI's reign waned, three ships under the command of Sir Hugh Willoughby set off from Greenwich and headed out into the North Sea. The expedition's pilot was Richard Chancellor, a navigator and mathematician. The aim of this daring expedition was to find a navigable route along the northern coast of Russia to China, or "Cathay," as it was then called.

Willoughby's ship was lost in a great storm in the North Sea, but Chancellor "held on his course towards that unknown part of the world," aided by the latest charts and celestial readings, exceptionally accurate by the standards of the day.

English knowledge of navigation in the 1550s was primitive. Not a single map would be published or globe constructed in England for another two decades.[1] In the minds of most English mariners, the world was still shaped according to principles going back to the ancient Greeks. Only one book, a tract written in 1511, had so far been printed in English that even mentioned America.[2] Up-to-date information on the geography of the New World or, indeed, the Old one, was confined to the Continent, where it was jealously guarded and rarely released.

There was, however, one local source, a young English scholar who had spent some time studying at such centers, and who had unique access to such leading cartographers as Mercator and Gerard Frisius: John Dee.

Chancellor went to see Dee sometime in the early 1550s, taking with him Willoughby's audacious plans for a "new and strange navigation" of the northern seas. He also brought a set of scientific instruments of his own design, including a treasured "excellent,

strong, and fair quadrant of five foot semidiameter."[3] The two became close friends, Dee later describing Chancellor as "incomparable" and "well-beloved." Together, they prepared charts for the voyage, presumably based on maps Dee had copied during his stay with Mercator and Gerard Frisius in Louvain, and used the quadrant to compile detailed tables of solar and celestial positions.

It was upon these maps and measurements that Chancellor now relied as he sailed northeast, off the edge of the charted world and into a strange, alien one "where he found no night at all, but a continual light and brightness of the sun shining clearly upon the huge and mighty sea."

Eventually, he came across a bay, and a small fishing boat. Its crew was so amazed by the "strange greatness" of Chancellor's ship, they tried to flee. Using "signs and gestures," Chancellor reassured the fishermen that he had come in peace. Despite the lack of a common language, he was able to establish a rapport with them, and asked them to inform their leader of his arrival in their country, whichever country it might be.

He had to wait a long time for a response, during which the realm of "continual light and brightness" became a place of perpetual dark. Eventually he was summoned, and departed on an expedition to the interior of the country. He had to endure a journey of 1,500 miles in conditions of "extreme and horrible" cold, much of it on sled. Eventually, his party reached their destination: a city "as great as the City of London." It was Moscow, and the king who welcomed them was Ivan the Terrible.[4]

Chancellor's encounter with Ivan, the first tsar of the Russian Empire, was to lead to the creation of new and strategically vital trade routes between England and Russia that bypassed the hostile dominions of the Catholic Holy Roman Empire. The bay where Chancellor had made landfall became the principal seaport for this trade, later known as St. Nicholas and more recently Archangel. The Muscovy Company was founded in London to manage these new links, and was given a royal monopoly over the business that arose from them.

Chancellor's trip, under Dee's guidance, also opened up in the

imaginations of a new generation of English adventurers the feeling that the northern latitudes might yield further treasures, that the frozen seas, though less enticing and more dangerous than the southern, might provide England with the bounty that had so enriched the Spaniards and the Portuguese.

However, Chancellor was lost with his ship in the North Sea while on another expedition, and the Muscovy Company had proved reluctant to back any further ventures. Since its blanket monopoly extended to the exploration as well as exploitation of the northern latitudes, this policy effectively brought England's age of discovery to a premature halt.[5] It was on this matter that the adventurer Martin Frobisher approached the Privy Council in 1574.

According to one government paper, Martin Frobisher had "such a monstrous mind, that a whole kingdom could not contain it."[6] A portrait of him seems to support this judgment. He strikes an arrogant pose, frowning, his nostrils dilated, his eyes glancing to one side, as though delivering a silent warning to some impudent scoundrel who has interrupted the sitting.

Frobisher was recklessly ambitious, aiming for the title of England's Columbus. He faced stiff competition. Two years earlier, Francis Drake had stolen a lead by embarking on a privateering voyage to America that had already yielded a vast treasure of plunder and the first sight by an Englishman of the Pacific Ocean, to which Drake would return in five years' time during his circumnavigation of the globe. Frobisher now proposed a great mission of discovery into the uncharted seas of the northern latitudes. He had taken part in the expeditions to the Gold Coast of West Africa in the 1550s, which had returned with rich ores and black slaves, with tales of the giant "oliphant" and its strange "snout . . . that it is to him in the stead of a hand," and with the ships' keels "marvellously overgrown with certain shells of such bigness that a man might pit his thumb in the mouths of them."[7] His appetite whetted by such marvels, he was now ready to embark on a voyage of his own.

Frobisher's proposal to the Privy Council was a magnificently daring one. Spain had established for itself dominance of the southern seas, and reaped vast rewards as a result. Thanks to the Muscovy

Company's apathy, England had failed to do the same with the northern seas. A new mission was called for, a Protestant adventure that would rival the Catholic quest, as well as enrich the queen's treasury. And to launch this mission Frobisher proposed the most daring enterprise of all: to search for the sea route supposed to pass along the northern coast of America to Cathay—the fabled Northwest Passage.

* * *

IN THE LATE 1560s, Humphrey Gilbert, an MP and soldier knighted in 1570 by the queen for his military service in Ireland and the Low Countries, had started work on a treatise that examined whether or not the Northwest Passage existed. His argument was, in the manner of the time, based not just on current geographical information, which was still scanty, but on ancient authority.

The most important authority of all on geography (as on many subjects) was Ptolemy, whose map of the world divided the globe into three continents, Europe, Asia, and Africa, all joined together by land. However, this view had been challenged by Plato, who wrote of the existence of another landmass, a huge island larger than Asia Minor and Libya combined. According to Egyptian priests, it was situated beyond the Pillars of Hercules, the ancient name for the Straits of Gibraltar, which was then taken to be a gateway into the immeasurable unknown. That island was called Atlantis.

According to the Egyptians, Atlantis had been swallowed up by the ocean that shared its name—the Atlantic[8]—following a series of earthquakes. Gilbert, however, thought it had survived, and was the continent the Spanish had called America. This would explain such fabled discoveries as the coins of Augustus Caesar found in the mines of South America and Red Indians swept up on the coast of the Baltic. It also meant that this "New World" had already been discovered by explorers in antiquity, which meant their descendants had equal, if not better, claims to exploiting and ultimately colonizing it.

If it was an island, then obviously it was surrounded by water, which meant there must be a way around its northern shore: the fabled Northwest Passage. Via this route navigators would soon

come upon Cathay, the home of the Kublai Khan. The fabulous wealth of the Khan's court was described by the great thirteenth-century Venetian traveler Marco Polo, and would later inspire Coleridge's famous lines "In Xanadu did Kubla Khan / A stately pleasure-dome decree." By the fifteenth century, upheavals in the Mongolian and Ottoman Empires had made the old land route east to Cathay increasingly difficult, so explorers had tried to find another way around. That was why Columbus set sail to the west in 1492, hoping to reach Cathay by circumnavigating the globe.

The central idea of Gilbert's thesis, that Columbus's new world was Atlantis, was supported, perhaps inspired, by John Dee, whose name was used in the dedicatory epistle to Gilbert's treatise to endorse the scheme: "a great learned man (even M[r]. DEE) doth seem very well to like of this Discovery, and doth much commend the author."[9] Around this time, Dee was also studying an account published in Italian of Christopher Columbus's travels written by Columbus's son. As the annotations show, Dee clearly thought the work might yield some of the secrets of Columbus's extraordinary success, marking the passages dealing with the adventurer's methods for keeping records, dealing with natives, and exploiting the discoveries of precious ores.[10]

Naturally, then, when news emerged of Frobisher's plan to put Gilbert's ideas to the test and find the Northwest Passage to China, Dee was an obvious source of the navigational knowledge that the adventurers would need.

However, Frobisher soon encountered an obstacle between him and his objective every bit as obstructive as America: the Muscovy Company. The company's directors, most of them rich and comfortable city merchants, were making healthy profits developing the trade links with Russia. They did not want to risk such a bounty by embarking on a hazardous venture in the opposite direction. Even the backing of the Privy Council was insufficient to make them yield.

Showing the sort of determination that would prove vital in his coming adventures, Frobisher refused to be put off. He returned to court, and this time got a letter of support from the queen herself. When he presented this to the company, it capitulated, granting him

a license in February 1575. But in return Frobisher had to accept the appointment of one of the company's own men, the prosperous merchant Michael Lok, as the mission's treasurer.

Lok turned out to be an enthusiastic supporter of the idea. Twenty years earlier his trading business had taken him from Flanders to Spain, where he beheld for himself "the marvellous great trade" of the Spanish and Portuguese. He had watched the ships arriving along the Lisbon quayside disgorging "jewels, spices and other rich merchandise" from the East and West Indies.

He threw everything, including his own fortune, into getting Frobisher's venture off the ground. He founded the "Company of Kathai," and set about looking for backers to provide the frightening amounts of money needed. The final list of shareholders was a formidable one and included the most important people in the country: William Cecil, the Lord Treasurer, and the earls of Sussex, Warwick, and Leicester subscribed £50 each, Francis Walsingham, the queen's new principal secretary of state, and his future son-in-law the poet Philip Sidney each subscribed £25. The total came to £875, a sum approaching at least a million in today's terms.[11]

With so much money and lordly dignity at stake, risks had to be minimized, so the Muscovy Company asked one of its members, Sir Lionel Duckett, who had leased out his tin mine to Dee, to ask the philosopher to "examine and instruct" the expedition's leaders. Time was short, so, in May 1576, Dee brought his books and maps to Muscovy House, the company's headquarters in Seething Lane, in the shadow of the Tower of London, where he was to stay in the weeks leading up to the departure date.[12]

Lok, perhaps feeling protective of a scheme he had now adopted as his own, later claimed that Dee had originally approached him, offering to provide "such instructions and advice as by his learning he could give." Whether or not this was so, Lok developed a "great good opinion" of the "learned man," and on 20 May, with just a month to go before the ships were due to set sail, he invited Dee to his house. There he was to meet Frobisher, Stephen Borough, one of the Moscow Company's chief pilots and an old pupil of Dee's, and Christopher Hall, master of the *Gabriel*, a diminutive twenty-

five-ton bark that was to be Frobisher's flagship (a quarter the size of Drake's *Golden Hind*; the other two ships in the fleet were even smaller: a fifteen-ton bark called the *Michael*, to be captained by Matthew Kindersley, and a ten-ton "pinnace" or scouting ship).

At the meeting, Lok was desperate to demonstrate to Dee that he was no dilettante in the world of navigation, and laid before the philosopher "my books, authors, my cards, and instruments, and my notes thereof made in writing, as I had made them of many years study before." Dee was duly impressed, and offered in return his own books and maps, which Lok declared he "did very well like."[13]

Reassured that Dee was not about to take over, Lok now enthusiastically embraced the philosopher as a fully fledged member of his company. Dee's fortune and reputation were, like his, to rest on its result.

Dee's role was to instruct Frobisher and Hall in the "rules of Geometry and Cosmography" and in the use of navigational instruments. Dee may also have told Frobisher what he had learned from Columbus's experiences, as the captain would adopt remarkably similar standards of record keeping, dealing with natives, and exploiting deposits of promising ores.

Lok had spent a lot of money equipping the expedition with the latest maps and equipment, which included a "very great chart of navigation" (cost: £5), a case containing several small iron "instruments for geometry" (£10 6s 8d), an armillary, a brass clock, and a "great globe of metal" made by Humphrey Cole, London's leading instrument maker and assistant to the assay master at the Royal Mint.[14] If such assets were not to be squandered, the sailors evidently had to be taught how to use them properly.

Unfortunately, there was not enough time. Unlike Richard Chancellor, Frobisher and Hall were ignorant of mathematics and were in any case probably distracted by practical matters they considered to be of more pressing interest, such as organizing crews and victuals for a voyage that appeared as perilous then as a mission to Mars would be considered today.[15] There was also a feeling among the saltier tars that arithmetic and geometry—essential to any scientific system of navigation—were for landlubbers. William

Borough, brother of the pilot Stephen, lambasted "the best learned in those sciences Mathematical, without convenient practise at sea."[16] He does not mention Dee by name, but it is possible he was thinking of him. There was certainly no love lost between the two, and they would exchange angry words during a later encounter at Muscovy House.[17]

Dee did what he could, and on 7 June, his pupils left their lessons and took to their ships. After an early mishap during which the pinnace crashed into another craft at Deptford and lost its bowsprit, the tiny fleet of three vessels and its crew of just thirty-four men assembled on the Thames next to Greenwich Palace and, to attract the queen's attention, let off a volley of guns. "Her majesty beholding the same, commended it, and bade us farewell, with shaking her hand at us out of the window," Christopher Hall recorded in his log. That evening, they were boarded by Secretary John Wolley, one of the commissioners who would interview Dee at Mortlake in 1592. Wolley lectured the crew to "be obedient, and diligent to their Captain," and wished them well.

The fleet then set sail for Gravesend, where Hall, perhaps to practice some of the techniques he had just been taught by his master, Dee, tried to measure his ship's position and the variation of the compass, carefully noting the results in his log. By 24 June, they had sailed up the east coast of Britain, and had reached Fair Isle, a tiny island to the north of Scotland, where the weather started to deteriorate. By 26 June, conditions had improved, a "fair gale" from the south blowing them west northwest. Here Hall attempted to take another measurement of latitude, his first in open seas. It was not an easy procedure, as it entailed standing on the rolling deck, holding up the unwieldy measuring instrument (a cross-staff), and trying to gauge the angle between the pitching horizon and the blinding noonday sun. Despite these problems, he seemed to achieve a reasonably accurate result, which he once again carefully recorded in his log.

Then another minor disaster struck. One of the ships, the *Michael*, developed a leak, and the fleet was forced to stop in the Bay of Saint Tronians in the Shetland Isles. While repairs were being made, Fro-

bisher sent a letter to "the worshipful and our approved good friend M. Dee." In it, Frobisher dutifully reported Hall's latitude measurement (59°46'—accurate to within a few nautical miles), and reassured their master that "we do remember you, and hold ourselves bound to you as your poor disciples."[18]

The following day they set off at a fast clip into the north Atlantic. They were entering a realm about which virtually nothing was known. One influential geographical textbook owned by Dee described a region in the far north called "Thule" where "there was no longer either land properly so-called, or sea, or air, but a kind of substance concreted from all these elements, resembling sea-lungs." Dee later wondered whether this was a description of the world of "mountains of ice" that Frobisher was now entering.[19]

Finally, land was sighted. Hall took his measurements and Frobisher declared it to be "Frieseland," a landmass believed to exist in the mid-Atlantic. This identification would cause confusion for generations of navigators to come, whose maps would mark this island as lying to the south of Greenland. In fact they were farther north than they realized, and had encountered Greenland itself.

Their first sight of the land was a series of sharp peaks, like church steeples, covered in snow. These were to be the first geographical features to which they would give a name, and they chose to call them "Dee's Pinnacles" in honor of their teacher. They launched a boat in an attempt to land, but were repulsed by the ice.

Having failed to make landfall, they decided to keep going, heading farther west into waters now well off the edges of their navigation charts. Then a great storm blew up and in the huge seas the tiny pinnace and its crew, reduced to three men, was lost. It was never seen again. The *Gabriel*, with Frobisher and Hall aboard, also lost contact with the other main bark, the *Michael*, which was forced to turn back.

The *Gabriel* sailed on, but the storm intensified. Two days later, a huge wave crashed over the ship and tipped her over. The weight of the soaked rigging and the foresail kept her down, and she began to sink. "All the men in the ship had lost their Courage, and did

despair of life"[20]—all except Frobisher. Showing "valiant courage," he clambered onto the side of the prostrate ship, and crawled to the bow, where he somehow managed to free up some of the rigging.

As the vessel started to right herself, the other crew members hacked away at the mizzen mast at the stern to lighten the ship further, and would have taken the main mast down too had not Frobisher stopped them.

Somehow they managed to recover control of the stricken *Gabriel*. The storm melted away and they once more found themselves in the frozen stillness of the arctic waters. With a mast missing and every corner of the ship soaked with freezing saltwater, and without the company of the other two ships, they sailed on.

Two days later, they sighted land again. It was the New World, Atlantis. However, where Columbus had been greeted with soft sands and lush forests, Frobisher and his crew confronted a soaring, impenetrable wall of ice. The great white precipice ran along the shoreline for mile after mile, rising out of dark waters so deep it was impossible to anchor. They also now found themselves being swept along by a powerful current, bringing with it great fleets of pack ice that threatened to smash the ship's fragile wooden hull.

"Meta Incognita." That was the name Frobisher gave to this terrifying terrain—the Unknown Limit. Some maps still mark the area surrounding Baffin Island in northeastern Canada with that name.

They spent nearly a fortnight probing the coastline until, on 11 August, they saw a small, barren island a half mile in circumference "one league from the main."[21] They decided to despatch a group of four men led by Hall to investigate it. With the *Gabriel* having to keep a safe distance off shore, the landing party was forced to row across ten miles of open seas to reach the island.

When they eventually got there, the conscientious Hall immediately started to measure the tidal flows, while the other crew members set off for the center of the island. It was little more than a barren rock, and there were no signs of life. The only thing of interest they encountered was a black stone "as great as a halfpenny loaf," spotted by Robert Garrard.[22] They carried it down to the shore and showed it to Hall. There is no record of the particular

quality of this rock that aroused the landing party's interest, and subsequent events would prevent Garrard from leaving his own account. Perhaps it had a sparkling patina, or some colored vein could be glimpsed in the pits of its fractured surface.

There was no time to make a detailed inspection. They were dangerously distant from the mother ship, and Hall was anxious to return before they became enveloped in the thick arctic fog. They heaved the stone into the boat, and took it back to the ship, where Hall presented it to Frobisher. Frobisher was unimpressed by the gift, and put it to one side. He knew it could not be of much value, because according to scientific orthodoxy precious metals only formed in the sorts of sunny climes discovered by the Spanish farther south, in the tropics of Central America.

The following day they found what they had been searching for, a wide inlet in the coastline. Frobisher became convinced that the current running up the inlet showed it to be a strait, open at the other end—the entrance, perhaps, to the Northwest Passage.

They started to navigate up the inlet, through the scattering of small islands on its northern side. The temperature had dropped, and at one point the entire ship was encased in a quarter inch of ice. They were also apparently running low on supplies. So, on 19 August, they decided to weigh anchor and investigate the surrounding territory. They rowed to one of the islands, and made their first contact with the native population.

At first, relations were cordial, but within days took on a more hostile aspect. Frobisher and Hall visited the village where these people lived, and one of their number came back to the *Gabriel.* Frobisher gave him a bell and a knife, in payment for acting as a pilot for their coming journey up the strait. However, apparently distrustful of the man, Frobisher sent five of his crew (one of them Robert Garrard, the man who had found the stone on the island) to maroon the man on a rock rather than return him to the village.

The crew of the *Gabriel* waited all night for the party's return, but it did not appear. The following morning Frobisher took the *Gabriel* close to shore, where he "shot off a fauconet, and sounded our trumpet" to see if his men would appear.[23] There was no response.

The next day, he returned to the same place, where this time he was greeted by a fleet of kayaks. The *Gabriel*'s crew managed to entice one of the boats to the ship by dangling a bell over the side, whereupon its occupant was seized with a boat hook and dragged onboard to be held as a hostage. The other locals then took off "in great haste, howling like wolves or other beasts."[24]

Frobisher waited four days to see if his men would reappear, but they did not. On 26 August, he set off for home, taking the unfortunate captive with him.

* * *

FROBISHER'S BATTERED SHIP finally arrived in London on 9 October 1576. The last report of its progress had come months before from the returning crew of the *Michael*, who had watched it disappear into the storm that had forced them back and destroyed the pinnace. The appearance of the *Gabriel* and its captain thus was "joyfully received with the great admiration of the people."

Frobisher came ashore with a trophy to present to the gathered crowds: the kidnapped Inuit. This "strange man" caused "such a wonder unto the whole city and to the rest of the realm that heard of it as seemed never to have happened the like great matter to any man's knowledge." They gaped at his broad face, his "very fat and full" body, his short legs, "small and out of proportion," his little eyes and little black beard, his complexion, which seemed to those who saw him like that of a Moor or Tartar—where it was assumed his race must have originally hailed and somehow transferred to the northern shores of Atlantis. It was also noted that his countenance was "sullen or churlish, but sharp."[25]

Interest in the uprooted Inuit soon cooled, and there is no record of what happened to him. Perhaps he ended up serving in the household of one of the adventurers, or pined to death in such alien surroundings. Excitement quickly transferred to another of Frobisher's trophies, one he had not initially considered to be of any importance: the stone.

On 13 October, Michael Lok, the expedition's backer and treasurer, came on board the *Gabriel* to meet its captain. Frobisher dug

out the stone found by Garrard and handed it to Lok. Lok, who considered himself something of an expert on metallurgy as he did navigation, became very excited by it.

Frobisher's stone was received like a sample of moon rock. According to George Best, later Frobisher's captain, it was one of the adventurer's wives who first hinted at the fabulous wealth it might contain. She "by chance" threw it on the fire "so long, that at the length being taken forth, and quenched in a little vinegar, it glistered with a bright marquesset of gold."[26]

Samples were sent to the leading metallurgists or "assayers" in the country. Three, including William Williams, the assay master at the Tower of London, and a "gold refiner" called Wheeler could find nothing of interest, but an Italian alchemist called John Baptista Agnello "made three several proofs and showed Lok gold."[27] Lok presented this glistening grain to the queen, and at once the entire court was overcome with gold fever.

Possibly working on the court's behalf, Sir William Winter, Sir John Berkley, and others secretly gathered at a house in Lambeth to check Agnello's results, and apparently confirmed them. They immediately called for a new mission to be organized back to Meta Incognita, but in the utmost secrecy, "least foreign princes set foot therein."

A sense of excitement swept through the City. "Frobisher . . . has given it as his decided opinion, that the island is so productive in metals, as to seem very far to surpass the country of Peru, at least as it now is. There are also six other islands near to this, which seem very little inferior," the great Renaissance poet and courtier Philip Sidney wrote to Hubert Languet.[28] A new mission was set up, immeasurably more ambitious than the last, with subscribers, including the queen herself, breaking down Lok's door in their efforts to get him to accept their credit (though very rarely their cash).

Dee was among the investors, promising £25 toward the venture. It is unclear whether his main interest was now in the prospect of discovering gold or the Northwest Passage. He would probably have suspicions about the ore's yield, as he subscribed to the alchemical notion that gold was bound to be sparse in such cold climes.

For the new venture, the *Gabriel* and *Michael* were to be joined by a new and more substantial flagship, the 180-ton *Aid*, a medium-class naval vessel from the queen's own fleet.[29] It was a measure of the national prestige and hopes now attached to the venture that the queen had made such a vessel available.

Crewing and equipping the expedition was enormously expensive. The indefatigable Lok needed to find a total of £4,400, only half of which he had managed to raise by the time the fleet was ready to set sail.

The ships left Blackwall on the River Thames on 26 May 1577, with a crew of 140, including 90 sailors, gunners, and carpenters, 30 miners and metallurgists (the latter expressly commanded "not to discover the secret of the riches" they found until it was returned home), and a handful of convicts plucked from the London jails, such as "John Robertes, *alias* Beggar," a highway robber.[30] At least some of these "condemned persons" were apparently to be left in Frieseland with weapons, victuals, and instructions on "how they may by their good behaviour win the good will of the people of that land and Country"—one of the earliest recorded examples of a policy of transportation that would later populate so many corners of the British Empire.[31]

The fleet spent six weeks in the arctic seas, where "in the place of odoriferous and fragrant smells of sweet gums and pleasant notes of musical birds which other countries in more temperate zones do yield, we tasted Boreal blasts mixed with snow and hail," as one of the crew caustically noted.[32] They finally reached "Frobisher's Strait," as it was now called, on 16 July.

It was blocked by ice. A few days later the ice dispersed and the ships sailed up the "strait" before finding a natural harbor, where they moored. Frobisher called it "Jackman's Sound" "after our master's mate" and claimed the surrounding land for God and the queen—arguably England's first documented act of colonial conquest in America, as during the first trip Frobisher apparently saw no point in enacting such a ceremony. They then "marched through the Country, with Ensign displayed, so far as was thought needful

and now and then heaped up stones on high mountains, and other places in token of possession."[33]

However, they could not find any more of the black stone they had discovered during the first trip. They continued their searches for days, during which the only notable find was a "dead fish floating, which had in his nose a horn . . . of length two yards lacking two inches, being broken in the top." It was a narwhal, which they identified as the "sea Unicorn."

Soon after, a rich seam of Frobisher's ore was discovered on the island where it had originally been found, and the miners immediately set about their business. Tons of the black rock were laboriously transported to the ships, and stored as ballast, partly to disguise its value in case the fleet was intercepted by pirates.

The remainder of the expedition was spent in a series of skirmishes with the locals, who this time proved themselves to be more aggressive toward the invaders. The fleet, dispersed by storms, finally made its way back to England, with the *Aid* reaching Milford Haven on the western extremity of Wales on 17 September 1577.

Frobisher immediately rode to the court, where he "affirmed with great oaths" that he had found "rich ore . . . precious stones, diamonds, and rubies." He also presented the unicorn's horn to the queen as a personal gift, much to the irritation of Lok, who considered it to be the property of the Muscovy Company.

The ore—over 140 tons of it—was locked up in Bristol Castle, with a sample being taken to the Tower of London for testing. There it was secured with four locks, with the Tower's warden, the "workmaster" of the Royal Mint, Frobisher and Lok each being given a key.

Jonas Schutz, a German metallurgist,[34] was appointed to determine the true value of the stone. He had been on the expedition, but was taken ill following its return. Finally, on 25 November, writing from the home of a friend in Smithfield, he informed Sir Francis Walsingham, the court's representative, that he was ready to "finish the proof."

He performed a series of trials at the Royal Mint's metalworks on Tower Hill and reported back within days. Despite his efforts,

all he had managed to extract from the ore was just a grain or two of gold. The tons of material Frobisher had brought from the opposite side of the world, now securely stored in Bristol and London, were apparently worthless.

Frobisher was furious. He went to Tower Hill, where he found Jonas, stripped of his clothes, bent over a furnace, sick "almost to death" with the toxic fumes rising up from his crucibles. There he "reviled him, and drew his dagger on him for not having finished his works."

Frobisher now unilaterally appointed another man to test the ore, a Dr. Burcott. Nobody seemed to know very much about him—not even his proper name (in the records of the Privy Council, he is identified as both Dr. Burchard Kraurych and Dr. Burcott). Nevertheless, within days of his appointment he had a result, Frobisher triumphantly delivering to Francis Walsingham a sample of silver and gold as proof of the ore's value.

On 6 March 1578, John Dee was invited to go to Tower Hill, where he was to act as an expert witness for a final and definitive trial of the ore.

Jonas worked away at two hundredweight of the stone delivered from Muscovy House, grinding it down, heating it up, producing great clouds of acrid smoke and, eventually, a tiny quantity of precious metal: five shillings' worth of silver and three shillings' worth of gold. If the rest of the ore yielded similar quantities, that would mean it was worth £28 per ton. To some it was a disappointment. "Frobisher's gold is now melted and does not turn out so valuable as he at first boasted," Philip Sidney wrote to his friend Languet the following month.[35]

But Frobisher claimed that the ore could be mined and transported back to England for less than £8 a ton. And Jonas pledged that, if the samples were like the ones he had tried that day, he could probably extract the metals from them for around £10 a ton. It did not require Dee's mathematical expertise to work out that even with the ore producing such modest yields, there were still big profits to be made.

Just to egg the pudding, Frobisher also claimed that the French were even now equipping twelve ships to sail to Meta Incognita and take possession of the land. So if he did not get back there fast, they might find both the ore and the country taken.

And so, on 25 May, another expedition departed, this time with a fleet of fifteen ships, hastily equipped and manned by shoemakers, tailors, musicians, gardeners, anyone Frobisher could find—and also, it has recently been discovered, a highly placed Spanish spy. Through his ambassador to the English court Don Bernadino de Mendoza, King Philip of Spain had been monitoring Frobisher's enterprise at least since the launch of the second expedition. Mendoza had even managed to smuggle a sample of Frobisher's "minerals" back to Spain. From the detailed report later submitted to Mendoza, it is clear that the spy was one of the assayers taken on the expedition, perhaps even Frobisher's chief assayer, Robert Denham.[36]

The fleet returned the following September having lost a ship and several crew members, and found an astonishing 1,150 tons of the black rock. As the Spanish spy noted, they had also discovered other glistening souvenirs, such as "a stone like white sapphire, though not as hard, and another like ruby, but with a depth of colour inferior to jacinth."[37]

Despite such apparent bounty, poor Michael Lok was sunk. Two months later, he totted up the totals and arrived at a provisional result of over £20,000, well over the initial budget, and roughly equivalent to 10 percent of the entire Royal Exchequer.[38] Buried in the midst of that vast total was over £2,000 of his own money, including £100 he had invested on behalf of John Dee, perhaps as payment for consulting services.

Lok also found himself the target of increasingly hostile attacks by Frobisher, presumably launched to deflect any blame for the overspend that might otherwise be aimed at the captain of the enterprise. Lok was, Frobisher fulminated, a fraud, a cozener, "no venturer at all in the voyages, a bankrupt knave." On the latter point at least Frobisher was not far from the truth. Lok was declared bankrupt, and the Cathay Company he had founded went

into receivership under Thomas Allen, a scientist whose name was closely coupled with Dee's (often by their enemies). Lok ended up in Fleet Prison, where he passed his time issuing desperate petitions for help.

Meanwhile, efforts continued to extract gold from the mountain of ore that had been brought back, which was stored at Dartford. They proved fruitless. One of the final attempts was made by William Williams, the assay master at the Tower of London, who had tested Frobisher's original sample. After weeks of hot work, he sent the results of his efforts to Walsingham. Embedded in the sealing wax was a pinhead of silver.[39]

XIII

On 22 November 1577, Dee set off for Windsor Castle, where the court was in residence. He opted to make the fifteen-mile journey by horse rather than boat, perhaps because of the strange tidal movements he had noted in the river two days earlier. In his satchel, he carried a document that he had been working on for some time, and upon which rested his latest and most ambitious bid to be recognized as the court's official philosopher and cosmographer.

He arrived at the castle to find the court in a fluster. It had been an eventful year: Walsingham's spies had exposed yet another plot to unseat Elizabeth, this one masterminded by Don John of Austria; a bad outbreak of plague during the summer had confined the queen to Greenwich and prevented her from making her usual progress around her kingdom; and Sir Francis Drake was making final preparations for his epic voyage around the globe, a risky venture into the Spanish main that the queen herself was backing to the tune of 1,000 marks. Within the past few days a heavenly sign had appeared that had intensified the histrionic mood. It was a comet or "blazing star," which, Dee observed, had "bred great fear and doubt in many of the Court."

It was possibly in the midst of the hubbub that Dee's eye first fell upon the woman he would marry: Jane Fromonds, lady-in-waiting to Lady Howard of Effingham, wife of the Lord Admiral who later commanded the fleet that defeated the Armada. Jane came from Cheam, a village six miles south of Mortlake and within sight of the extravagant Tudor turrets and cupolas of Elizabeth's magnificent summer palace, Nonsuch.

She would be his third wife. His second marriage had been

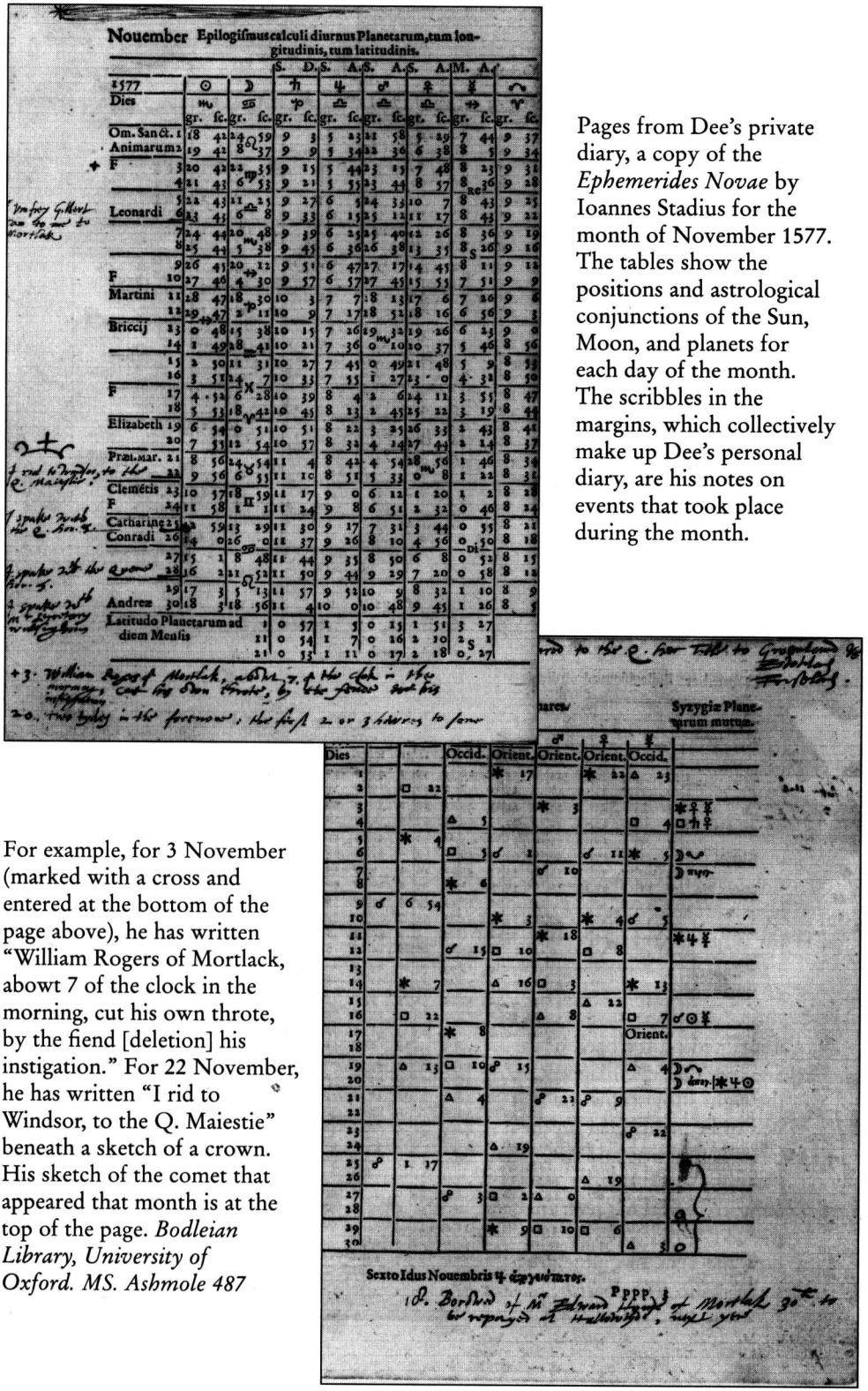
blessed by the queen herself, but his wife, whose name remains unknown, had died in 1575 just a few months after the wedding. Jane was then just twenty-two years old, and Dee fifty. Despite the age difference, they would develop a strong bond that endured epic travels and testing travails.

Dee finally got to see the queen on 25 November. He does not record what they talked about, but it was likely to be the significance of the comet, which, as we shall see, he considered to be a sign not of imminent catastrophe for Elizabeth, but part of a much greater cosmic realignment.

They met again on 28 November. Drake was in the midst of preparations for his voyage around the world, and, catching the mood of adventure sweeping through court, Dee laid before the queen an astounding proposal. England, he said, should challenge Spain's imperial claim to the New World.

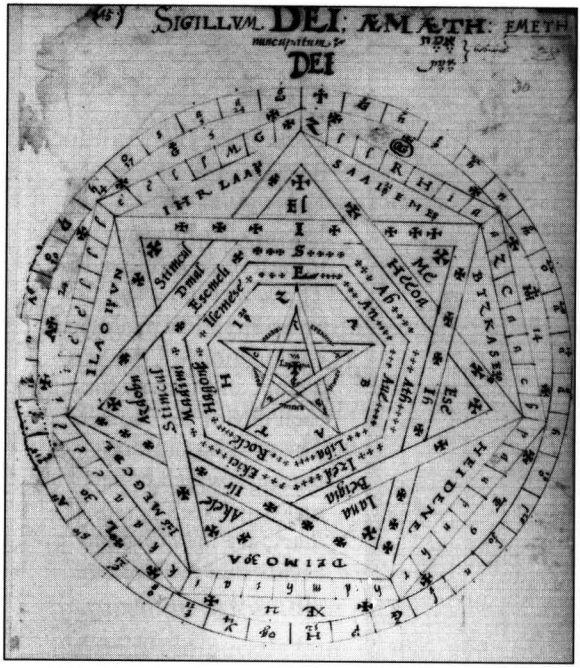
England was at this time a relatively poor European nation, on the political as well as geographical margins of the Continent. The court was riddled with debt, its dazzling displays just a disguise for the sparseness, poverty, and fragility of everyday life. Militarily, the country was weak. Following an abortive intervention in France to gain Le Havre, naval policy had been reduced to little more than licensed piracy against Spanish merchant shipping. So Dee's proposal to challenge the might of imperial Spain must have seemed ambitious, if not ridiculous.

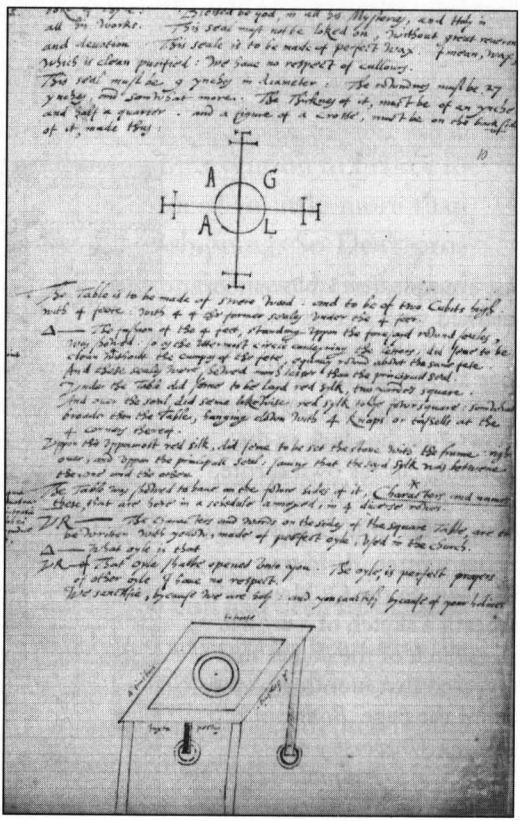
Following Columbus's discovery of South America in 1492, Pope Alexander VI had issued a bull proposing a division of the New World between Portugal and Spain along an imaginary north-south line that ran 370 leagues west of the Azores. This gave Portugal control over established routes to the West Indies, and Spain possession of any discoveries made in North America and the area of South America west of modern Brazil.[1] The bull had been formalized by the Treaty of Tordesillas in 1494, and it was on this basis that the two nations had established their domination not just of America, but the Atlantic, a position that had so far barely been dented by the English mariners' adventures into the northern oceans.



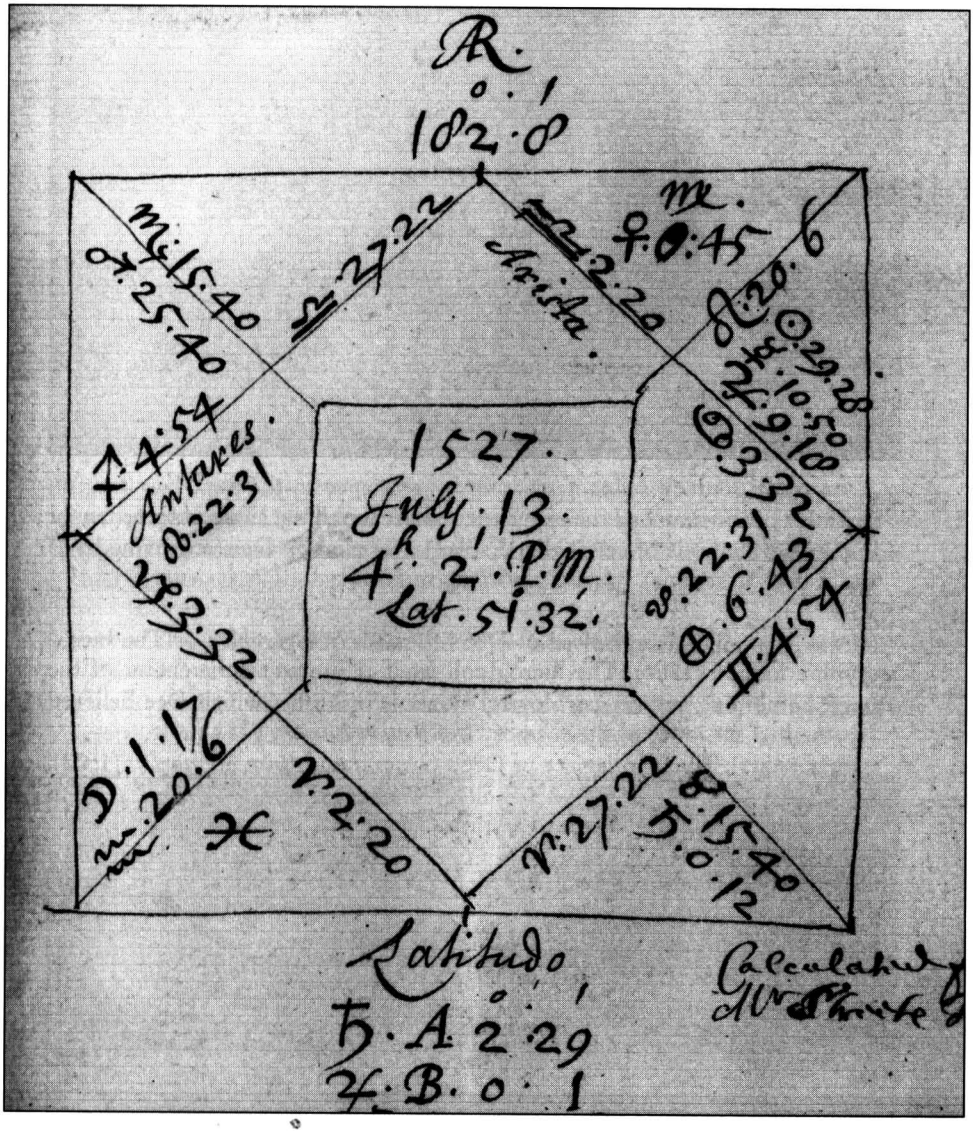
Pages from Dee's private diary, a copy of the *Ephemerides Novae* by Ioannes Stadius for the month of November 1577. The tables show the positions and astrological conjunctions of the Sun, Moon, and planets for each day of the month. The scribbles in the margins, which collectively make up Dee's personal diary, are his notes on events that took place during the month.

For example, for 3 November (marked with a cross and entered at the bottom of the page above), he has written "William Rogers of Mortlack, abowt 7 of the clock in the morning, cut his own throte, by the fiend [deletion] his instigation." For 22 November, he has written "I rid to Windsor, to the Q. Maiestie" beneath a sketch of a crown. His sketch of the comet that appeared that month is at the top of the page. *Bodleian Library, University of Oxford. MS. Ashmole 487*

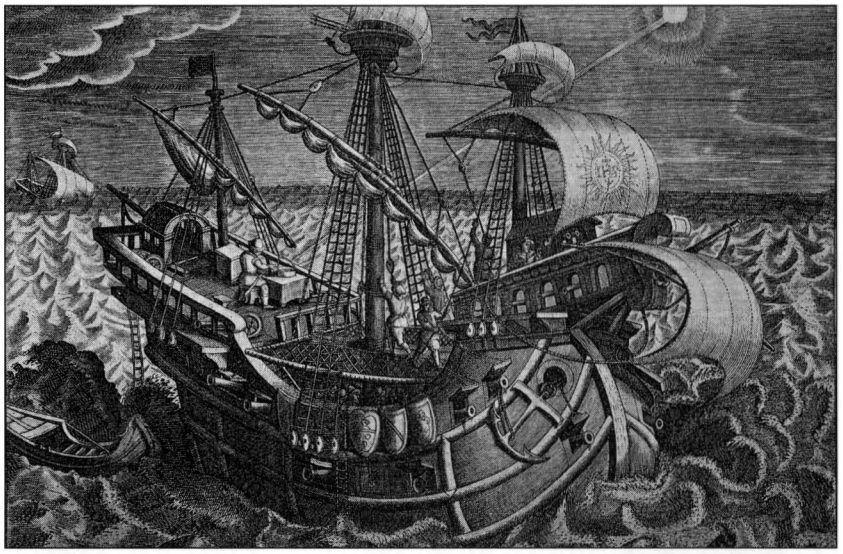




At the right, Dee's transcript for his first angelic action with Edward "Talbot" (Kelley), which took place on 10 March 1582. The triangle that appears in the left-hand margin was the device Dee used to refer to himself (the symbol for delta, the fourth letter of the Greek alphabet). "UR" is the angel Uriel. The diagram above shows the device to be imprinted on the back of the Sigillum Dei; the diagram on the right shows how the seal was to be positioned on the table of practice, and the placing of four smaller seals beneath the table's feet. In the text, Uriel is telling Dee how the seals and table are to be made. *The British Library, MS Sloane 3188f.10*

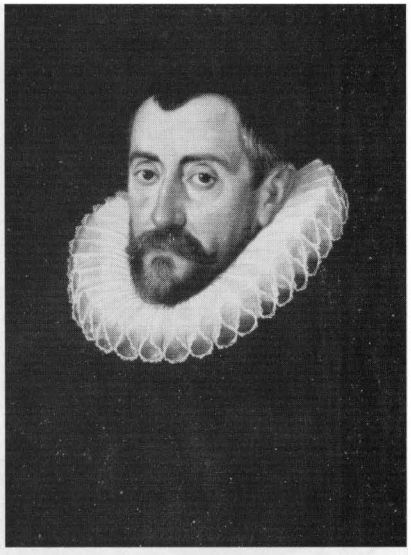


Dee's birth chart, one of three to be found among his papers. The central square shows the date and location of his birth (13 July 1527, 4:02 P.M., at a latitude of 51 degrees and 32 minutes north of the equator). The surrounding triangular segments represent the astrological houses, and the symbols and numbers the positions of the star signs and planets in degrees and minutes. *Bodleian Library, University of Oxford. MS. Ashmole 1788, fol. 137r*



A sixteenth-century sailor navigating by reference to the Sun. Few English mariners of the time had the experience of ocean sailing, and had to be taught unfamiliar methods of celestial and solar navigation by Dee (engraving by P. Galle after Stradanus). *Mary Evans Picture Library*

(LOWER LEFT): The frontispiece of Dee's *Monas Hieroglyphica* or The hieroglyphic monad (1564). The hieroglyph itself is shown in the center of the page, combining several astrological symbols into one, which Dee believed represented the unity of the cosmos. *The British Library g718.g.6*
(LOWER RIGHT): The frontispiece of Dee's *General and Rare Memorials* (1577), his work on navigation. The highly allegorical image depicts Queen Elizabeth at the helm of Britain's imperial destiny. *The British Library 48.h.18*

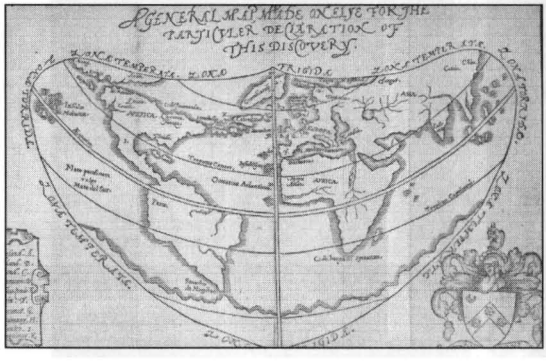


(LEFT): Gerardus Mercator (DeBrij, 1648), sixteenth-century Europe's greatest cartographer and Dee's close friend. *Mary Evans Picture Library*
(RIGHT): Sir Francis Walsingham (John de Critz the Elder, 1585), Elizabeth's chief spymaster. *National Portrait Gallery, London*

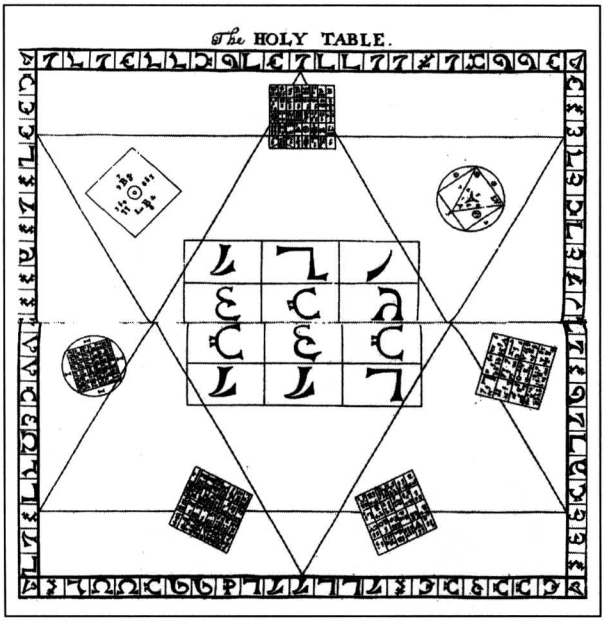
(LOWER LEFT): Queen Elizabeth (Marcus Gheeraerts the Younger, c.1592). *National Portrait Gallery, London*
(LOWER RIGHT): Sir Philip Sidney (unknown artist), who half-jokingly described Dee as his "unknown God." *National Portrait Gallery, London*

Gemma Frisius, Mercator's tutor, at his desk (from *Arithmeticae practicae methodus facilis per Gemma Frisium medicum ac mathematicum*, Antwerp, 1540). *Museum of the History of Science, Oxford*

(RIGHT): Sir Martin Frobisher, adventurer. *Bodleian Library, University of Oxford*

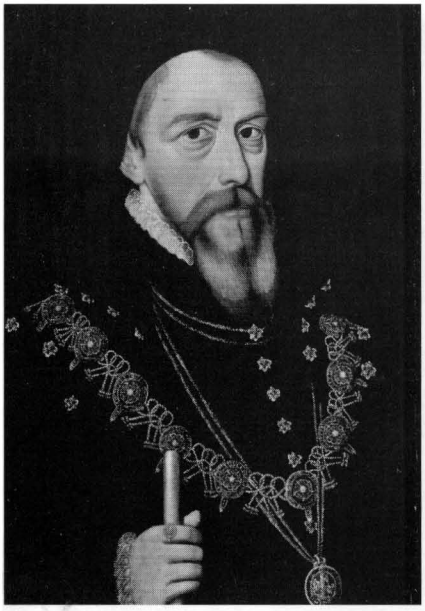


(ABOVE): Sir Humphrey Gilbert's 1576 world map drawn up to demonstrate the existence of a Northwest Passage around America, which provided a navigable route from Europe via the Strait of Anian to the Moluccas Islands, Japan, and China ("Cataia"). *The British Library C.32.b.29*



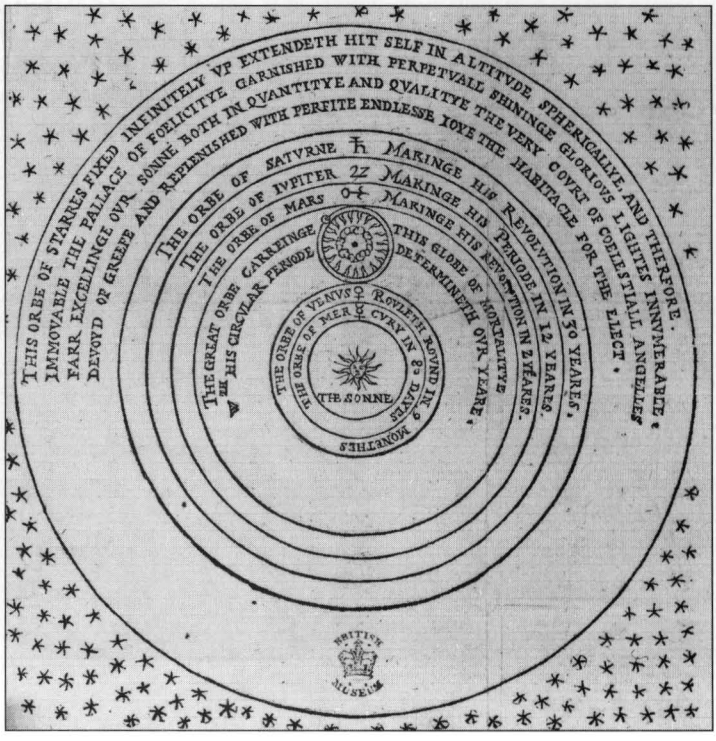
The design for Dee's table of practice, upon which the crystal ball or "shew stone" was to be placed. The strange characters written in the word squares and around the edge were letters from the "Enochian" alphabet communicated to Dee by the angels.

One of a series of lurid illustrations that appeared in John Foxe's *Acts and Monuments*, showing the death by burning of Protestant heretics during Queen Mary's reign. *British Library c.37.h.2*



William Cecil, 1st Baron Burghley, Elizabeth's Lord Treasurer (unknown artist). *National Portrait Gallery, London*

Depiction of a Copernican universe by Dee's pupil Thomas Digges in his *Prognostication Everlasting* (1576). The image, drawn "according to the most ancient doctrine of the Pythagoreans," was also one of the first truly modern pictures of the cosmos, as it not only showed the earth orbiting around the Sun, but described the stars as extending "infinitely up." *The British Library C.54.d.15*



Dee now proposed to the queen that England should contest Pope Alexander's division of the globe. He justified this on the basis that several lands declared under the Treaty of Tordesillas to be the possessions of the Iberian nations, such as Frieseland, had already been colonized by the English. Much of the information for this claim came not just from the books in his library but from a detailed letter received from Mercator earlier that year, in which the great cartographer related the story of King Arthur's incursion into the northern "indrawing" seas around the Pole in the year 530. Mercator cited sources showing that some of the 4,000 members of the expedition who were lost had survived, the proof being that eight of their descendants appeared at the king of Norway's court in 1364.[2]

Dee had been working on this idea for some time, and proposed featuring it in a series of new works aimed at shifting English foreign policy into a new, adventurous, expansionist mode. One of these works was planned as his magnum opus, a four-volume survey of the idea of a "Brytish Impire" entitled *General and rare memorials pertayning to the Perfect Arte of Navigation*. The influence of this extraordinary work is hard to judge, because, despite its subject matter, it has been ignored by most Tudor histories, presumably because Dee's magical ideas do not fit in with modern conceptions of the scientific basis of discovery. What can be said is that it was the first authoritative statement of the idea of a British Empire, and it was delivered to the queen during the period when that Empire was about to make its first appearance on the geopolitical scene.

* * *

MEMORIALS WAS A typical Dee production: practical, political, scholarly, and mystical. Its title page combined all these elements in an elaborate allegory that has been called a "British hieroglyphic."[3] It features Elizabeth at the helm of the ship of imperial monarchy, watched over by St. Michael, and drawn by the figure of "Lady Occasion" ("Lady Opportunity," in more modern terms) to a fortified citadel overlooking conquered lands. And above Elizabeth hang

the Sun, Moon, stars, and a glowing sphere bearing the tetragammaton, a potent cabalistic formula, all of which shine down their blessings on the enterprise.

The first volume of the *Memorials* was about building and financing a substantial navy, the "Master Key" of the whole scheme, providing the security England needed to pursue her imperial ambitions.[4] Since the end of Henry VIII's reign, England had boasted one of the few standing fleets of military ships in Europe. However, the fleet was small, around thirty-four ships at the time Elizabeth ascended to the throne, of which twelve were considered "of no continuance and not worth repair." By comparison, Spain, at the height of her powers, boasted over 200 ships.[5] Dee proposed that the disparity should be corrected by creating a "Petty Navy Royal" of sixty "tall ships" weighing between 160 and 200 tons and twenty smaller barks between 20 and 50 tons "very strong and Warlike," crewed by 6,660 men "liberally waged."[6] The money for this would come not from the queen's own coffers, but through taxation, on the grounds that it would ultimately be the nation's wealth rather than just hers that would benefit from the investment.

The second volume was to be a series of navigational tables giving longitudes and latitudes calculated using Dee's invention, the "Paradoxical Compass." It was to be bigger than the English Bible, which then set the standard in terms of book size, and printed on large sheets or "quires" of paper. It proved too elaborate to publish, and the manuscript is now lost.[7] The contents of the third volume were secret—so secret that, Dee pledged, it "should be utterly suppressed or delivered to Vulcan's custody." Whether or not he cast the work into Vulcan's fires, or whether he kept it, remains unknown. Like the second volume, it is now lost.

The fourth volume, *Of Famous and Rich Discoveries*, has survived, though unfortunately Vulcan briefly got his hands on it. A badly burned copy is to be found in the British Library,[8] and a list of the contents of the missing parts (the first five chapters) is summarized by Samuel Purchas.[9]

The other work Dee was writing at this time was a manuscript aimed exclusively at the queen. It was much smaller, but in many

respects more potent. Entitled *Brytanici Imperii Limites*, it summarized Dee's contention that British claims to foreign lands extended well beyond the borders of the British Isles. As well as the voyages of King Arthur, he cited mariners such as Madoc, the Welsh prince said to have crossed the Atlantic in 1170, which proved that "a great part of the sea coasts of Atlantis (otherwise called *America*) next unto us, and of all the isles near unto the same, from *Florida* northerly, and chiefly of all the islands Septentrional [i.e., northerly], great and small, the Title Royal and supreme government is due."[10]

Dee left Windsor a week and a half after his arrival, having attended the knighting of Christopher Hatton, to whom Dee dedicated his *General and rare memorials*. The following August, he reported to the queen again, this time in Norwich, where she was in the middle of her summer progress around the realm. He showed her the latest version of his *Brytanici Imperii Limites*, together with a map (now lost), which marked the extent of the domains to which he felt she could lay claim.

News of Dee's daring proposals spread. Despite the failure of Frobisher's ore to yield its riches, interest in exploration intensified, and Mortlake quickly became a clearinghouse for the latest information about new discoveries. The mapmaker Abraham Ortelius, who had recently been made the Spanish geographer royal, dropped by; Alexander Simon, "the Ninevite," outlined plans for an overland journey to Persia; the lawyer Richard Hakluyt, whose cousin and namesake would publish the chronicles of the age of discovery, discussed the claim that King Arthur had conquered Frieseland; Simão Fernandez came with maps made after a trip to Norumbega, the area of America that would become New York and New England.[11]

Just as the navigators came with news, so privateers gathered in search of opportunities. The most frequent visitors were Adrian Gilbert and John Davies. They were an odd couple. Dee found them awkward and argumentative and frequently fell out with them. The historian John Aubrey described Gilbert as "the greatest buffoon in England," and Dee did not think much better of him.[12] Davies was no buffoon, but neither was he an angel, later being arrested on the orders of the Privy Council for using a mission organized by the

earl of Cumberland to launch an unprovoked attack on a friendly trading vessel owned by Florentine and Venetian merchants.

Nevertheless, they were to be tolerated. Adrian was a key figure in an important seafaring dynasty; his brother was Sir Humphrey, the man who started the search for the Northwest Passage, and his half-brother Walter Raleigh. Together with Dee, Adrian and Davies set up the "Fellowship of New Navigations Atlanticall and Septentionall [i.e., northerly]," and in 1583 succeeded in getting royal backing to "discover and settle the northerly parts of Atlantis, called Novus Orbis"—in other words, to colonize North America.

This plan was first mooted on 28 August 1580, when Dee was visited by Sir Humphrey Gilbert himself. Two weeks later, their discussions culminated with Gilbert's agreement that, should he succeed in taking possession of the northern parts of the New World, Dee would get the "royalties of discoveries all to the north above the parallel of the 50 degree of latitude"—in other words, most of Canada and all of Alaska.

Gilbert, however, was having difficulties finding the backing he needed to launch the venture, and in a desperate attempt to raise more money had teamed up with Sir George Peckham and Sir Thomas Gerard, two Catholics whose sympathies had led to their estates being, as the Spanish ambassador put it in an alarmed report to King Philip of Spain, "ruined."[13] In 1582, Peckham visited Dee to discuss the plan. He was particularly concerned to learn Dee's grounds for challenging the Treaty of Tordesillas. He did not want to embark on a venture that would anger the Pope, and needed to know whether the treaty applied to the "whole world's discoveries," including the north. In return for reassurances that it did not, he promised Dee 5,000 acres of Norumbega. Dee was promised a further 5,000 acres from Peckham's partner, Sir Thomas Gerard.[14]

Dee's involvement with these schemes helped define the sense of mission, almost of national destiny, that drove the adventurers across the Atlantic. "It is no small comfort unto an English Gentleman," wrote the diplomat Charles Merbery, "finding him self in a far country, when he may boldly shew his face, and his forehead

unto any foreign Nation: sit side by side with the proudest Spaniard: cheek by cheek with the stoutest German: foot to foot with the forewardest Frenchman: knowing that this most Royal Prince (her Majesty's highness) is no whit subject, nor inferior unto any of theirs. But that she may also (if she please) challenge the superiority both over some of them, and over many other kings, and Princes more. As *master Dee hath very learnedly of late . . . shewed unto her Majesty, that she may justly call her self LADY, and EMPERESS of all the North Islands.*"[15]

Elizabeth became increasingly enthusiastic about this idea, and was anxious to be kept informed of its development. Dee, however, was being distracted by other matters. At the beginning of 1580 he started to conduct a series of alchemical experiments with his assistant, Roger Cook, whose flourishing if somewhat turbulent career would later bring him into the employment of Henry, the "Wizard Earl" of Northumberland and Rudolf II, the Holy Roman Emperor. There is also evidence that Dee was trying to contact the spirit world, occasionally with Adrian Gilbert. It was perhaps in connection with rumors about these activities that Dee found himself the target of a campaign of defamation launched by one Vincent Murphyn, the son of a royal cook, who had been forging letters in Dee's name.[16]

Such distractions drew Dee away from court. Elizabeth started to notice his absence, and wanted to know what he was up to. So, on 17 September 1580 she decided she should go to Mortlake and see for herself.

* * *

DEE WAS HARD at work in his library when her coach drew up on the main road from Richmond. Alerted by a member of the household, he went to the door to find her standing in resplendent isolation in the field beyond his garden. "She beckoned her hand for me," he wrote in his diary. "I came to her coach side: she very speedily pulled off her glove and gave me her hand to kiss: and to be short, willed me to resort to her Court."[17]

He duly did as he was commanded, two weeks later delivering "my two rolls of the Queen's Majesty's title," the finished version

of his *Brytanici Imperii Limites*, as she strolled through her gardens at Richmond Palace. She was excited by what she saw, and following lunch invited him to her inner sanctum, the Privy Chamber, where they were joined by William Cecil, Lord Burghley and, as Lord Treasurer, Elizabeth's chief minister. Here Dee got an abrupt shock. Cecil, who was by nature conservative, did not approve of Dee's ideas. He did not want to upset the Spanish, or lay claim to North American lands of doubtful value. Where hotter bloods such as Robert Dudley and Philip Sidney were seduced by Dee's vision of a new empire, Cecil was alarmed by it.

Dee stayed on at Richmond for two further days, spending most of the time in Cecil's chambers arguing his case. The discussion was civil, but when Dee returned once more he found that Cecil would not speak to him. "I doubt much of some new grief conceived," he later recorded in his diary.[18] From the frontispiece of *General and Rare Memorials*, through his maps of "Atlantis" and the opportunities described in the *Brytanici Imperii Limites*, he had summoned up this fantastic vision of a new world order that might ultimately reunite Christendom, build a new Jerusalem, and at the moment that Elizabeth hovered on the brink of embracing it, Cecil had wandered in, raised a doubt, and swept it all away.

The stars, whose positions were tabulated next to his diary entries, now began to conspire against Dee. He returned home from court to find his mother seriously ill. She died on 10 October at four in the morning, a "godly end."[19] Later that day the queen called by, and offered Dee her condolences. She also reassured him that Cecil had not taken against him, and she would study his proposals further. Indeed, Cecil would send Dee a haunch of venison as a peace offering a few days later. But as Dee well knew, a joint of meat did not denote a change in policy. He would retain a suspicion and a fear of Elizabeth's indomitable grandee that he could never overcome, and he remained at a distance from court that would never close.

Of course, much that he had described in the writings he presented to the queen would in one form or another happen. The navy would become the "master key" of English military strength,

England would challenge the Spanish—to spectacular effect in its defeat of the Armada in 1588—North America would be colonized, a British Empire would emerge, and the expeditions that Dee had in the last few years been helping to plan would lay its foundations. But he would have no part in this future, not even in the adventures of the "Fellowship of New Navigations Atlanticall and Septentionall" that he had set up with Adrian Gilbert and John Davies. His place in the fellowship was taken by a younger navigator, the man who would soon attempt to found England's first true colony in the Americas: Sir Walter Raleigh.

The reason Dee withdrew from such geopolitical issues, and ultimately from courtly affairs, may partly be related to Cecil's rejection. But there was another reason. It is hinted at in a doodle in the top margin of the page of his diary in which he describes his visit to Windsor in November 1577. There he has drawn the curved trajectory of the celestial phenomenon that had caused such a stir at court and across the country that winter, the arrival of the "blazing star."

PART FIVE

THE FIERY TRIGON

✣

Prince: Saturn and Venus this year in conjunction!
What says th'almanac to that?
Poins: And look whether the fiery Trigon, his man
be not lisping to his master's old tables, his
note-book, his counsel-keeper.

WILLIAM SHAKESPEARE,
2 Henry IV

XIV

At about nine in the evening on Thursday, 8 March 1582, Dee watched the sky over Mortlake turn the color of blood.[1] He had never seen anything like it before. A strange glow formed and spread out, as though the clouds themselves had caught fire.

Earlier that day, a Mr. Clerkson had turned up. Clerkson seems to have been acting as an agent for scholars and itinerant "skryers" or spirit mediums, introducing them to prospective patrons. A week before, he had arrived at Mortlake with a Thomas Robinson—"Magnus," Dee had called him, suggesting that he was some sort of noble or learned figure, though apparently neither noble nor learned enough to figure again in Dee's diary.[2] This time Mr. Clerkson had turned up with someone new, a "friend" who called himself Edward Talbot.

Talbot is a mysterious figure, every bit as elusive as the spirits he would soon release into Dee's life. If he did not exist—and that seems to be the only fact about him beyond dispute—it would be only too easy to invent him. When he was first introduced to Dee, even his name was an invention. He was really Edward Kelley. Kelley had possibly decided to call himself Talbot because it was the name of an ancient Lancastrian dynasty, and he may have thought that the lineage would impress Dee (or Clerkson, or his previous employer, who was perhaps Thomas Allen, the mathematician and receiver for Lok's bankrupt Cathay Company[3]).

According to a birth chart drawn up by Dee, Kelley was born in Worcester on 1 August 1555, which would make him twenty-six years old at the time of this first encounter. An interpretation of the

chart made a century later by the antiquarian and mystic Elias Ashmole certainly indicates that there was something extraordinary about the young man. He was, the stars suggested, "of clear understanding, quick apprehension, an excellent wit, and a great propensity to philosophical studies." The position of Jupiter promised great fame, but, being ill-aspected, portended misfortune and ultimate disaster. Mars's position indicated he was rash, boastful, presumptuous, stubbornly weak, histrionic, deranged, and treacherous.[4]

This vivid astrological portrait (written, of course, retrospectively and clearly colored by the incidents of Kelley's life) is supported by the only independent documentation concerning his origins, the parish registers of Worcester. These show that an Edward Kelley, son of Patrick, was christened on 2 August 1555 (i.e., the day after his birth) at St. Swithin's, Worcester. It seems very likely that this is the man who turned up at Dee's door that March day, as both Edwards had a brother called Thomas (christened 1564) and a sister (identified as Elizabeth in the parish records).[5]

Thereafter, we are lost in legends. If these are to be believed, the man Dee met was by any standards a remarkable figure, just the sort of strange creature one might expect to meet the day after the sky caught fire. He was a cripple, "Il Zoppo," as one papal official once contemptuously described him, who went around with a walking staff and due to his disability—or was it his diabolical nature?—had difficulties kneeling.[6] He wore a cowl, giving him the appearance of a monk, to conceal his ears.[7] At least one ear was certainly "diminished," according to a curious observer.[8] The unanswered question was why. It was commonly supposed that it had been lopped for "coining" (forging or adulterating coins). There were reports that at one stage in his eventful career he was a notary in London, and specialized in forging title deeds—the sorts of deeds that Dee himself collected as part of his scheme first proposed to Queen Mary to preserve national "monuments," and which he now kept in the "appendix" to his library at Mortlake.[9] Kelley was reputedly found guilty of forgery, in which case his face might have been scarred by the stones that had been hurled at him while he languished in the stocks.

He was also accused of being a "necromancer," a dabbler in dead bodies. According to one story, Kelley and a Paul Waring one night entered a park at Walton-le-Dale, near Preston in Lancashire, where they "invocated some one of the Infernal Regiment, to know certain passages in the life, as also what might be known by the Devil's foresight, of the manner and time of the death of a Noble young Gentleman, as then in Wardship."

These "Black Ceremonies of that Night being ended," Kelley then asked a local, one of the noble young gentleman's servants, to direct him and his companion to the freshest corpse in the adjoining churchyard. He was shown the grave of a pauper, interred that day. "He and the said Waring entreated this foresaid servant to go with them to the grave of the man so lately interred, which he did; and withal, did help them dig up the carcass . . . whom by their incantations, they made him (or rather some evil Spirit through his Organs) to speak, who delivered strange Predictions concerning the said Gentleman."[10] The source of this deliciously diabolical tale was apparently the servant who had directed Kelley to the pauper's grave, although neither the servant nor the gentleman he served has ever been identified.

This story linked Kelley with another colorful Lancashire character, the self-styled "Baron of Walton," Thomas Langton, who in 1593 was accused of harboring Catholic spies. According to one account, Kelley was hauled up before Langton, who as local squire had to decide what to do with him. Langton shared Kelley's interest in the occult, and used his influence as a friend of Lord Strange, the son of Lancashire's Lord Lieutenant, to engineer Kelley's release.[11]

Yet another legend suggests the reason why Kelley turned up at the house of Dr. Dee that March morning. Elias Ashmole heard a tale about Kelley from the alchemist William Backhouse. Ashmole described himself as being Backhouse's "Son," in other words, the inheritor of his alchemical knowledge. Backhouse lived at Swallowfield in Berkshire, at a house packed with "all manner of Inventions and Rarities."[12]

Knowing of Ashmole's interest in Dee and Kelley, Backhouse told his "son" that Kelley had once "Cheated a Lady of certain jewels"—a hint, perhaps, that among his many other powers were

those of the con man. Having acquired his booty, Kelley evidently made his escape from the cheated lady's house, but found himself being chased by an unidentified "Pursevant."

Kelley had arrived at Dee's under an assumed name with the intention of lying low. However, the cover failed to fool the Pursevant, who, according to Backhouse, eventually caught up with his quarry at Mortlake and confronted him. Exercising the same powers that had enabled him to dupe the lady in the first place, Kelley somehow managed to persuade this man that he would recompense the lady for his crime, whereupon the Pursevant agreed to go away.

The truth of this story, which only too conveniently confirms Kelley's reputation as a swindler, is impossible to establish, as Backhouse, through Ashmole, is the only source. Dee makes no direct reference to the episode in his own diary, though he does include an entry three months after their meeting that "I have confirmed that Talbot was a cosener," in other words, a fraud. Beside these words Kelley indignantly (and, given it was Dee's private diary, impertinently) scribbled "a horrible and slanderous lie."[13]

According to Backhouse, one of the reasons Kelley decided to follow Dee to the Continent eighteen months after they first met was that he was still being stalked by the implacable Pursevant. However, the tactic failed, and the outraged gentleman, hearing reports of Kelley's subsequent fame in Bohemia, traveled out there to confront him again. This time he was rewarded with one of Kelley's now celebrated alchemical "projections." Using a tiny scattering of magic "powder," Kelley produced £2000 worth of gold, which, together with a sample of the powder, he handed over to the now placated Pursevant. The gentleman took the booty home and used it to buy up large areas of Warwickshire, and to turn a flint he found in the grounds of his expanding estates into a huge diamond.

Disentangling the truth from such a tapestry of tales has proved impossible. Dee, however, knew little or nothing about the reputation of the man who turned up at his home with Mr. Clerkson.[14] Indeed, as he opened his front door, his initial impression might have been that Clerkson had picked up yet another desperate itinerant "skryer" looking for work.

Thanks to a combination of factors—a series of famines in the early 1570s, the destabilizing influx of gold and silver from the New World, urbanization, religious turmoil—the Elizabethan highways had become crowded with itinerants. This was something Dee himself had commented on in one of his reports for the government. Such people would have been a common sight, tramping past his door on their way to what they supposed to be the gilded cobbles of London's streets, but where they were more likely to encounter poverty or plague.

Skryers like Talbot were usually drawn from the ranks of these dispossessed souls. As church records show, they were a particularly common sight during the late sixteenth century. Almost every parish, and apparently several aristocratic households, boasted a "cunning man," who for the price of a beer or a bed would summon spirits and tell fortunes. They were a strange fraternity of young men, literate but generally lowborn, often outcasts or fugitives forced to live on the fringes of society. Like actors or artists in the modern era, they were expected to be odd, as it was their distinctive sensibility that enabled them to pick up occult emanations. Hence even the most respected patrons would tolerate their eccentric, "melancholic," even criminal behavior.[15]

"Talbot" was apparently just such a creature. However, there was something more. He was unusually well educated for a man of his status, and strangely determined to get a place in Dee's household. Indeed, there is every indication that at some level the mysterious man who turned up at Mortlake on that March afternoon of 1582 had been expected.

XV

JUST as the skies lit up the day before Kelley's arrival, so they had a decade earlier, on the evening of 11 November 1572. Dee saw it happen, though left no contemporary record of the sighting. Hundreds of miles away, in Denmark, Tycho Brahe, an admirer of Dee's and one of the world's greatest astronomers, saw it too, and left a detailed account.[1] These two men, and in the coming months many others scattered across Europe, from Prague to Paris, were all held in rapt attention by what they saw at a single point in the sky: a new star.

Brahe was living in an abbey near Helsingborg, which his Protestant uncle, Steen Bille, had taken over with orders to purge it of "ungodly life." Bille had allowed Brahe to build a small laboratory in one of the abbey's outhouses, where the young scientist had been able to continue with his studies for two years undisturbed—just the conditions Dee so desperately sought, but was still denied. Brahe did not discuss the experiments he conducted there, but he is likely to have been dabbling in alchemy, which would remain an interest throughout his career.

On the November evening in question, on his way from the laboratory to the abbey buildings for supper, he glanced up at Cassiopeia, a constellation that forms the shape of a squashed *W*, with two bright stars called Schedar and Caph making up the last upward stroke of the letter.

As he looked at the constellation, Brahe noticed a point of bright light suspended over the second *V* of the constellation. It was considerably brighter than Schedar and Caph, the equal, even, of the planet Venus at maximum brilliance—the brightest object, after the Moon, in the night sky.

Brahe could not believe his eyes. He asked his servants if they could see anything. They confirmed that they could. So could a group of passing peasants. Something was definitely there, a cosmic beacon flickering in the midst of the Milky Way.

Brahe went back to his laboratory to fetch an observing instrument he had just built. It was an enormous sextant, the height of a man, with arms five and a half feet long. It was made of well-seasoned walnut wood rather than iron to make it lighter, but several servants were still needed to manhandle it into position. As soon as it was set up, Brahe began a series of observations to establish the apparition's exact position—an important measurement, for to discover what sort of entity it might be, he needed to know whether or not it moved in relation to the fixed stars, like a comet, or remained stationary.

The star remained clearly visible throughout the winter, revolving slowly in transit with its companion constellation around the nearby Pole Star. In the first few weeks of its appearance, it shone so brightly it could be seen in daylight hours. Its gleam was said even to penetrate thin cloud cover.

At some point during this period, Dee started making measurements of the star too. He was joined by his brilliant protégé, Thomas Digges. Digges's father, Leonard, had died when Thomas was fourteen, and sometime after, the boy had evidently adopted Dee as a surrogate parent.

Leonard had been a scientist, and Thomas had made it his vocation to continue with his father's work. In 1571, the year before the appearance of the strange light in Cassiopeia, Thomas had completed a book started by Leonard entitled *Pantometria*. In this work Thomas described how it was possible to put frames in lenses in a way that made distant objects seem close—to build a telescope or "perspective glass," as it was then known.[2]

The history of modern science tends to be portrayed as a series of brilliant ideas that formed more or less spontaneously in the capacious minds of individual men of genius. Usually, however, developments emerge in a far more haphazard fashion, their full significance remaining historically invisible for decades or even

centuries. So it was with the telescope and its use as an astronomical instrument. Roger Bacon, the medieval English Fransciscan who Dee held up to be the ideal philosopher, had toyed with the idea of using lenses to "make the sun, moon and stars apparently descend to here below" as early as the mid-thirteenth century.[3]

During the late sixteenth century, research into the idea intensified, arousing government interest. In 1580, William Cecil, Elizabeth's chief minister, commissioned a report on the possible uses of mirrors and glasses. It identified England as having two leading figures in the field: John Dee and Thomas Digges.

Whether Dee and Digges actually built or used a telescope, however, remains undocumented. It is possible they simply could not afford to pay for one to be constructed, or if they did, could not get lenses of sufficient quality to see anything useful. In the early 1600s, Thomas Hariot, who visited Dee at Mortlake and like Dee was a close associate of Sir Walter Raleigh's, certainly owned a telescope, and used it to observe sunspots and the moons of Jupiter at the same time as Galileo.

It is unlikely that Brahe, Dee, and Digges used a telescope to observe Cassiopeia, even if they had access to one. Their primary instruments were cross-staffs and, in Digges's case at least, a six-foot ruler (probably hanging from the branch of a tree), from which he would observe from a fixed vantage point the alignment of the new star with those around it, to see if it was moving.

In 1573, as the object they had been watching began to fade, Dee and Digges both rushed out publications featuring their findings, which booksellers would often bind together as a single work. Brahe, who may have corresponded with Dee on the subject and openly praised the English astronomer's scientific skills, also released his findings. They sent tremors through the courts of Europe. This apparition, they showed, was a new star.

There was some dispute as to the last occasion a new star had appeared in the heavens.[4] Certainly there had not been one for centuries. There was the star observed by Hipparchus, the Nicaean astronomer, which appeared in 125 B.C. and was, it had been noted, followed by "great commotions" among the Jews. The only other

heavenly body to appear that was clearly documented as being a star was, in Christendom at least, the most auspicious astronomical phenomenon ever to be recorded: the Star of Bethlehem.

Another possibility was that the apparition was a comet or meteor with a tail too small to be seen with the naked eye. Such an explanation had placated troubling appearances of this kind of phenomenon before. But this was no comet. The work done by Brahe, Dee, Digges, and others provided abundant evidence that it was simply too far away to be within the "sublunar" realm of air and fire between the earth's surface and the sphere carrying the Moon—the only region, according to the accepted cosmology, where such entities could exist.

The idea of a new star split political opinion across Europe. Valesius of Covarruvias, physician to Philip II of Spain, reassured his powerful patron that it must be an existing star that had become visible because the air or condensation on one of the spheres carrying the planets had cleared.[5] In Italy, the veteran mathematician Girolamo Cardano, whose own philosophical speculations had led to a number of brushes with the papal authorities, agreed, proposing that it might even be a reappearance of the Star of Bethlehem.

These desperate explanations, however, were dismissed by most astronomers. Thaddeus Hagecius (Hajek), later physician to Holy Roman Emperor Rudolf II as well as Dee's associate and landlord, came to the same conclusion as his future tenant, as did the powerful Landgrave (or prince) of Hesse in Germany, William IV, Europe's most scientifically minded ruler, who wrote a paper on the subject.

The issue was not simply a matter of academic debate. It went to the heart of the existing cosmological and, by implication, theological and political order, and did so at a time when, across Europe, that same order was facing innumerable destabilizing challenges from elsewhere. If this was a new star, it meant that the great outer orb of the universe, unchanged since the moment of Creation, which in its very pattern ordained the arrangement of earthly powers, had somehow changed, sprung a leak, and let through a flash of divine radiation. Indeed, when all the implications were worked through, the new star threatened to undermine the entire basis of

current cosmology. This created the perfect environment, Digges observed, for alternatives to be seriously considered, one in particular that, like the new star itself, would soon expand from a barely detectable glimmer to a sparkling beacon of change: the theory advanced by the Polish scholar Nicholas Copernicus of the heliocentric universe.

Copernicus was not primarily an astronomer, being more interested in studying books than stars. It was in one of these books that he noted the work of a Greek astronomer Aristarchus, who suggested in the third century B.C. that the Sun rather than the earth was at the center of the universe. Copernicus began to develop this idea, seeing if it fitted in mathematically with the known positions of the planets over time. Aristarchus, Copernicus also noted, had faced charges of impiety for such speculations, which perhaps explains the Pole's initial reticence in publishing his views on the subject. Nevertheless, reports of his ideas circulated in 1540 by George Rheticus had failed to provoke the anticipated cries of outrage, so he decided to write a book setting them out in full: *De revolutionibus orbium coelestium* (On the revolutions of the heavenly bodies). It finally appeared in 1543, the year of his death.

The universe described in *De revolutionibus*, with the Sun in the center, and the earth demoted to a mere satellite, was presented as a mathematical model of the universe, rather than a picture of physical reality. Indeed, gazing up at the stars from sixteenth-century Poland, England, Denmark, or anywhere else on the globe's surface, there was nothing anyone could point to that decisively proved Copernicus's model to be either true or false. Furthermore, as a physical theory, it had a number of problems, such as explaining why, if the earth was in a state of constant and rapid revolution, anything remained stuck to it.

A greater problem was that Copernicanism did not merely involve a slight adjustment in the human point of view of the stars and the planets. It left the Aristotelian basis of natural philosophy in tatters. For example, with the old geocentric model, gravity was explained on the basis that all objects tend toward the center of the

universe. Shift the earth from the center and an entirely new theory of gravity would be needed—a theory that would be forthcoming the following century, when Isaac Newton published his tract *De Motu* (On motion), the precursor of his magnum opus *Principia Mathematica.*

So, in the absence of conclusive evidence to prove Copernicanism, it is perhaps surprising that so many astronomers believed in it. However, the system had its attractions, too. One was its elegance. It did not require the many elaborate orbital mechanisms such as "epicycles" and "deferents" that Ptolemy had been forced to invent to fit his own theory in with the way the planets moved.

However, the main attraction, at least for some astronomers, and almost certainly for Dee, was philosophical as much as mathematical. On the page of *De revolutionibus* where Copernicus depicted his new universe, he decorated it with what appears to be a paean to sun worship.

In modern eyes, *De revolutionibus* is represented as a work that wiped away an old worldview. But for its author, it represented quite the reverse: a return to an ancient, simple idea, one that Copernicus's detractors considered pagan, and his supporters argued would bring philosophy and mathematics back into alignment. The work is full of allusions that were clearly inspired by the Renaissance fascination with recovering the ancient theology—the "*prisci theologi*"—believed to predate the Babel of competing doctrines that had been let loose by the Reformation. Copernicus even invoked Hermes Trismegistus, the "Thrice Great" prophet identified with the Egyptian god Thoth and considered by many Renaissance theologians as of equal status to Moses.[6] Trismegistus, Copernicus observed, had regarded the Sun as the "visible God." To confirm the truth of Copernicus's cosmos would represent not a great leap forward into the unknown so much as a step back to an earlier, more authentic understanding of the universe.

Now, with the appearance of this new star, there was a chance of settling the matter once and for all. Some Copernicans were convinced it was providential, a heaven-sent sign from God to support

their case. This was the view of Thomas Digges, as he explained in a letter to William Cecil, pleading with the Lord Treasurer to support the sort of astronomical work he and Dee had undertaken:

> I cannot here set a limit to again urging, exhorting and admonishing all students of *Celestial Wisdom*, with respect to how great and how hoped-for an opportunity has been offered to Earthdwellers of examining whether the *Monstrous System* of Celestial globes . . . has been fully corrected and amended by that divine *Copernicus* of more than human talent, or whether there still remains something else to be further considered. This, I have considered, cannot be done otherwise than through most careful observations, now of this *Most Rare Star*, now of the rest of the wandering stars and through various changes in their appearances, and all done in the various regions of this dark and obscure *Terrestrial Star*, where, wandering as strangers, we lead, in a short space of time, a life harassed by varied fortunes.[7]

Digges's outspoken support for Copernicus was brave. The theory's Hermetic and therefore pagan resonances brought it dangerously close to heresy, as Galileo would later discover when his telescopic observations finally settled the matter. This explains why Dee was more circumspect. He was still regularly assailed by accusations of necromancy and sorcery, so in his published astronomical works he was careful to be noncommittal on the matter of heliocentricity. Nevertheless, he was undoubtedly a Copernican. In 1557 he and John Field, the man who was his cellmate when he was arrested during Queen Mary's reign, published a table of star positions. It was among the first ever to use calculations based on the Copernican system.[8] He would be naturally attracted to the theory, because it fitted so closely with his own mission to recover the *prisci theologi.*

Dee also, like Digges, clearly regarded the new star as an important piece of evidence in support of Copernicanism. In fact, the two of them thought it suggested an even more radical theory. The most significant feature of the star was not just that it appeared, but that its level of brightness changed. How could this be explained, given that stars were supposed to be stuck to the celestial sphere, illumi-

nated by the heavenly light beyond? Dee came up with an extraordinary suggestion: that the star was moving in space. This implied that it was not attached to a sphere, and that there was space into which it could recede beyond the celestial sphere, traditionally regarded as the preserve of heaven itself. Young Digges, reflecting his more radical and open Copernicanism, took this idea further, suggesting that, as it orbited the Sun, it was the earth that was moving away from and toward the star. The problem with Digges's argument was that the star disappeared completely in March of 1574, and was never seen again.

Nevertheless, in 1576, Digges published a treatise in which he set out the idea that the universe was made up of continuous space in which the heavenly bodies were suspended like particles in a limitless body of water.[9] It appeared as an appendix to a new edition of his father's work, which perhaps explains why this most radical of theories appeared almost without comment, and has remained more or less unnoticed by historians of science ever since.

Such astronomical speculations had enormous astrological implications. The new star was a clear sign that the heavens were in a state of turmoil, which would inevitably have an impact on Earth. It portended terrifying changes, not just to cosmological theories, but the future of humanity. As William Covell later stated, it destroyed the belief that the cosmos was orderly and stable, and able to run on its own without the intervening hand of God: "All the world marked [the new star] . . . all the astronomers admired it, and remain yet astonished. The wise of the world who in a deep irreligious policy thought all things to be eternal, now began to worship a Creator."[10]

There was a specific astrological reason why it challenged the "deep irreligious policy" of cosmic stability. Dee noticed it, as did Tycho Brahe. In the year 1583, an extraordinary event was due to take place in the heavens, the transition to the "Fiery Trigon."

* * *

THE TRIANGLE IS a powerful form, rich with mathematical miracles. It gives us trigonometry, triangulation, the Trinity. Dee used it as a personal hieroglyph, as it is the symbol for delta, the Greek

letter *D*. An equilateral triangle, one in which the length of all three sides and the angle of all three corners are the same, is the perfect triangular shape, and the one that produces the astrological trigon.

The signs make up the zodiac like twelve segments making up the rim of a cartwheel. This reveals certain spatial relations among the signs that astrologers regard as significant. One of the most obvious is polarity, where signs are on opposite sides of the wheel. Opposite signs are thought to denote opposite qualities. Then there is "quadruplicity." This can be imagined by placing a square within the wheel, with a sign at each corner. There are three such quadruplicities, each one associated with a particular set of qualities, identified as "cardinal," "fixed," and "mutable." The most powerful configuration of all is represented by an equilateral triangle within the wheel. This arranges signs into four groups, each associated with a particular element: earth, air, water, and fire. These are the trigons.

Every twenty years, Saturn and Jupiter, then understood to be the two outer planets, line up with each other, thereby falling into a "conjunction" or "Grand Copulation," as John Harvey called it. Each time they do so, it is in a different sign. However, for around ten of these conjunctions, the different signs in which they align all happen to be members of the same trigon. Then, after about 200 years, they align within a sign that is a member of a different trigon. For astrologers, this signified a 200-year cycle, with each 200-year period being an epoch ruled by the trigon, and therefore its associated element, in which Saturn and Jupiter conjoined.

In 1583, just such an epoch was about to come to an end and be succeeded by another, with a conjunction predicted to occur on 28 April of that year in the last phase of Pisces, the final sign of the watery trigon. This in astrological terms was momentous enough. But the event was of even greater significance, because the conjunction also marked the moment when the cycle had worked through all the combinations of signs of the zodiac and was about to return to the primary one, the "fiery" trigon.[11]

This cycle, the greatest of them all, took around 960 years to complete, and as astrologers noted, previous transitions had marked the onset of momentous times: the birth of the eras of Enoch, Noah,

Moses, the ten tribes of Israel, the Roman Empire, Jesus Christ, and the Holy Roman Empire. As if that were not enough, there were further factors that added to the significance of the conjunction. It would be the seventh since the beginning of history, and seven was a number of particular numerological power. Also, Ptolemy himself had shown that each conjunction within a trigon was associated with a particular part of the world, and the occurrence within the coming sign of Aries he linked to Britain and Germany.[12]

"[The] watery Trigon shall perish, and be turned into fire," wrote Richard Harvey in an essay on the conjunction. "I am astrologically induced to conjecture, that we are most like to have a new world, by some sudden, violent, & wonderful strange alteration, which even heretofore hath always happened. At the ending of one Trigon, & beginning of an other."[13]

The appearance of the new star, or "nova," as it came to be called, in the constellation Cassiopeia was taken as a herald of this epochal event, a divine signal to the world's astrologers that the global order was about to be transformed. For Tycho Brahe, the meaning was clear: it meant the end of the Roman Catholic Church's supremacy.[14] For the Czech astrologer Cyprian Leowitz, whose work Dee had heavily annotated, it meant a period of momentous change, focused upon his native Bohemia. "Undoubtedly new worlds will follow," he wrote, "which will be inaugurated by sudden and violent changes."[15]

The nova also seemed to fulfill a widely circulated prophecy attributed to the ancient sibyl Tiburtina, which had been discovered in 1520 inscribed on a marble slab buried in a Swiss mountain. "A Star shall arise in Europe over the Iberians, towards the great House of the North, whose Beams shall unexpectedly enlighten the whole World," she had foretold, which would be followed by "direful and bloody Comets, and flashings of Fire seen in the Heavens." The "Firmament of Heaven shall be dissolved, and the Planets be opposed in contrary courses, the Speares shall justle one amongst another, and the fixed Stars move faster than the Planets."[16]

Looking back from the following century, John Strype observed: "All Europe stood at gaze, vehemently expecting more strange and

terrible alterations than ever happened since the world began."[17] In the midst of the Reformation, on the cusp of the Thirty Years' War, one of the most terrible conflicts ever to grip the Continent, and at the birth of the scientific revolution, such expectations could barely be called exaggerated.

* * *

AS TIBURTINA HAD predicted, after the Nova disappeared in 1574, the heavenly upheavals continued with the appearance of a comet or "blazing star" in 1577. The sight of it sent terror across Europe. A German correspondent writing to the Bishop of Ely noted that it meant "we can promise nothing to fall happy out of the world." He observed other signs of God's displeasure that accompanied the apparition, such as a series of "monstrous" births, including a "horrid monster" born to a doctor's wife in Novar with seven heads and arms and eagles' talons for feet, and in Piedmont a "dumb" maid producing a hermaphrodite with four horns and hands and feet like those of a goose.[18]

Such hysterical anxieties seemed to seize the entire English court. The comet's appearance coincided with Dee's discussions with Elizabeth at Windsor about the exploration of the New World, and he noted how it had reduced the court to a state of "great fear and doubt."

He was asked by Elizabeth to elucidate on its meaning.[19] He left no record of the advice he gave, but he evidently dismissed the traditional portents of plagues and famines. Indeed, he apparently encouraged Elizabeth not to fear it, advice that she followed. When her courtiers told her to look away, she gazed directly at it through a window, saying "Iacta est alea"—meaning that the die was cast. This may well have been an allusion to Dee's interpretation of its significance, for he believed that these were portents not of Elizabeth's destruction, but of her elevation, the fulfillment of a destiny greater than even she might have imagined.

He drew a sketch of the comet in his diary, arcing through the sky. It had appeared five years, almost to the day, after the nova, on the evening of 10 November, just above the Tropic of Capricorn. Within three days it had moved above the head of Sagittarius, glow-

ing with a clear, white light. It was surrounded by a discolored mane, and had a long tail curved like a Turkish sword.[20]

Again, astronomers across Europe rushed to get their instruments to measure the comet's position and distance.[21] Again, it seemed impossibly far away. Since comets were supposed to be atmospheric phenomena, closer to Earth even than the Moon, this conclusion further confounded received astronomical theory, and gave astronomers a growing feeling that they were lost in a universe infinitely larger than anyone had imagined.

A series of pamphlets also appeared discussing the comet's astrological significance. Its scimitar shape fueled fears of invasion by Ottoman hordes. Its appearance in the seventh astrological house, relating to marriage, stoked anxieties about church disunity and the failure of the Holy Roman Emperor Rudolf II and Queen Elizabeth to marry. It had appeared in the west, suggesting that the direction of its influence might be in that direction, toward the New World, but, as Brahe noted, its tail pointed to the northeast, where it would "spew its venom" over the Muscovites and the Tartars.[22]

The portents continued coming. At 6:10 P.M. on 6 April 1580, as Dee recorded in his diary, an earthquake shook the whole country for two minutes. Its epicenter was London, where the shocks were so intense that bells across the city spontaneously tolled. Along the south coast, there were reports of the sea foaming, ships swaying, and cliffs collapsing.[23] On 10 October 1580, another blazing star appeared in Pisces, Dee noting its disappearance a month later. And on Thursday, 8 March 1582, the day "Talbot" had first appeared at Dee's house, the skies over Mortlake had been filled with the "flashings of Fire" anticipated by Tiburtina.

As these events happened high in the heavens and deep in the earth, others were taking place at ground level that seemed to be part of the same destabilizing trend. In 1579, Jean de Simier, master-of-the-wardrobe and "chief darling" of the French prince Francis de Valois, duke of Anjou, arrived in England with a bag of jewels to tempt Elizabeth into reviving marriage negotiations with his lord. A union had first been mooted eight years before, but Elizabeth had procrastinated, claiming her suitor was too young, too small,

and too ugly. Elizabeth now seemed to have overcome her aversion, and welcomed Anjou's advances.

Elizabeth's marital status had been a highly sensitive and deeply significant issue since her accession. Her vaunted virginity emphasized the divine aspects of her rule, turning her almost into a regal abstraction. The great magician Merlin himself had prophesied, "Then shall a Royal Virgin reign, which shall stretch her white rod over the Belgic shore and the great Castile smite so sore withal that it shall make him shake and fall."[24] She was that Royal Virgin and the "great Castile" her Catholic enemy Philip of Spain. However, virginity also meant she could not produce an heir, a prospect that many saw as a violation of the natural order and a denial of her dynastic duties.

Now she had to make her choice. The duke of Anjou's suit represented, as everyone realized, her last realistic chance of marriage. She was in her mid-forties, at the very limit of, if not beyond, her childbearing years. If she did not marry now, she never would. The French ambassador was optimistic that the union would be fruitful, observing that Elizabeth had been born under a fertile constellation. The duke himself was keen, and so increasingly was the queen. In August of 1579, he secretly stole into the country to meet Elizabeth for himself, the first of many visits, each of them discreetly noted in Dee's diary. "A passport granted to Monsieur," he noted on 17 June 1579, showing he was privy to the most secret details of the duke's movements. "Monsieur came secretly to the Court &c. from Calais," he wrote on 16 August.

And so, as the earth moved beneath them and a blazing star burned overhead, Elizabeth and Anjou embarked on a surprisingly amorous courtship, exchanging gifts and rhyming couplets. However, the prospect of their union stirred Protestant unrest both within the court and across the country. Pamphlets appeared attacking the match, claiming that she was surrendering the throne to a pox-ridden Catholic foreigner.

Unsure what to do, Elizabeth consulted Dee. His prognostications were gloomy. When the queen called by at Mortlake one day, on her way to visit Dee's neighbor Francis Walsingham, she invited

him to walk next to her horse and give his assessment of Anjou's prospects. Dee replied with the Greek word "biothanatos," meaning a violent death.[25]

A year later, Anjou did die, not violently, but of typhoid, and the marriage issue was brought to a close.

Dee's choice of the term *biothanatos* in the context of such great dynastic developments was significant. He had noted the word's use in a book called *Astronomica* by the Roman poet Marcus Manilius, which he had bought in Louvain in 1550. In the same work, he made two further marginal notes. One reads, "The finding of the Gold Mine 1574 and 1576 after the strange star in Cassiopeia appearing." The other, added later, reads, "I did conjecture the . . . star in Cassiopeia appearing anno 1572 to signify the finding of some great treasure of the philosopher's stone. . . . This I told to Mr. Ed[ward] Dyer at the same time. How truly it fell out in anno 1582, Martij [March] 10 it may appear in time to come [to an astonished world]."[26]

Indeed, the star's appearance was so momentous he dated one of his works, a defense against the "malicious and wilful enemies" who accused him of being "*the arch conjurer*, of this whole kingdom," 4 July in the year 5 "*Anno Stellae*," in the year of the star.[27] In other words, he thought the appearance of the nova significant enough to equate with, even succeed the more conventional method of dating, *Anno Domini*, in the year of our Lord, which coincided with the last appearance of a new star in the heavens.

The date 10 March 1582 was two days after Mr. Clerkson had first appeared at Dee's door with his friend Edward Talbot, and the day that this captivating stranger revealed to Dee the real reason for his coming to Mortlake.

XVI

AT 11:15 A.M. on Saturday, 10 March 1582, Edward "Talbot" reappeared at Dee's door. The evening before, he and Mr. Clerkson had stayed to dinner. They were joined by Jane, Dee's wife now of four years, and Kelley had for the first time an opportunity to study at close quarters a woman who would become an object of obsessive interest in years to come.

Their conversation turned to Barnabas Saul. Barnabas, a former priest, had been part of Dee's household for at least five months, but had disappeared the previous day, just as Mr. Clerkson had come to Mortlake to introduce Kelley to Dee.

Now the reason for his disappearance became clear. These two knew Saul, and knew that he was not to be trusted. He had been telling tales about Dee behind his back, Kelley and Clerkson chimed; he had "cosened" (duped or deceived) his master. For Dee, such revelations were very unwelcome but probably not all that surprising. Saul had a particularly sensitive role in his household. He had been Dee's skryer.

* * *

THERE IS NO record of when Dee started using skryers or spirit mediums, but there are hints that show he was engaged in spiritual activities of a sort as far back as 1568, and probably before. In the margin of a table of star positions, he scribbled a note, dated 22 May 1568, that he had learned the exact time and date of John Davies's birth "by magic" at Mortlake with the help of one William Emery, possibly the father of a William Emery who later came to work for Dee.[1]

Davies, the adventurer and pirate, was himself experimenting with magical practices at around this time. There is a manuscript by Dr. John Caius, the founder of Caius College, Cambridge, that

details a series of attempts to contact the spirit world undertaken in 1567 involving Davies and one "H.G.," probably the explorer Humphrey Gilbert.[2]

Other than these inklings, there is no documentary evidence of Dee's involvement in any such practices until 1579. However, the growing background noise of rumors and "slanders" linking him to magical activity show that, from the outside at least, Mortlake was now identified as a center of magical activity, a reputation that would have been stoked up by the constant traffic of mysterious foreigners and furtive itinerants passing through its front door. Such rumors rarely coalesced into outright accusations or indictable slanders. The case already mentioned of Vincent Murphyn, the son of a royal cook who forged letters in Dee's name, was a very rare example of a source of such rumors being flushed out, allowing Dee his day in court and public vindication. Usually he was wrestling with whispers. He found this so frustrating that in 1577 he published a "Necessary Advertisement" against the "divers untrue and infamous reports" that accused him of being a "*Conjurer*, or caller of divels: but *a great doer* therein, yea, *the great conjurer:* and so, (as some would say) *the arche conjurer*, of this whole kingdom."[3]

Despite such protestations, Dee was undoubtedly dabbling in magic at this time, but of a sort that he considered fundamentally different from the activity caricatured by those who accused him of being an "arch conjuror." The first explicit (if disguised) reference in Dee's diary is in the entry for 22 June 1579. It records the arrival at Mortlake of, among others, one Richard Hickman and his nephew Bartholomew. They had come with the commendations of Sir Christopher Hatton, the powerful courtier and favorite of Queen Elizabeth, whose knighting Dee had attended two years earlier during his visit to Windsor. The entry ends with a line of Greek, which translates as "The crystal-gazers did their work."[4]

The fact that these men were sent to Dee by Hatton shows that interest in spiritual communication went right to the top of government. This aspect of Elizabethan political life remains largely undocumented and unexamined. Like Dee's Greek diary entry, any references to spiritualism in the historical record of the time are

heavily disguised, or used to discredit those associated with it. Nevertheless, the list of names associated with such activities is an impressive one. Besides Christopher Hatton, it apparently includes the earls of Leicester (Robert Dudley), Pembroke (Henry Herbert), and Northumberland (Henry Percy). A letter Dee later wrote to Sir Francis Walsingham shows that even he, Elizabeth's most practical of politicians, probably knew of the spiritual activities that Dee had undertaken and was apparently comfortable with them.[5]

No courtier would publicly admit to such interests, not because it would make him seem gullible—the existence of spirits was as clear as the existence of God—but because it would suggest that he was trying to tap into a reservoir of power that was not his to control. It is unsurprising, then, that Dee was so discreet about his own spiritual activities, and those of his powerful friends.

Dee drew a very clear distinction between what he was doing and what the common "Conjurer, or caller of divels" did.[6] He was engaged in a form of science, the "other (as it were) OPTICAL Science," he circumspectly called it.[7] This "other" science was the chief form of "Archemastry," Dee's term for experimental observation. Thus, for him, crystal gazing, properly and devoutly conducted, had the same validity as star gazing. It was a way of beholding the universe in all its glory, and understanding its manifold and mysterious workings.

There were differences between looking at the heavens directly and through a dark glass. Dee could not himself see visions in crystals. This could be done only through a medium or skryer. Barnabas Saul was a typical example of the breed—typical in, among other things, having obscure origins. He appears in Dee's diary out of nowhere, claiming to have discovered two chests of books at Oundle in Northamptonshire. Dee did not believe him, but did believe he had some sort of occult sensitivity, so retained him. Saul was given a bedroom over the main hall in the house, where he reported being "strangely troubled by a spiritual creature."[8]

The first recorded séance or to use Dee's preferred term "action" with Saul took place on 22 December 1581, when Dee asked him to look into a "great crystalline globe." Saul reported seeing a spirit

he identified as Anael. According to various sources, Anael was one of the seven angels of Creation and described by Dee as "the Angel or Intelligence now ruling over the whole world."[9] Dee was skeptical that this spirit was Anael himself, and asked Saul to confirm that he was who he said he was, whereupon another spirit appeared, "very beautiful with apparel yellow, glittering, like gold." His head emitted "beams like star beams, blazing, and spreading from it: his eyes fiery."[10] This spirit, whom Dee identified as the real Anael, wrote a series of Hebrew letters upon the crystal in "transparent gold," whereupon there appeared a "bright star" that ascended and descended, and then "a great number of dead men's skulls" and a "white dog with a long head."

Dee, who had several crystals for skrying, set another, his "stone in the frame," beside the one in which Anael had appeared, and asked the angel: "Is any angel assigned to this stone?" Anael said that there was, Michael. The answer excited Dee, as Michael was one of the two angels identified by name in the main body of the Scriptures.[11] But Anael told Dee that Michael would not appear until after Christmas. "Then thou must prepare thyself to prayer and fasting," Anael told Dee. "In the name of God, be secret." The angel then left, after announcing himself to be "ANNAEL," spelling his name out through Saul. Dee was puzzled by this. He considered the names of angels to be extremely significant, as the letters had cabalistic power, and Anael was by tradition spelled with one "n."[12]

Perhaps this aroused doubts in Dee's mind about Saul's honesty as a skryer. Such doubts were to be reinforced in the New Year when Saul was charged with committing a crime. Dee left no record of the offense, and when the case was heard at Westminster Hall on 12 February 1582, Saul was acquitted due to lack of evidence. However, on 6 March, Saul admitted to Dee that he "neither heard or saw any spiritual creature any more." When Edward "Talbot" first came two days later, Saul disappeared.

And here now were "Talbot" and Clerkson, sitting at the dinner table, confirming Dee's worst fears about his previous skryer. Saul had engaged in "naughty dealing" against Dee, they said. He was

weary of his master, he claimed, and accused Dee of trying to steal Talbot from Clerkson.[13] Talbot/Kelley "told me (before my wife and Mr Clerkson) that a spiritual creature told him that Barnabas had cosened both Mr Clerkson and me &c. The injuries which this Barnabas had done me divers ways were very great," Dee noted in his diary.[14]

After supper, Kelley had another, private word with Dee about spirits. He would, he confided, "do what he could to further my knowledge in magic . . . with fairies."[15] Dee was appalled by this offer. Dee did not want to communicate with such pagan entities as "fairies." The very suggestion was "a monstrous and horrible lie," he wrote.

It is a measure of how quickly and intimately Kelley would manage to insinuate himself into Dee's household that, within a few months, he had somehow got hold of Dee's diary and scribbled out these comments, adding, "You that read this underwritten assure yourself that it is a shameful lie, for Talbot neither studied for any such thing: nor showed himself dishonest in anything." When Dee found these annotations, he added his own: "This is Mr Talbot, or that learned man, his own writing in my book, very unduly as he came by it."[16]

Talbot and Clerkson left that evening, and Talbot returned alone the following morning. He was "willing and desirous to see or show something in spiritual practice," he announced. Dee warned the precocious twenty-six-year-old that he was not interested in "vulgarly accounted magic . . . but confessed myself long time to have been desirous to have help in my philosophical studies through the company and information of the blessed angels of God." In other words, Dee was engaged not in circus magic, but a momentous philosophical enterprise, and thought Talbot might be able to help.

Talbot apparently reassured Dee that he understood the seriousness of the venture, and upon this frail understanding, Dee agreed to try out his skrying skills. He led Kelley through to his study and placed upon the desk the "stone in the frame" in which Saul had promised the archangel Michael would appear. Kelley fell to his

knees (apparently not at this moment suffering from the lameness that was said to prevent him doing so), and with the glinting crystal before him, began to pray for the power to see into it.

Dee withdrew into his adjoining "oratory," a small private chapel. He, too, now began to pray, as he would before every angelic action, making "motions" to God and asking that his "good creatures" appear "for the furthering of this Action." Within a quarter of an hour he heard a voice. It came from the study.

PART SIX

BRIGHT SQUADRONS

✣

And is there care in heaven? And is there love
In heavenly spirits to these creatures base,
That may compassion of their evils move?
There is: else much more wretched were the case
Of men than beasts. But oh th' exceeding grace
Of highest God that loves his creatures so
And all his work with mercy doth embrace,
That blessed angels he sends to and fro
To serve to wicked men, to serve his wicked foe.

How oft do they their silver bowers leave
To come to succour us that succour want;
How oft do they with golden pinions cleave
The flitting skies like flying pursuivant
Against foul fiends to aid us militant.
They for us fight, they watch and duly ward
And their bright squadrons round about us plant;
And all for love and nothing for reward.
Oh, why should heavenly love to men have such regard?

EDMUND SPENSER,
Faerie Queen

XVII

THE study was quiet, sealed behind a pair of double doors from the hubbub of a busy household and Dee's two young children, Arthur, aged two, and his infant daughter, Katherine. The room was furnished with a desk, several chairs, including a "Saracen" upholstered in green silk,[1] and a cedar-wood chest. There was a fireplace, and a chimney breast inside of which Dee hid secret manuscripts, sealed in a "capcase," a traveling bag.[2] The floor was covered with mats and haphazard piles of books. All was illuminated by a large window facing west.

In one corner stood his precious "great perspective glass." The queen herself had posed before this mirror, when she visited Dee soon after the death of his second wife. It had once stood in the home of Sir William Pickering, who had presumably bequeathed it to his old friend and mentor when he died in 1575. Anyone who "foined" or lunged at it with a dagger or sword found their reflection, "with like hand, sword or dagger" lunging back at them, an effect so unsettling that many had claimed that it must have magical powers. Dee used it to demonstrate how such effects could all be explained by the mathematics of perspective.

Dee seems unlikely to have used this mirror for any sort of occult practice, though he did use another, a "speculum" made of polished "obsidian," a dense, dark, vitreous form of volcanic lava.[3] He also had at least two crystal balls, and it was in one of these that "Talbot" now claimed to see a vision of an angel, a good creature whom he identified as Uriel.

Uriel is mentioned several times in the "Pseudepigrapha," a collection of ancient writings that, like the Apocrypha, had once appeared as part of the Bible. According to one of the books in the

Pseudepigrapha, the "Life of Adam and Eve," it is Uriel who with the archangel Michael buried Adam's body following the Fall. Another book, the "Book of Enoch," identifies Uriel as the angel who warned Noah of the Flood.[4] But perhaps of most interest to Dee was Uriel's role in revealing the astrological secrets of the "heavenly luminaries" (meaning the stars and planets) to Enoch. Enoch was the seventh patriarch of Genesis (in other words, seven generations down from Adam) and the father of Methuselah. He lived a third as long as his famously durable son (365 years) and prophesied the Day of Judgment when God would "convict all the ungodly of all their deeds of ungodliness which they have committed in an ungodly way."[5]

Enoch also had a more contemporary significance for Dee. In 1553, a French scholar called Guillaume Postel had published a book called *De Originibus* in which he related a meeting with a priest from Ethiopia. This priest told Postel of a Book of Enoch, which had been for centuries lost to Europe but was known to the Ethiopians. It contained Enoch's own record of the language God had taught to Adam, which he had used to name all the beasts and the birds.

This Adamic language was one that since ancient times had been rumored to exist, but was long lost to the world. It was of enormous significance, as it had come straight from the mouth of God, and had yet to be corrupted by the Fall.[6] Whoever rediscovered that language would rediscover the key to divine knowledge.

Dee owned a copy of *De Originibus*, which has survived.[7] The sections concerning the Ethiopian priest's testimony were particularly heavily annotated by Dee.

Dee had been expecting a minor spirit from the great hierarchy of the heavens, and here he had before him an archangel, one who apparently had a direct line to Enoch and perhaps the Adamic language Enoch had recorded. His reaction was immediately to ask Uriel about the "Book of Soyga."

* * *

THE BOOK OF Soyga was particularly precious to Dee. His only mention of it before now was in a diary entry made earlier that year,

where he reports having the volume fumigated to protect it from mildew.[8]

In 1583, the book went missing from Dee's library, but he managed to recover it a decade later. Following Dee's death, it passed into the collection of the duke of Lauderdale, but then this slippery text went missing once more. It was finally rediscovered in 1994 by the Dee scholar Deborah Harkness, who found it in both the Bodleian and British Libraries, but cataloged under an alternative title mentioned by Dee, *Aldaraia*.[9] Both copies are anonymous sixteenth-century manuscript versions of a (presumably) lost original. It seems likely that the British Library copy was the one owned by Dee, the very work that was now in his study and the focus of his intense curiosity.

The book is full of lists and tables. There are lists of spirit names, of astrological conjunctions, of spells and invocations—the very sort of cabalistic codes that had filled Trithemius's *Steganographia*.

Dee's first question to Uriel, communicated via Talbot, was an anxious inquiry about the status of this work. "Is my Book of Soyga of any excellency?" he asked.

"That book was revealed to Adam in paradise by the good Angels of God," Uriel replied.

A revelation, and not just to Adam. Dee must have now dared to think that this book was of divine importance—perhaps a copy of the Book of Enoch mentioned by the Ethiopian priest to Postel. Perhaps its tables and lists were a coded version of the very language Adam had been given by God.

"Will you give me any instructions, how I may read those tables of Soyga?" Dee asked Uriel.

"I can," Uriel replies, tantalizingly. "But only Michael can interpret that book."

Dee was desperate, but had probably expected the reply, as it was Michael he had previously attempted to contact in this stone through Saul. "What may I, or must I do, to have the sight and presence of Michael, that blessed angel?" Dee asked. "Summon and invoke our presence with sincerity and humility," Uriel replied, with what to Dee must have been maddening serenity.

"Michael is the angel who lights your way. And these things are revealed in virtue and truth, not by force."

At that point, the conversation was interrupted by Talbot reporting the appearance of a new vision in the stone, a triangular talisman engraved in gold. Worn on the chest, Uriel promised, this device would protect its bearer "at every place and time and occasion."[10]

There, the session ended. Dee spent the afternoon musing on what he had experienced. It was evidently a kind of communion that was very different from any he had experienced with his previous skryers. There was something compelling, convincing about the spirit this Talbot had summoned that morning.

At five o'clock in the afternoon, the two of them were in Dee's study again. After saying their prayers, Talbot managed to summon Uriel back to the stone. Dee pressed to know more about the Book of Soyga. "Peace," Uriel replied, "you must use Michael." "I know of no means or order to use in the invocating of Michael," Dee replied.

Uriel was obligingly specific in reply. He and Talbot must recite certain psalms, which will deliver them before the "seat and Majesty of God." They did as instructed, and a "rich chair" appeared briefly in the stone. "There must be conjunction of minds in prayer, betwixt you two, to God continually," Uriel added. "It is the will of God that you should jointly have the knowledge of his angels together. You had attained unto the sight of Michael but for the imperfection of Saul. Be of good comfort." In other words, Dee's failure to discover the secret of Soyga in the past had been Saul's fault. If he now stuck with Talbot, all would be imminently revealed.

There followed a detailed specification of some of the equipment Dee would need to reach the "rich chair," the "seat of perfection, from the which things shall be showed unto thee." He was to make a table, constructed out of "sweet wood," two "cubits" square (i.e., between three and four feet, a cubit being the length of a forearm) and two cubits tall. Each leg of the table was to stand on a "Sigillum Dei," a divine seal, made of pure, colorless wax, nine inches in diameter and one and one eighth of an inch thick. On the back of the seal was to be inscribed a motif that appeared in the stone: a

cross with a circle at the point of intersection and surrounded by the letters AGLA.[11]

Just such a table as Uriel had described appeared in the crystal ball, as though the space Uriel occupied was a model of Dee's own study, but now furnished in the manner Uriel had instructed.

Uriel then suddenly changed the subject. Dee's house was haunted by an evil spirit. "He is here now," said Uriel. His name was Lundrumguffa, and he had been in the house for some time. It was he who had "maimed" Dee in the shoulder (Dee had reported in his diary a year before suffering pain in his right shoulder and elbow so extreme that he could not lift his arm more than an inch for a period of two weeks). He now sought the destruction of Dee's wife and daughter, and would try to kill the "accursed" Saul. Dee must get rid of him, exorcise him, using "brimstone" (sulfur).

Dee once again complained of not knowing how to carry out Uriel's instructions. He had tried using brimstone once before, when Saul had summoned a demon called "Maherion." The strategy had failed, with Maherion making many further appearances, despite Dee's repeatedly commanding Saul not to dabble with such spirits. "The cursed will come to the cursed," Uriel replied, clearly indicating that Saul, rather than the brimstone, was the cause of the problem.

"Brimstone is the means," Uriel concluded. "When shall I do this?" Dee asked. "Tomorrow at the time of prayers," Uriel replied, and was gone.

Thus Dee's first action with Edward Kelley came to an end. The experience was quite different from any he had had before. Where Saul could only manage middle-ranking angels, Talbot had conjured an archangel, one who understood what Dee wanted, and dangled before him the chance of achieving it.

Talbot may have stayed the night at Mortlake, as the following day they were at it again, presumably after Dee had ignited samples of brimstone to smoke out Lundrumguffa. They started at 3 P.M. As Talbot stared into the stone, he beheld a magnificent creature, wearing a long purple robe spangled with gold, and a gilded garland

around his head. His eyes were "sparkling." Dee showed him the notes he had made the previous day on the design of the table he had been instructed to build, to check that they were accurate.

"They are perfect, there is no question," the magnificent spirit replied.

"Are you Uriel?" Dee asked.

Talbot reported the appearance of another creature in the crystal. He threw the spangling and sparkling spirit to the floor and started to beat him with a whip and tear at his clothes. The spirit was revealed to be a hairy, ugly monster: Lundrumguffa, the wicked spirit that haunted Mortlake, and its assailant was Uriel, who "drew the wicked spirit away by the legs and threw him into a great pit, and washed his hands . . . with the sweat of his own head." "Lo," said Uriel, "thus the wicked are scourged," and he left.

Shortly after he reappeared, this time with a creature even more magnificent than the disguised Lundrumguffa, with a sword and his head glistening like the sun. He sat down in the "seat of perfection," the "rich chair" that had been revealed the previous day, and was surrounded by a host of angels. This, Dee realized, must be Michael himself.

Michael made the following pronouncement to Dee:

Go forward: God hath blessed thee.
I will be thy Guide.
Thou shalt attain unto thy seeking.
The World begins with thy doings.
Praise God.
The Angels under my power, shall be at thy commandment.
Lo, I will do thus much for thee.
Lo, God will do thus much for thee.
Thou shalt see me: and I will be seen of thee.
And I will direct thy living and conversation.
Those that sought thy life, are vanished away.
Put up thy pen.

Dee did as he was instructed. He did not write anything further for three days. Then, during another séance, Talbot once more

beheld Michael enter the stone, and sit upon the seat of perfection. This time, the archangel was accompanied by another, his face hidden by a black hood. Uriel, who was also present, went up to the hooded man and took off his cloak. He then robed him in silk, and placed laurels on his head. The man knelt down before Michael, who unsheathed his sword and dubbed the man. The man stood up and turned so that Talbot could see his face. It was Dee.

And so Dee beheld his own anointing by the great archangel Michael: a moment of rapture after so many of disillusionment, and confirmation that all he had been waiting for was about to occur.

XVIII

DEE treated his actions with the spirits with the utmost seriousness. In a list of instructions he drew up about how they should be conducted, he specified that for three days before each action, the participants should abstain from "Coitus & Gluttony," that on the day they should "wash hands, face, cut nails, shave the beard, wash all," and that just before a session commenced, invocations should be made "5 times to the East, as many to the West, so many to the South, & to the North." The spirits should be called only during certain phases of the Moon, under the influence of a "good planet . . . well placed" and "in the sunshine," when beams of sunlight would penetrate the west-facing window of the study and illuminate the crystal.[1]

The action that took place on 29 April 1582, a Sunday, broke at least one of these injunctions as it began at 8:15 in the evening. Michael appeared and announced that he was about to reveal an important message about the relationship between divine and earthly powers. "We show unto you the lower world: the Governors that work and rule under God." This was to be done by revealing the names of the forty-nine angels "whose names are here evident, excellent and glorious." Forty-nine is numerologically significant, being the square of seven, and the number of heavenly bodies in the cosmos (the Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn). "Mark these Tables," he commanded. "Mark them. Record them. . . . This is *the first knowledge.*"[2]

There then appeared one of the most elaborate tables yet—indeed a table of tables, seven in all, each of which was made up of seven rows and seven columns, each cell of which contained a num-

ber and a letter. One table related to "wit and wisdom," another to "the exaltation and government of princes," another to "counsel [i.e., royal advisers] and nobility," another to the "gain and trade of merchandise," another to the "quality of the earth and waters," another to the "motion of the air," and finally, set in the center, the table relating to divine government. This demonstrated that the angelic revelations about to be delivered were not about personal but political salvation, creating a new global order run according to godly principles.

Talbot spent nearly three hours reading out to Dee the contents of these tables, cell by cell, letter by letter, number by number, which Dee laboriously copied into his notebook. Then the skryer fell silent. He was, he later told Dee, being addressed by the angel Michael directly. The session finally came to an end at 11:30 P.M., after which Talbot revealed to Dee what Michael had commanded. "He said that I must betake myself to the world, and forsake the world. That is, *that I should marry*. Which thing to do, I have no natural inclination, neither with a safe conscience may I do it, *contrary to my vow and profession.*"

The last comment, which Dee underlined, is striking. It suggests that Talbot was or wanted Dee to believe that he was a Catholic priest, who had been ordered by no less an authority than an archangel to break his vow of celibacy. This is yet another pungent ingredient dropped into the cauldron of speculation and legend surrounding this enigmatic figure. Was he really a priest? Was this what Elias Ashmole was referring to when, a century later, he described Kelley as the "canon of Bridlington"?[3] And if so, was he really a Catholic?

If he was, his presence placed Dee's household in great peril. As one historian put it, during this period "the air of north-west Europe was, if not thick with the cries of the massacred and martyred, thick with the expectation of massacre and martyrdom."[4] In the coming months, religious conflict would intensify sharply, provoked by Elizabeth's revived marriage negotiations with the Catholic duke of Anjou, with which Dee was intimately if discreetly involved,

and culminating with the uncovering of the "Throckmorton Plot," an attempt to secure the release of Mary, Queen of Scots, and overthrow Elizabeth's Protestant regime. Throckmorton had been foiled by the extremely powerful and sophisticated intelligence network set up by William Cecil and now run by Sir Francis Walsingham, whose home at Barn Elms was a short walk from Dee's house at Mortlake. Walsingham and Dee had several meetings during this period, mostly in connection with the exploration of the Northwest Passage. Another visitor was one of Walsingham's most mysterious and sinister associates, Charles Sledd. Sledd had been instrumental in uncovering the role of the English College in Rome as a training camp for the Catholic priests sent to spy on England. Whenever Sledd came to Mortlake, the outcome seemed to be unpleasant. On one occasion he suffered two nosebleeds, which seemed to spontaneously erupt the moment Dee talked to him about "virtue and godliness"—"Meaneth he well toward me?" Dee anxiously inquired of the spirits. On another occasion Sledd had a violent row with Talbot/Kelley.[5] Dee does not record the cause of the argument, but a suspicion on Kelley's part that Sledd had been sent to spy on him may well have had a part in the matter.

Sledd was by no means the only person to fall out with Talbot. The intense, turbulent young man soon started to cause problems much closer to home. On Friday, 4 May 1582, a few days after Michael had told Talbot to get married, the skryer was in a truculent mood. At first he would not even invoke the angelic "creatures" that had been their daily company in the past month, "utterly misliking and discrediting them." Dee eventually managed to persuade him to continue, but as a mark of protest he insisted on wearing his hat throughout the proceedings.

Two days later, Dee reported in a badly mutilated entry in his diary that his wife, Jane, had spent the entire evening and night, and the "next morning until 8" in a "marvellous" rage over Talbot. She was "melancholic and choleric for the cosening"—in other words, furious because Talbot had been deceiving her and her husband. This skryer was like all the rest, brought to Mortlake by Clerkson

(who, along with his brother, was also apparently implicated) "as honest learned men," who then "used" Dee for their own ends.

Dee was, at the time, apparently at a loss to account for her behavior. A week later he reports that she "rode to Cheam," where her father lived.[6] By the end of the month, however, he too had come to understand Talbot's "wicked nature and his abominable lies."[7] In the following weeks, Talbot went away from Mortlake on several occasions, on at least one to track down some mysterious books once owned by the late William Stanley, the third Lord Mounteagle. The Stanleys were a fiercely independent Lancashire family that would act as a focus of Catholic rebellion for years to come.

Talbot returned to Mortlake on the 13 July. He and Dee had a falling out, but soon made up, parting "on friendly terms" after Talbot revealed that he had managed to trace Mounteagle's books. Three days later, Dee had a particularly hectic day, nursing his wife, who was suffering from stomach pains and vomiting "very much green stuff," as well as receiving Sir George Peckham to discuss the colonization of America and one William Pole, whom Dee knew through the earl of Pembroke. At the end, he tersely noted, "I have confirmed that Talbot was a cosener."

"Talbot" was never to be seen again.

XIX

A FEW days after Dee "confirmed" Talbot's deception, Barnabas Saul, the skryer whom Talbot and Clerkson also accused of cosening, suddenly resurfaced with a peace offering: two "chests," probably chests of books supposedly found in Oundle, Northamptonshire, that Saul had mentioned two years earlier. Dee gave him short shrift, "chiding" him for "his manifold untrue reports. . . . He tarried not."[1]

That November of 1582 "Talbot" reappeared as Edward Kelley. Unlike Saul, Kelley was welcomed back with open arms, despite the change of identity. Dee marked the event by starting a new notebook to record actions eagerly anticipated, which he entitled *Mysteriorum Liber Post Reconciliationem Kellianam*, "The book of mysteries after the reconciliation with Kelley."

Many future apologists and commentators would find Dee's attachment to Kelley baffling. The fact that Kelley had come to Dee under a false name, that he had been accused of deception by Dee's own wife, that he had suspicious connections with the Catholic world and may well have been a recusant priest, that he was, as Dee later discovered, a fugitive accused of forgery and coining, that he was fractious, irascible, and unreliable—none of this seemed to dent Dee's trust in the man's skrying skills. At one point, he was so dependent on Kelley he confessed that his heart "did throb" at the thought of the skryer's absence.[2]

Kelley himself seemed to provide Dee with more than sufficient grounds to be suspicious of the visions he was delivering. On one occasion, Dee reported Kelley suffering "a great storm or temptation . . . of doubting and misliking our instructors and their doings."[3] On another, the skryer claimed that the spirits he had summoned

were "all devils." He added that Dee's servant John "can well enough deliver you these letters, and so you need not me."[4] On such occasions, all Dee would do was calmly reassure Kelley that he should have more faith, that it was God's will that had brought them together. Truly, then, Dee seemed to fall under Kelley's spell.

However, for Dee, Kelley's value was not a matter of character. Indeed, the flaws in his nature were evidence of his strengths as a skryer. An effective medium needs to be like a child or even an animal: instinctive, volatile, highly sensitive to his surroundings, and unconstrained by intellect or experience. So a certain juvenile petulance must be expected. Furthermore, where it counted, Kelley delivered. The richness and sophistication of his visions, the combination of clear divine light and complex cabalistic formulas was not only captivating, but convincing.

During the winter of 1582 and spring of 1583, their actions proceeded, ranging across a vast range of subjects and concerns, some issues relating to Dee's other work for the government and in connection with voyages of discovery, some relating to the revelations the spirits themselves were promising to deliver. It set the somewhat haphazard pattern that would prevail for the coming years, with exciting progress in one area accompanied by frustrations in another.

* * *

THE FIRST ACTION "*Post Reconciliationem*" with Kelley took place on 21 November 1582. It confirmed Dee's belief that he had found the right medium for an important divine message. This time, Kelley summoned up a spirit called King Camara. Camara stood resplendent before Kelley, brandishing a rod of black and red to "measure us and our power," and said, "What is your desire?" Dee confessed to Camara that he was having difficulties understanding the complex tables the spirits had previously communicated, fearing that he had mistranscribed some of the words. "One thing is yet wanting," the king proclaimed. "A meet receptacle . . . a Stone . . . One there is, most excellent, hid in the secret of the depth &c., in the uttermost part of the Roman Possession. Lo, the mighty hand of God is upon thee. Thou shalt have it. Thou shalt have it. Thou shalt have it. Dost thou see? Look and stir not from thy place."

"I see it not," Dee confessed.

"It is sanctified," the king announced. "Thou shalt prevail with it, with kings, and with all creatures of the world: whose beauty (in virtue) shall be more worth than the kingdoms of the earth. Look, if thou seest: but stir not, for the angel of his power is present." At this point, Kelley turned toward the west window of the study, and saw resting on the mats by a pile of books an object "as big as an egg, most bright, clear and glorious."

Kelley saw an angel "of the height of a little child" that held the glistening jewel up to Dee, offering it to him.

"Go toward it, and take it up," Camara commanded. Dee did as he was told, and got within two feet of the place where this object was supposed to be. But he could see nothing. Then he saw a shadow on the ground "roundish and less than the palm of my hand. I put my hand down upon it, and I felt a thing cold and hard." It was a crystal. "Keep it sincerely," said Camara. "Let no mortal hand touch it, but thine own. Praise God."[5]

It was a new magical lens, through which Kelley would perceive the most compelling visions yet.

The next day, Kelley left Mortlake for London, and then for Blockley, a village about thirty-five miles northwest of Oxford. The entry in Dee's diary recording this apparently innocuous news is mutilated.[6] Two days later, Dee had a nightmare about being disembowelled. The frightening figure of the Lord Treasurer William Cecil, Baron Burghley looms sinisterly, entering Dee's house to riffle through his books and looking "sourly" upon him.[7]

Dee does not specify which books he feared Burghley might find, but they included his "Arabic" Book of Soyga, the one so promisingly described by the spirits during his first action with "Talbot" as containing the language of Adam. A few months later Dee discovered it had gone missing, and suspected that Burghley might have it, though a more likely suspect is Kelley, who may have wanted to study it privately in preparation for future angelic actions.[8]

Following Kelley's departure for Blockley, there is no record of any further actions for four months. Then on 22 March 1583, Kelley turned up at the door with one John Husey. Husey, Kelley told

Dee, came from Blockley, and together they had found a "certain monument of a book and a scroll" at nearby Northwick Hill, having been directed there by a "spiritual creature." Just before he died, Dee identified the book as one written by St. Dunstan, the patron saint of the City church around which he had played as a boy.[9]

The scroll was some sort of map, with ten locations cryptically identified by a collection of objects: feathers, pots, leaves, crosses. Each figure was accompanied by a short message written in an unfamiliar alphabet, and accompanying the whole was a block of text written using the same alphabet.

Later Kelley revealed to Dee that they had also discovered a red substance, variously described as a "powder," "earth," and a "congealed thing." It was later claimed to be a sample of the Philosopher's Stone or elixir, the cherished alchemical tincture that turned base metal into gold, and dead matter into living. Elias Ashmole wrote that the powder was so potent that one ounce was capable of producing 22,694 pounds of gold.[10]

In the coming years, many legends would accumulate around Kelley's curious finds. A century later, the story circulated that these "monuments" had been found buried among the ruins at Glastonbury Abbey. This tale was no doubt reinforced by the connection with St. Dunstan, a courtier to King Athelstan who was exiled following accusations of sorcery, and later made Abbot of Glastonbury, rebuilding the institution after its sacking by the Danes. Glastonbury was also, of course, thought to be the resting place of King Arthur and the birthplace of English Christianity, the sort of legendary locus that made the perfect setting for the discovery of such mysterious artefacts.

According to another tale, recorded by the French writer Nicolas Lenglet du Fresnoy, the powder and scroll had been found by grave robbers in the tomb of a Welsh bishop, and sold to Kelley for £1 by an innkeeper.[11]

Wherever they came from, the book, scroll, and red powder were to become central features of Kelley's continuing revelations. However, as always, the spiritual advice concerning them was obscure, deeply allegorical, and haphazardly delivered.

On 23 March 1583, the day after Kelley's return from Blockley, another action commenced, during which Dee and Kelley hoped to receive "some exposition of the scroll, written in strange characters." On this occasion, none was forthcoming. Instead there followed a vision of a tree, with a pool of water around its roots. The moisture was drawn up into the tree, causing it to swell and produce fruit, "great, fair and red." Raphael, appearing under the label Medicina Dei, started to eat the fruit from the tree.[12] "It lighteth the hearts of those that are chosen," he told Kelley, and said it would have the same effect for Dee.

The following day, Medicina Dei appeared again, lying prostrate face down, his head being licked by a lamb. The spirit suddenly rose and "wiped his face as though he had wept." "Man's memory is dull," he announced, and said he had a medicine from God that will heal it. This medicine was "understanding and reason." These had "elevated and lifted up the dignity and worthiness of man's memory," he said. "New worlds shall spring of these," he added. Then he produced a book with leaves of gold covered in text written with blood. He instructed Kelley to count the number of pages in the book: forty-eight. Dee then unraveled the scroll Kelley had found: "Will you of these characters and places of treasure hid (here portrayed by picture) say anything?"

"The thing there, which you desire of me, is no part of my charge," the spirit replied, and departed, putting his golden book "in his bosom as he goeth."

The spirit appeared again on 26 March. Dee immediately asked for more information about the "medicine" the spirit had mentioned before. "What liquor is more lively than the dew of truth, proceeding from the fountain most sweet and delectable?" the spirit replied. He then produced the golden book again, and opened it up. He pointed to a series of strange characters, and counted them from left to right, twenty-one in all. "Note what they are," he commanded. Dee copied them down. They were the letters of the celestial alphabet, his first sight of the written language handed by God to Adam, and lost in the turmoil of the Tower of Babel.

After he had finished copying down the characters, Dee asked the spirit about Adrian Gilbert, the adventurer and half-brother of Sir Walter Raleigh. The previous day, Gilbert had been invited to partake in an action. As they had all gathered in the study, a man had appeared from the direction of Dee's oratory and laid a "fiery ball" at Gilbert's feet. Dee wanted to know "whether it were any illusion, or the act of any seducer."

"No wicked power shall enter into this place," the spirit reassured.

"Must Adrian Gilbert be made privy of these mysteries?" Dee anxiously asked. The spirit did not directly answer, though Dee noted in the margin of his notebook that Gilbert "may be made privy, but he is not to be a Practicer." The spirit instead linked Dee and Kelley's own journey into "New Worlds" with those being undertaken by Gilbert and other adventurers. They were all part of the same enterprise. "The corners and straights of the earth shall be measured to the depth: and strange shall be the wonders that are creeping in to new worlds. Time shall be altered, with the difference of day and night. All things have grown almost to their fullness," the spirit said.

The reference to time would have had a special significance to Dee. For, in the midst of all the actions, and his involvement with the navigators of the New World, he was also working on an important but delicate government report on the matter of reforming the calendar.

* * *

THE PREVIOUS YEAR, a bull had been issued by Pope Gregory XIII commanding the Catholic world to remove ten days from October. This had been considered necessary because the calendar introduced by Julius Caesar in 45 B.C., and adopted by the Christian world at the Council of Nicaea in A.D. 325, was based on erroneous measurements of the solar and lunar cycles. As a result, holy and feast days had drifted out of alignment with the celestial events they were supposed to mark, notably the equinoxes (in spring and autumn, when the day and night are of equal length) and solstices

(in summer and winter, when the day is longest and shortest). One result was that the principal Christian festival, Easter, was no longer occurring on the date it was supposed to, the first Sunday after the first full moon after the spring equinox.

Sir Francis Walsingham had acquired a copy of the papal bull, and asked Dee what he thought of it. Dee came up with an alternative plan, set out in a sixty-two-page illuminated treatise that he delivered to Lord Burghley on 26 February 1583.[13] The proposals backed by Pope Gregory, the basis of the Gregorian calendar already established across the Continent and in centuries to come across the entire globe, was based on calculations that reached back to the time of the Council of Nicea. Citing a range of authorities, including Copernicus, Dee argued that this was the wrong starting date: it should be the birth of Christ. This necessitated the removal of eleven rather than ten days to realign the calendar. Anticipating the criticism that this would put Britain out of kilter with most of the Continent, Dee argued that the difference resulted from "Gregorian negligence" rather than English "singularity or insufficiency." Indeed, it was the Gregorian calendar that was singular and insufficient, as it was based on an artificial foundation, the date of the Council of Nicaea, a political, not cosmic coordinate. His alternative was doctrinally neutral, oriented around a universal (as far as he and all Christians were concerned) moment: the birth of Christ. This, he proclaimed, was the true "Radix of Time."

Dee had another reason for proposing his alternative scheme, one that related directly to the angelic actions. An accurate calendar, based on astronomical observations and mathematical principles, is essential, as he put it, for "the consideration of Sacred Prophecies."[14] Without one, knowing when such millennial events as the coming of the "fiery Trigon" would actually occur would be impossible.

The Privy Council gave his proposals its support. Walsingham was impressed, and addressed encouraging letters "To my very loving friend Mr. Doctor Dee."[15] Even the sour-faced Cecil considered the paper to be "in the right line." "He proveth [his proposals] by a great number of good authorities," Cecil approvingly noted, "such as I think the Romanists cannot deny."[16]

Cecil also wanted a decision to be taken quickly, "for that it is requisite, for a secret matter, to be reformed before November." It is not known what this tantalizingly secret matter might have been. Dee knew of it, as he alludes to it in his paper, which shows that he was still given access to confidential matters being discussed by the Privy Council.[17]

Despite the backing of Walsingham and Cecil, the scheme soon foundered. It was blocked by the Archbishop of Canterbury Edmund Grindal, whose long-standing feud with Elizabeth had reached a new intensity. He wrote to Walsingham arguing that the very idea of reforming the calendar was Papist, and insisted that the matter should be discussed at a convocation of all Protestant churches across Europe, knowing full well that this would be impossible to arrange. By 28 March 1583, Maunday Thursday, Dee had given up on the scheme, complaining to one of the spirits that he was "grieved" to discover that the calendar was not to be reformed "in the best terms of verity." As a result of the decision, England remained outside the Gregorian system for a further 170 years, communications during that period customarily carrying two dates, one "OS" or Old Style, the other "NS" or New Style.[18]

Dee's preoccupation with the cosmic calendar took its toll on his own time. For years he had been agitating for the restoration of the rectorship of Upton-under-Severn, which had been taken from him following his arrest during Queen Mary's reign. If he secured it, the £80 annual income he made on the living from Long Leadenham would be instantly doubled. In 1576, Sir Christopher Hatton finally extracted the necessary letters from the queen. They now needed the approval of the Archbishop of Canterbury, which took a full six years to be granted. However, under the convoluted rules of Tudor bureaucracy, Dee's claim was invalid without the Great Seal. Dee was so preoccupied with drawing up his paper on reforming the calendar that he failed to make the necessary application, and the order expired, ending once and for all his hopes of getting Upton back.[19]

He also learned that Adrian Gilbert had just received his letters patent from the queen concerning the voyage to the New World he

had been discussing with Dee. Without consulting the other members of the company, Gilbert had applied for and been awarded sole and exclusive rights on all royalties that the expedition might yield. Dee admitted to the spirits that his mind had become "afflicted" by such "unseemly doing[s]." Gilbert and he would have no further dealings.

"Thou shalt prevail against them," the spirit Medicina Dei consoled him on 28 March 1583. "Thy weapons are small, but thy conquest shall be great."[20]

Reassured by this angelic endorsement, Dee turned his attention to the business of the actions themselves. In the very first spiritual conference he had undertaken with Kelley, the spirits had told Dee to provide a special table, the "table of practice," as he now called it, which was to stand on a sheet of red silk two yards square, with each leg supported by a "Sigillum Dei" or sacred seal. Work had begun on making this spiritual equipment, but Dee was now concerned that it would not be portable, "because I think that some services to be done in God's purposes by me will require other places than this house." The spirit agreed, and gave Dee permission to make appropriate alterations.

The following day was Good Friday. As they prepared to begin another action, Kelley complained that he could smell burning. Then a sword was thrust out of the crystal that struck him in the head, "whereat he started, and said he felt a thing (immediately) creeping within his head, and in that pang became all in a sweat." The sensation continued for a quarter of an hour, and then disappeared.

On Easter day, 31 March 1583, Kelley reported feeling the same sensations in his head, and heard the sound of "musical harmony."

No further actions were reported until 6 April. Then Uriel, the spirit whom Dee had encountered during his first action with Kelley, reappeared, and announced that in just forty days "must the book of the secrets and key of this world be written." Uriel commanded that Kelley was to perform daily "the office committed to him," in other words, continue skrying until the job was done.

The sudden sense of pressure was intensified by an interruption. "Mistress Haward" or Lady Frances Howard had called by. She was a "Gentlewoman" of Elizabeth's Privy Chamber, a senior position,

and had possibly come to see Jane. She had somehow discovered what Dee and Kelley were up to, perhaps even come into the study as they were in the middle of the action. The actions were supposed to take place in the utmost secrecy. Only outsiders approved by the spirits, such as Adrian Gilbert, were allowed to know what was going on. Dee was worried that her unintentional intrusion would bring upon her the angels' wrath. "Is it the will of God that for her great charity used toward many (as in procuring the Queen's Majesty's alms to many needy persons), the Lord intendeth to be merciful to her?" Dee anxiously asked. As usual, the response he got was cryptic: "Who is he that opened thy mouth, or hath told thee of things to come?" said Uriel. "What thou hast said is said."

There followed a prolonged session in which lines from the "book of the secrets" were dictated to Kelley: "Arney vah nol gadeth adney ox vals nath gemseh ah orza val gemáh, oh gedvá on zembáh nohhad vomfah olden. . . ."

On 9 April, a visitor arrived at Mortlake, a mysterious "Macedonian" carrying letters written by one "Sanford." Sanford may have been James Sandford, a writer and astrologer who had translated Agrippa's book of magic and had been promoting the idea of Elizabeth having a key role in the coming "new world" foretold by the coming of the fiery Trigon.[21] The following day, Kelley reported seeing a black shadow in the corner of the study, which announced itself to be the same Macedonian, now wearing a hat bearing a message showing that he was defiled and sinful. This was a rare instance where a real person other than Dee and Kelley themselves became insinuated in the actions.

Soon after, Dee had a breakthrough. He had been to court on some unspecified business and upon his return decided to spend a few private moments examining the scroll that Kelley had reported finding at Blockley. Looking at the strange text accompanying the map, he wondered if it might be an encoded passage of Latin. Several of the coded words had similar endings, a characteristic feature of inflected languages such as Latin.

After many attempts, he broke the code. The passage began "Tabula locorum," table of locations. It promised to reveal where

"the objects and hidden treasures" of a Danish warrior king, Menabon, and of many other "famous men" based at military camps in southern Britain were to be found.[22] Dee also managed to decipher the labels accompanying the figures on the "Tabula locorum." The results were not particularly illuminating: "Huteos cros . . . Gilds cros . . . blankis Suters cros . . . Marsars got cros . . . Montegles arnid." Was the latter a reference to Lord Mounteagle, whose books Kelley had helped to recover, or to his estates in Lancashire? Dee recognized "Huteos cros." Kelley had said that the scroll had been found at "Huet's Cross" on Northwick Hill. Perhaps the other labels were similar locations elsewhere.

A few days later the queen visited Mortlake on her way from Richmond to Greenwich, arriving on horseback. Sir Walter Raleigh, who by now was a close ally of Dee's, had suggested she call. "Quod deferturm, non aufertur," she told Dee: that which is offered will not be taken away, referring to the various promises made to find him a secure position and living, presumably to compensate for the loss of income from Upton and Long Leadenham. She then offered him her hand to kiss.

The same day, Dee also met a new spirit. He was "very merry," dressed like a "vice" or fool in a play. At first Kelley assumed he was an "illuder," so Dee decided to "powder the pith" of his words—treat them with suspicion.

"Will you see my heart?" the spirit asked. He opened up his body to show that his heart was inscribed with the word "El." Dee asked this "El" if he knew anything about the now missing Book of Soyga.

"Soyga signifieth not Agyos," El replied. "*Soyga alca miketh.*"

"What language is that?" Dee asked.

"A language taught in Paradise to Adam."

"Be there any letters of that language yet extant among us mortal men?"

"That there be," said El. "Before the Flood, the spirit of God was not utterly obscured in man. Their memories were greater, their understanding more clear, and their traditions most unsearchable. Nothing remained of Enoch but might have been carried in a cart."

In twenty-eight days, the Book of Enoch, the legendary text written in the language taught in Paradise to Adam, would be Dee's, El promised. Meanwhile, he was to go and dig up the treasures identified in the map.

Dee was nervous about this idea. Digging for treasure without a royal license was "dangerous," he pointed out. His previous attempt to get Cecil to sanction such a scheme had failed.

"If thou hast a parcel or part out of every place of the earth, in any small quantity, thou mayest work by the creatures whose power it is to work in such causes," said El. In other words, if Dee and Kelley were to collect samples of earth from each of the locations, the spirits could then recover whatever lay buried there.

* * *

DEE WAS NOW in a state of confusion. The continuing spiritual dictation of the Adamic language had become overwhelming, its remorseless disclosure threatening to undermine Dee's attempts to transcribe it accurately. At the same time he had to grapple with the other occult revelations: the Book of Soyga, the strange alphabet, the Danish treasure. The nature, timetable, and purpose of his entire angelic mission seemed to be in chaos.

Over the following days, he and Kelley quarreled violently. Kelley had himself been in a disturbed state for some time. Three days before the action with El, the skryer had been set about by four spirits "like labouring men, having spades in their hands and their hair hanging about their ears." Dee had seen the wounds they had left, two bright red stigmata on Kelley's arms "as broad as groats." As they continued to attack Kelley, who cowered behind a stool, Dee tried to beat them off with a stick, flailing at the empty air until he was told they had disappeared.[23]

Now Dee reported that the skryer was once more assailed by "illuding spirits seeking his destruction." Kelley felt he was wasting his life. He was "a cumber to my house, and that he dwelled here as in a prison." He wanted to escape, to study, to get a job, earn a living. The day before, he told Dee, he had been attacked by someone called "little Ned" at the Black Raven Inn in Westminster, for having a part in a bargain Ned had struck with a surgeon called Lush,

"now fallen into poverty." He wanted to get away from all this, to find peace, somewhere "where he might walk abroad without danger or to be cumbered or vexed with such slaunderous fellows."

He started to complain of suffering pains, of his belly and bowels swelling up and being "full of fire." These sensations, he confided to Dee, called to his mind the recent burning of an adulterous man and woman at St. Bride's Church in London. The reference was a telling one. A growing sexual tension had stalked Mortlake since Kelley's arrival.

Kelley was by now married to a Joanna Cooper, a union he had not wanted and now rejected. Even the spirits seemed to join in with the protests against his matrimonial state. "Cursed wives, and great devils, are sore companions," commented one, apparently referring to Kelley.[24]

The first mention of Joanna in Dee's diaries occurs in April 1583, in the second action involving El (or "Il" as he was now called). After the spiritual conference had ended, "E.K. rose up from the table and went to the west window, to read a letter which was even then brought him from his wife," Dee wrote. Kelley then withdrew to his chamber upstairs taking with him a little prayer book left by Adrian Gilbert, "intending to pray on it a certain prayer which he liked." Kelley did not reveal what was written in that letter, but a few weeks later he told Dee, "I cannot abide my wife, I love her not, nay I abhor her; and here in the house I am misliked, because I favour her no better."[25] The latter complaint was a clear reference to Jane Dee, who had obviously sided with Joanna.

Such tensions must have disturbed a household that had, until Kelley's arrival, been settled and happy. Dee doted on his wife and children, being unusually involved in domestic affairs for an Elizabethan father. His astrological interests encouraged him to note in detail the exact moment of many family events. A touching example of this occurred just a few weeks before Kelley first appeared. Dee was watching his eldest son Arthur playing with Mary, daughter of Sir William Herbert, a close neighbor and friend. The children, who were both three years old, decided to conduct "a show of a childish

marriage" together, "calling each other husband and wife," and Dee noted how astrologically auspicious such a marriage would be.[26]

Kelley's show of a marriage was proving far less auspicious. One possible reason is that Kelley had been paid to marry Joanna, in order to legitimize children she had with an aristocratic lover. The scholar Susan Bassnett has shown that Joanna had at least two children by a previous relationship. One of them was Elizabeth Jane Weston, or "Westonia," who went on to make her name as a Latin poet in Bohemia. Westonia, later described as "probably the most highly gifted woman during Elizabeth's reign," insisted she was of noble birth, and there has even been speculation that there was some link between her natural father and Dee's friend, the courtier Sir Edward Dyer.[27]

Whether or not this was the cause of Kelley's hostility toward Joanna, her inclusion, and presumably that of her two infant children, in his life, and ultimately in the Dee household introduced a further element of instability into Mortlake's already volatile infusion of emotion, magic, and millenarianism.

Dee tried desperately to keep these explosive ingredients under control, and concentrate on the job in hand, namely finishing the holy book that the spirits had told him to complete within forty days.

On 26 April, following a series of arguments among Kelley, Jane Dee, and Adrian Gilbert, Dee thought he had finally managed to establish a "new pacification" between all parties. But the confusion and unrest continued. Over the following days, list upon list of strange words and names were communicated, culminating in an action on 5 May, when a new alphabet of "holy letters," the alphabet of Enoch's divine revelation, was communicated.

Dee also started to make arrangements for collecting together the "earths" at the ten locations identified on Kelley's scroll. It was decided Kelley would embark on a circulation of the sites himself on horseback, a trip that it was estimated would take ten to twelve days. Dee, however, could not find a suitable horse that was affordable. Kelley eventually managed to get hold of a "pretty dun mare" from a local, "Goodman Pentecost," for £3 in "angels," a gold coin

stamped with a picture of the archangel Michael that was widely used at the time.

Dee was now worried that if Kelley went away they would break the forty-day deadline set for the completion of the angelic book. He was no longer even sure how many days they had used up, as there was no obvious moment that he could identify as the starting date.

He was also confused as to how he should deal with the material he had already received, and bombarded the spirits with questions, most of which were impatiently dismissed: What should he write the angelic book on, paper or parchment? Since the "holy language" was written from right to left, like Hebrew, should the book go from back to front? How should the diagrams be laid out? Whom should he hire to paint the top of the Table of Practice? "Can Master Lyne serve the turn well?"[28]

To add to the confusion, Kelley started suffering from strange visions outside the confines of the study. On 4 May, as he and Dee were having supper in the main hall, Kelley suddenly said he could see an ocean "and many ships thereon, and the cutting off the head of a woman, by a tall black man." What, Dee anxiously asked the spirits the following day, could this mean? "The one did signify the provision of foreign powers against the welfare of this land, which they shall shortly put in practice," Uriel replied. "The other, the death of the Queen of Scots. It is not long unto it." These were terrifying prophecies, which years later Dee noted were fulfilled in 1587 with the beheading of Mary and the "great preparation of ships against England by the King of Spain, the Pope and other princes called Catholic"—the Armada, which attacked the following year.[29]

In the midst of Kelley's visions, spirits continued to cast doubt on the proceedings. One said: "How pitiful a thing is it, when the wise are deluded" and added that "all that is done is lies." When Dee rebuked him, the spirit mocked him, and threatened to destroy his family. For the first time, Dee started to harbor misgivings about what he was doing. He would go to his oratory to seek guidance, to pray a "lamentable pang of prayer," or recite supplications such as Psalm 22, quoted by Jesus on the cross: "My God, my God,

why hast thou forsaken me?"[30] Doubts assailed him just as the demons had assailed Kelley, and left him feeling "sorrowful." "I was in an exceeding great heaviness and sorrow of mind," he recorded, "and bewailed my case to God, and promised a greater care henceforward, of governing my tongue: and consenting to forbear to accompany with my own wife, carnally: otherwise than by heavenly leave and permission."

On 9 May, Kelley finally took his leave to recover the earths. He left for London by boat, where he was to buy a saddle, bridle, and "boot-hose." Dee watched him disappear down the Thames, and noted in his diary, "God be his guide, help and defence," then with a note of finality, "Amen."

And there the entire episode of Dee's action with the spirits and search for the divine language might have come to a premature end, but for the magnificent entrance at Mortlake of another colorful, charismatic, and not entirely trustworthy character.

PART SEVEN

THE PRINCE AND THE JUGGLER

✝

[He] had read Dee's prefaces before
The Devil, and Euclid o'er and o'er,
And all th' intrigues 'twixt him and Kelley,
Lascus and th' Emperor, would tell ye.

SAMUEL BUTLER,
Hudibras

XX

On 15 June 1583 a fanfare of trumpets rippled across the river, announcing the arrival of the royal barge. Beneath a canopy of royal cloth, escorted by Lord Russell, Sir Philip Sidney, and other noble members of the queen's court, sat a Polish prince, Lord Albert Laski, basking in the trappings of a regally anointed visit.[1] The water-borne cavalcade moored at Mortlake, and Laski proceeded up the waterstairs at the back of Dee's house to be presented to the philosopher by Sidney. He had come, as Dee put it, "to do me honour, for which God be praised."

Laski had turned up unexpectedly in England two months earlier. The queen was concerned that he had fallen out with the elected king of Poland and prince of Transylvania, Stephen Báthory, in which case his arrival could spark a diplomatic incident. The French ambassador Michel de Castelnau was convinced his mission was to persuade the English to stop selling arms to Russia, a trade that had prospered since the formation of the Moscow Company. Laski unconvincingly claimed he was simply there to meet the queen and enjoy the scenery.

Laski was a powerful and unpredictable figure in Polish politics. He was the palatine of Sieradz, a central region of Poland west of Łódź. In 1575, he was suspected of raising a private army to seize the Polish throne, which had lain temptingly vacant for more than a year following the flight of its previous occupant, the French prince Henry de Valois. He was a committed but unorthodox Catholic, with links to the world of alchemy and magic, and had sponsored the first edition of a work by the German physician and mystic Paracelsus. Dee had a particular interest in Paracelsus, now regarded as one of the founding fathers of modern medicine, and

there was a comprehensive collection of Paracelsian works in the library at Mortlake.

Laski supported the sorts of universalist schemes that appealed so strongly to Dee. He was a backer of Jakob Basilikos, an adventurer who claimed to be the descendent of Levantine princes, and who wandered between the courts of Central Europe promoting the cause of the reunion of the Greek Orthodox and Catholic churches. Laski also had links with the "Family of Love." One of the movement's leading figures was Johannes à Łasko, a kinsman of Laski. Johannes was based at Emden, a town in East Frisia that had become the center of familism since the movement's founder, Henrick Niclaes, settled there.[2]

Despite the uncertainty about his intentions, Laski was welcomed in England with full princely honors. His homeland and neighboring Bohemia were in the middle of a bewildering array of religious and political tensions, between Protestant reform, Ottoman imperialism, and Catholic incumbency. England had few contacts and little influence in the region, and the queen's Lord Treasurer William Cecil and her spymaster Francis Walsingham saw a chance of getting an insider's view of the complex dynamics at play there. He was offered quarters at Winchester House in Southwark, where he found himself surrounded by exiled Italians, and the bear pits and brothels that lined the southern shore of the Thames. There he enjoyed the queen's hospitality under the watchful eye of his servant and escort, William Herle, a Welshman from a respectable family who had connections with the house of Northumberland and was also a government informer.

The Polish prince's combination of intellectual and physical attributes charmed his hosts. He was learned, fluent in several languages, amiable, and, though in his mid-fifties, of "good feature of body," as William Camden put it.[3] According to Holinshed, he also sported a very fine beard, which was of "such length and breadth, as that lying in his bed, and parting it with his hands, the same overspread all his breast and shoulders, himself greatly delighting therein, and reputing it an ornament." His ordinary attire was bright scarlet, but on special occasions, such as when he met the

queen, he would wear robes of purple velvet "with other habiliments and furniture agreeable" including shoes "of a strange fashion, supposed of some not altogether unlike Chaucer's." Elizabeth reciprocated his gallant attentions with invitations to Greenwich and Nonsuch, where feasts and jousts were held to celebrate his visit.[4]

* * *

AT AROUND THE same time of Laski's visit, an Italian friar called Giordano Bruno arrived in London. Bruno was born at Nola, among the foothills of Vesuvius, in 1548, and, as Frances Yates put it, he "never lost traces of this volcanic and Neapolitan origin."[5] He entered the Dominican order in 1563 but left in 1576 following charges of heresy. Such charges would pursue him through Italy, into France and England, and ultimately to his death in Rome, where he was burned in 1600. His crime was to criticize the Catholic Church for using "punishment and pain" to force people into accepting its doctrines, where the Apostles had relied upon love.

While in Paris, Bruno had written two influential works rich with references to Hermes Trismegistus and Pythagoras and filled with striking magical motifs. In one, *De umbris idearum* (On the shadow of ideas), he imagined a world divided between the creatures of light and darkness, the latter, the witches, toads, basilisks, and owls, banished into their lairs by the brilliant sun of divine knowledge, the former, the cock, the phoenix, the swan, the lynx, and the lion taking possession of the world's sunlit surface.

Bruno's brilliance was noticed the moment he set foot on English soil, not least by Laski, who developed a fascination for the strange friar. The two probably first encountered each other at a tournament held at Greenwich in June. Soon after, Laski was offered the queen's barge for a trip up the Thames to Oxford. Bruno probably accompanied him, having been invited to engage in a series of lectures and disputations with the learned professors of the university.

On arrival, Laski beheld the magnificent spectacle of the Vesuvian Bruno erupting all over his academic hosts, spouting his ideas about the Sun being at the center of the universe and the stars glimmering in an infinite void. The professors were unimpressed. A don at Balliol College described the "Italian Didapper" as "stripping up

his sleeves like some juggler, and telling us much of *chentrum & chirculus & circumferenchia* (after the pronunciation of his Country language) he undertook among very many other matters to set foot the opinion of Copernicus, that the earth did go round, and the heavens did stand still; whereas in truth it was his own head which rather did run round, & his brains did not stand still."[6]

The feeling was mutual. "The leader of the Academy on that grave occasion came to a halt fifteen times over fifteen syllogisms, like a chicken in the stubble," Bruno pithily observed.[7]

The combination of the snobbishness and chauvinism Bruno found (and in truth, provoked) reflected Dee's own experience of the academic world. This was not the place to resurrect ancient wisdom or conjure up new ideas. And so Laski left, with Sir Philip Sidney and presumably Bruno in tow, staying overnight at Bisham before arriving with trumpets at Mortlake.

* * *

LASKI'S GRAND ENTRANCE into Dee's house has elements of theatricality, a staged meeting designed to demonstrate to the accompanying courtiers that this was just another item in Laski's tour of England's intellectual attractions, a chance for the two men to admire the impressiveness of each other's accomplishments and beards. However, this was by no means their first encounter. Laski's name had first been brought to Dee's attention on 18 March 1583, when a Mr. North, having just returned from a trip to Poland, had come to see Dee following an audience with the queen, and presented "salutations" from the "palatine." They first met two months later, a fortnight after Laski's arrival in England, when a private audience was arranged at the Greenwich Palace chambers of Robert Dudley, the earl of Leicester.

Was this the true purpose of Laski's visit, to make contact with Dee? Suspicions must have been aroused further on 19 May, when Laski's minder, William Herle, went to Winchester House to check on his charge. He discovered that Laski had slipped out in the company of two discreet "gentlemen" and gone upriver to Mortlake to visit Dee.[8]

Dee reported the visit in his diary. Kelley was still absent, collect-

ing the earths from the sites identified in his scroll. But Laski was already fully aware of the spiritual conferences, and now wanted to participate. In particular, he wanted to see if the spirits could answer three questions: how long Stephen Báthory, the king of Poland, could be expected to live, whether or not Laski was to be his successor, and whether or not Laski would "gain possession of the kingdom of Moldavia."[9]

Kelley returned with the soil samples on 23 May, three weeks before Laski's public progress to Mortlake. What happened to them is unclear, for as soon as the spiritual conferences recommenced, Dee focused entirely on Laski. He laid before the angels the questions Laski had posed about his dynastic fortunes. An answer was delivered by Raphael: "Many witches and enchanters, yea many devils have risen up against this stranger," he said. "But I will grant him his desire."

The following Tuesday, a more explicit endorsement of Laski was delivered, its messenger being a new spirit, one who would later have a powerful and ultimately catastrophic influence over Dee. A pretty girl "of seven or nine years of age, attired on her head with her hair rolled up before and hanging down very long behind, with a gown of changeable green and red, and with a train" appeared from Dee's oratory. "She seemed to play up and down, child-like, and seemed to go in and out behind my books, lying on heaps: and as she should ever go between them, the books seemed to give place sufficiently, distinguishing one heap from the other, while she passed between them."[10] She skipped past the "great perspective glass" in the corner of the room, but, Kelley noted, there was no reflection of her in the mirror.

"Am not I a fine maiden?" the spirit asked flirtatiously. "Give me leave to play in your house."

Dee asked her name. "I am a poor little maiden, Madimi. I am the last but one of my mother's children. I have little baby-children at home." Madimi was a spiritual name that would have been known to Dee. It features in Agrippa's book of magic, a text that he kept ready for consultation in his study.

"Where is your home?" Dee asked.

"I dare not tell you where I dwell, I shall be beaten," Madimi replied.

"You shall not be beaten for telling the truth to them that love the truth," Dee reassured. "To the eternal truth all creatures must be obedient."

"I warrant you I will be obedient. My sisters say they must all come and dwell with you."

While Dee considered the possibility of this angelic ménage, Madimi produced a pocketbook. She opened it and pointed at a picture of a man, and asked Dee if he thought the man "pretty."

"What is his name?" Dee asked. "Edward," she replied. "Look you, he hath a crown upon his head. . . . This was a jolly man when he was King of England."

"How long since is it that he was King of England?" Dee asked.

"Do you ask me such a question? I am but a little maiden. Lo, here is his father, Richard Plantagenet, and his father also." In other words, he was Edward IV, who in 1461 seized the throne from the House of Lancaster for the House of York in the Wars of the Roses. Madimi continued to leaf through her pocketbook, on each page revealing an earlier generation of this family, back through forefathers described as grim, wicked, hairy, "writhen," passing across the lands they possessed, Bewdley, Mortimers Clybery, Wild Wenlock, Ludlow.

After an interruption for supper, Madimi continued with her genealogical catalog, until she came to one William Lacy. The pocketbook showed him going into France, and from there into Denmark, and from there into Poland, where he married and had children. The purpose of this elaborate pedigree was suddenly revealed: it was to show some link between the English royal family and Laski. But as soon as Dee asked Madimi to explain further, she stopped.

No further actions were recorded until the following Monday, 3 June, when Dee and Kelley were visited by another spirit, Murifri, who was dressed in the russet garb of a yokel, "all in red apparel, red hose close to his legs, a red jacket, red buttoned cap on his head,

yea, and red shoes."[11] Where Madimi had been playful, he was morose. "Hell itself is weary of Earth," he said. "The son of Darkness cometh now to challenge his right: and seeing all prepared and provided, desires to establish himself a kingdom."

Murifri's Apocalyptic view, the idea that the old world was worn out, was a recurring and familiar theme for Dee, a condition personally embodied in two people whose cases had recently been brought to Dee's attention. One was called Isabel Lister. She had tried to mutilate herself with knives, and found herself to be "sore afflicted long with dangerous temptations" to commit suicide. She had come to Dee in the desperate hope that he could help save her from what she thought to be diabolical possession.

The other case concerned an impoverished woman "driven to maintain herself, her husband and three children by her hand labour," presumably because her husband was ill or disabled, and her children too young to earn a living. A "maiden," perhaps a relation of the poor woman, had dreamed of treasure buried in the cellar of the property she was hiring. The lease was about to come to an end, so the maiden and the woman had started digging, but finding certain unspecified "tokens," perhaps human remains, had left off. One of them had then approached Dee to ask if they should continue.

Murifri promised medicine for the first woman, but accused the second of "vanity." "Great hope of this world hath infected the weakling's mind," he said. It was such hope that the miserable Murifri found so absent from the weary world. "The earth laboureth as sick, yea sick unto death. The waters pour forth weepings, and have not moisture sufficient to quench their own sorrows."

However, there was a chance of salvation. Dee, anticipating Laski's imminent royal visit, asked Murifri if the prince should be "confirmed" as a participant of the spiritual actions. "Give him sharp and wholesome counsel. For in him (I say) the state and alteration of the whole world shall begin."

Such an endorsement would have struck Dee as entirely consistent with the context of the divine revelations: the imminent onset of the

"Fiery Trigon." The global "alteration" that this epochal change announced was, according to astrological tradition, to be focused on both Britain and Central Europe. Elizabeth was to lead the Britannic element through the founding of a new British Empire. Laski had evidently been singled out to lead the Continental contingent.

And so it seemed all was ready for a coordinated campaign to take delivery of the divine message, and reveal it to the worldly powers that might implement it.

* * *

TWO DAYS LATER and just ten days before Laski's princely progress would bring him to Mortlake, Kelley's brother Thomas arrived at Mortlake early in the morning with a message, which threw Edward into "a marvellous great disquietness of mind, fury and rage."[12] A warrant had been issued for Kelley's arrest "as a felon for coining of money." He had also heard that he was under attack from his former friend, John Husey of Blockley, who was now accusing Kelley of being a "cosener, and had used very bitter and grievous reports of him now of late."[13] Joanna, Kelley's unloved wife, had been staying in Blockley at the time, but had been forced to flee to her mother's at Chipping Norton.

Kelley's furious response to these reports, his display of such a "revenging mind and intent," shocked Dee, but also provoked "a great pang of compassion." He knew that it would bring great discredit to himself for "embracing the company of such an one, a disorderly person." However, he was more concerned that it could mean that the "good service of God" that Kelley and he had been commissioned to perform would be taken away from them, which might expose them to "great danger, both in body and soul." He therefore resolved to stand by Kelley.

Later the same day, the two of them engaged in another action, during which a female spirit called Ath appeared. If Kelley stayed at Mortlake and was arrested, it would ruin everything, Dee pointed out. What should he do? "It is written misery shall not enter the doors of him whom the Highest hath magnified," Ath reassured. Dee then asked if it might help if he approached Richard Young.

Young was a relative of Dee's and a rising member of the judiciary.[14] "Trouble yourself when you need," Ath replied.

For the next few days, Mortlake was suspended in a state of nervous anticipation, with the commissioners sent to arrest Kelley expected to bang on the door at any minute. On 9 June, Dee went to his oratory and prayed long and hard for "answer or resolutions of divers doubts." He waited for word from Kelley, who was at his station in the study, gazing into the crystal, but "answer came none." The stone remained empty. "But I held on in pitiful manner," Dee wrote, waiting to see if this meant that the spirits had deserted them.

"At length a voice came from behind E. K. and over his head." "The judgements of our God are most profound," said the voice, "and hard in the understanding of man. There is silence above." Dee "became in a great and sorrowful heaviness." Their actions seemed poised to come to an end, leaving only the silence.[15]

There was nothing further for five days. Then on 14 June, Dee and Kelley suddenly found themselves reprieved. A vision appeared in the stone as soon as Kelley looked at it, revealing an old woman wearing a red petticoat and red silk bodice, her yellow hair "rolled about like a Scottish woman." The woman, who later identified herself as "Galvah," was undertaking a long journey, during which she met a series of people: an old man with a "long grey beard forked"; a young man sitting at the side of a ditch, weeping, whose tears she licked away; a group of children clustered around a table laden with meat, pulling at her clothes in their efforts to reach the food; a thin, feeble man, staggering along, leaning on his staff, who collapses before her; a man climbing a hill, whose clothes have been torn off by brambles and briars, whose hands and feet are sore "with his excessive travail," who falls back down the hill under a hail of stones hurled at him by little ugly "maumets" or dolls. "Unto him that hath no weariness, there belongeth no sorrow," says the man, picking himself up and continuing his climb. The meaning of the vision was more obvious than usual. In the face of all obstacles and impediments, Dee must persist.

The following day, a Saturday, Laski arrived on the queen's barge. He stayed for a few hours, presumably in the company of Sidney and perhaps Bruno. While the august visitors were in attendance, Kelley went missing and did not reappear until 6 P.M., after the visitors had left. When Dee asked him what he had been up to, he replied that he had gone fishing.

XXI

KELLEY was certainly a keen angler,[1] but whether it was fish he had been out to catch that afternoon of Laski's visit is questionable. Over the past few days his fortunes had somehow been transformed. The charges leveled against him ten days before had evaporated. This may have been due to Dee's intervention, a judicious word dropped in the ear of Justice Young causing the commissioners to be called off. But the nature of the charge itself suggests another possible explanation, one that links Kelley's occult subterfuges with Laski's ostentatious progress.

One of the distinctive features of the spy network inherited by Walsingham from William Cecil, and now operating with full, lethal efficiency, was the use of "projectors."[2] In an era that uses the word to refer to machines that show films, its rich resonances have been lost. In the sixteenth and seventeenth centuries, a projector was a financial speculator, the sponsor of one of the infamous bubble companies that promised the wealth of the Americas and the Orient to naive investors. Projection was itself an alchemical word, referring to the projection of the Philosopher's Stone, the powder that Kelley even now imagined he had found, upon base metals to turn them into gold.

In Elizabethan espionage, a projector was an agent provocateur, someone employed to provoke spies into revealing themselves. The playwright Christopher Marlowe is considered by some, notably by Charles Nicholl in *The Reckoning*, his forensic examination of Marlowe's death, to have been such a projector, working on the government's behalf to infiltrate and flush out Catholic insurgents. This role has been linked to his murder in 1593—an event that

involved many of the names entangled with Dee's life, including Justice Young himself.

Marlowe was, like Kelley, accused of coining and, like Kelley, escaped punishment. It has been argued that in Marlowe's case, the charges had been trumped up, probably to reinforce his cover as a Catholic activist. Coining was a convenient instrument for such stratagems, as it was just the sort of thing that a Catholic spy might be expected to engage in, as the forging or clipping of coins defaced the image of the queen herself.

If Kelley was employed in a similar role, such charges were probably used not as a cover so much as an incentive, trumped up by Cecil or Walsingham to coerce Kelley into spying on Laski. The timing fits, as the charges arose when Laski, under the observation of the government informer William Herle, made his first surreptitious contacts with Dee.

This might explain why Kelley's reaction when informed of the charges was fury rather than terror; the reaction of a man who had been lured into the labyrinth of Walsingham's spy network, and could not find a way out. It would also explain why, the day before Laski's arrival on the royal barge, Walsingham's agent Charles Sledd, the spy who penetrated the English College in Rome, had come to Mortlake and stayed the night. He was there to give Kelley a final prod. He evidently had some sort of falling out with his hosts, and suffered a serious nosebleed "upon my charitable instructions giving him to virtue and godliness," Dee noted.[3]

Following Kelley's return from his fishing expedition, another action took place in which Laski was the theme. The spirit Galvah, who now seemed to be in charge of proceedings, confirmed the palatine's prospects as a future king of Poland and Moldavia, which was currently under the control of the Ottoman Empire, and therefore seen as lost to Christendom.

Three days later, Dee recorded in red ink in his diary the commencement of a new book of angelic revelations, the *Liber Logaeth*, "which in your language signifieth Speech from GOD," the spirits explained.[4] He had obviously been forewarned that something important was to happen, as he had made elaborate preparations.

He had put on his "holiday clothes," and Galvah, who had appeared out of a "great gladsome shining of the Sun" streaming through the west window of the study, had apparently responded in kind, adorning herself in a "gown furred with foins" or decorative spikes. Dee had also set up a series of hourglasses to measure how long the action would take.

Dee began the proceedings with his usual prayers and devotions, a common feature of all the actions, which he insisted on conducting in the manner of a religious service rather than a mystical rite. "Amongst the angels there may be error, and sin may make them fall from the brightness of their glory," Galvah announced. "But to the soul of man (being once glorified) sin is utterly, yea most largely opposite: Neither shall that dignity ever be lost, stained, or defaced." This was a clear statement of one of the features of the actions that is often misunderstood: the angels were not infallible emissaries. Just like human testimony, the spiritual sort could not be taken at face value. It could be corrupt, incoherent, inconsistent. Some angels were fallen, some really demons in disguise. Furthermore, as Galvah implied, while sinful humans could be redeemed, fallen angels could not.

Galvah gave some of the practical instructions concerning the book of revelations Dee had so desperately sought: "The first leaf . . . is the last of the Book. And as the first leaf is a hotchpotch without order, so it signifieth a disorder of the world. . . . Write the Book (after your order) backward, but alter not the form of letters." Dee was worried by this instruction, but Galvah continued. "Write the 49," she said, referring to the number of pages in the book. "You have 48 already. Write first in a paper apart." The forty-eight pages Dee already had were the ones communicated over the previous months.

Having announced the delivery of the final page, Galvah's head "sparkleth and glistereth as when an hot iron is smitten on an anvil." And as she began to recite the twenty-one words that would make up the final page, "the beasts and all the creatures of the world every one showed themselves in their kind and form: But notably all Serpents, Dragons, Toads and all ugly and hideous shapes of

beasts." The sight of this monstrous bestiary was too much for Kelley. Despite Dee's attempts to calm him, he suffered "excessive disquiet and suspecting of the verity or goodness of Galvah." "I do it with all humility and sincerity of mind, and beseech God to help me with his grace," Kelley cried out, "for myself I cannot do so, yet I am Thomas Didymas, I will believe these things, when I see the fruits of them."[5] Thomas Didymas (or Didymus) was the biblical name of Doubting Thomas, the apostle who doubted Jesus.[6]

Kelley's volatility was once again taking its toll on Dee. The following day, Wednesday, 19 June, at the start of another action, Dee beseeched God to make his mind "stable." He was having difficulties controlling his feelings, and begged "to be seasoned with the intellectual leaven, free of all sensible mutability."

There was no time to accommodate Dee's troubles. Today had been chosen as the day when Laski himself would be invited to take part in one of the actions. This was a momentous, and potentially very dangerous, development. What if Laski decided that the actions were demonic? What if he put a traitorous taint on such statements as the warning that "any one that governeth the people upon earth" would have his or her "faults revealed"?[7]

The action began at 2 P.M. without Laski. Kelley proposed that he should make some of the "reprobate" spirits appear before Laski "thereby to shew some experience of his skill in such doings." Dee clearly saw the danger in this, and firmly forbade Kelley from performing such spiritual tricks, which the skryer may have suggested in a desperate attempt to sabotage the entire mission and thereby release himself from any obligations he had made to Walsingham or Cecil.

Dee asked Galvah for advice about Laski's relationship with Cecil, who apparently held a "grudge" against Laski. "What danger may follow?" Dee asked. "The sum of his life is already appointed, one jot cannot be diminished," Galvah replied. "Let him rejoice in poverty," she added, a comment that Dee noted in the margin. Evidently, Laski was not going to help him escape his growing financial problems.

As these preliminaries were taking place, Laski appears to have been waiting elsewhere in Dee's house, perhaps in the reading room of the library. At 5 P.M. he was led into the study and watched as

Kelley summoned up an angel wearing a white robe "holding a bloody cross in his right hand." The angel revealed himself to be Jubanladaech, "the keeper and defender of this man present," in other words Laski's guardian angel. Jubanladaech foretold that "The Jews in his time shall taste of this cross: and with this cross shall he overcome the Saracens . . . For I will establish one faith."

At that point, however, the action was interrupted. Laski had been called out of the study to take a message delivered from the court by William Tanfield, who was acting as one of his servants. As Laski read the message outside, Tanfield suddenly appeared at the doors leading into the study, on the pretext of having some "commendations" for Dee from someone in London. There he discovered Dee and Kelley still sitting next to the crystal.

The intervention briefly threw the proceedings into turmoil. Dee was terrified of the "rash opinion" Tanfield would form of what he saw. As Dee perhaps knew, Tanfield had shady connections. A few weeks later, while Laski was still engaged in his actions with Dee, the Privy Council would give him immunity from arrest on a charge of debt default, a sure sign that he was engaged in secret government business.[8] His appearance that day intensified feelings that the actions were summoning spies as well as spirits, sending whispers back down the Thames to the privy chambers of Cecil and Walsingham. As soon as Tanfield left, Jubanladaech was reinvoked, and predicted that in five months' time the messenger's carcass would be devoured by fish from the sea. Jubanladaech also said that though Elizabeth "loveth [Laski] faithfully," Leicester (Robert Dudley) "flattereth" him, while Cecil hated him "unto the heart, and desireth he go hence." The queen and her first minister had fallen out over the matter, the spirit added. "When this Country shall be invaded, then shall you pass into his Country, and by his means shall his Kingdom be established. . . . The second coming is not long unto, and then shall he be wonderful." With this apocalyptic prophecy, the angel disappeared, sinking into the table "like a spark of fire."

On 2 July, Madimi, the flirtatious sprite who had provided the first spiritual endorsement of Laski, brought more warnings.

"Look unto the kind of people about the Duke [Laski]: and the manner of their diligence," she said.

"What do you mean by that? His own people, mean you?" Dee asked.

"The spies," Madimi replied. Cecil and Walsingham now considered him to be a traitor, she added. And he was not the only one under suspicion. Walsingham was "alienated marvellously" from Dee, she said. "The Lord Treasurer [Cecil] and he are joined together and they hate thee. I heard them when they both said thou wouldst go mad shortly." They were preparing to come and search his house. "Trust them not," she advised, "they shall go about shortly to offer thee friendship." The prospect terrified Dee, and he wondered whether he should take steps to clear the study of any evidence of their spiritual practice.

He also wondered if he and Kelley should follow Laski to Poland, and if so, what should be done about their families. It was the first mention of such an expedition, and the first sign that Dee felt he had no future in his beloved homeland.

* * *

AT AROUND THIS time, a book appeared entitled *A Defensative against the Poyson of supposed Prophecies*. It was written by Henry Howard, earl of Northampton, and a member of the leading Catholic family in the country. The book attacked prophecies of all sorts, including astrological, principally because they had been the instrument used to incriminate his two kinsmen, the earl of Surrey and the duke of Norfolk, in Catholic plots that led to both being executed. Howard's book also condemned the practitioners of such arts, naming no names but apparently pointing in the direction of Dee with its references to the "distemper of the brain" suffered by mystics who communed with the angels and cast horoscopes.[9]

During an action on 29 June 1583, Dee received a message from a spirit about Kelley. It was dictated as a series of Greek characters, apparently so Kelley would not understand it. It warned that Kelley had packed his bags and was preparing to leave.

A week later, Dee returned from London, where he had been to court and to see Laski. He found Kelley prepared to "ride forth,"

intending to go away for five days. When Dee questioned him about his intentions, Kelley took offense. "They have told me that if I tarry here I shall be hanged, and if I go with this Prince he will cut off my head," he said. "I cannot abide my wife," he added for good measure. "I love her not, nay I abhor her." With that he mounted his mare, and set off for "Brainford" (Brentford in Middlesex).

Three hours later, Dee found him back in the house and reassuringly "unbooted." "I have lent my mare out," he said disconsolately, "and so am returned."

"It is well done," said Dee.

Laski came to stay for five days in mid-July, during which a series of further actions were performed.[10]

At the end of the month, the queen took a boat trip from Greenwich toward Syon House, the former home of the dukes of Northumberland, which would soon revert to the family with the granting of the lease to Henry Percy, ninth earl of Northumberland, called the "Wizard Earl" because of his interest in alchemy and astrology. She stopped off at Mortlake en route to talk to Dee. There is no record of what they discussed, but the following day she sent a gift of money via the earl of Leicester's secretary—appropriately, forty angels. Sir Walter Raleigh also sent a letter with reassurances of Elizabeth's "good disposition" toward Dee.

Such comforts failed to allay Dee's feelings of insecurity. His diary entries for August are sparse, among them a report of "a great tempest of wind at midnight" on the same day as Kelley was in a rage with his wife. The following month he spent two weeks going through the endless shelves of his library, the dark corners and hidden nooks of each chamber, drawing up the first comprehensive catalog of his collection. The result was a 170-page document that still stands as one of the greatest works of bibliography to come out of the Renaissance.

The reason he decided to do this at this time becomes clear in a diary entry dated 21 September. Next to the star tables showing Aquarius, the sign of the water carrier, in the ascendant, Dee wrote: "We went from Mortlake, and so the Lord Albert Laski, I, Mr E. Kelly, our wives, my children and family, we went toward our two

ships attending for us, seven or eight mile below Gravesend."[11] From there they were to depart on a journey that would lead them all into fantastic, frightening spiritual as well as geographical domains—a journey from which none would return the same, and from which Kelley would not return at all.

XXII

As Dee and his household made their preparations to depart the country, the royal court was distracted by the wedding of the poet, courtier, and warrior Sir Philip Sidney to Frances Walsingham, the daughter of Sir Francis. Laski may have been in attendance, as would have been many of Dee's closest associates and friends, such as Sir Edward Dyer.

Sidney was now one of the most popular and glamorous figures in Elizabeth's court. He was also a friend and possibly former pupil of Dee's, whom he half-jokingly described as "our unknown God"—by which he apparently meant the inspiring figure of his literary circle, the mysterious "Areopagus."[1]

The Areopagus got its name from the hill near the Acropolis in Athens where the city's rulers would meet. According to a letter from the poet Edmund Spenser to Gabriel Harvey, it was adopted as the name of a literary circle set up by Sidney and Dyer to silence "bald Rymers" and proclaim new "Laws and rules of Quantities of English syllables for English Verse."[2] Whether the Areopagus ever really existed, or was a figment of fizzling literary imaginations, is a matter of debate.[3] But a program of poetical reform certainly did exist, and its manifesto was Sidney's *Defense of Poesie*. Sidney described how the poet,

> lifted up with the vigour of his own invention, doth grow, in effect, into another nature; in making things either better than nature bringeth forth, or quite anew; forms such as never were in nature, as the heroes, demi-gods, Cyclops, chimeras, furies, and such like; so as he goeth hand in hand with Nature, not enclosed within the narrow warrant of her gifts, but freely ranging within the zodiac of his own wit.

Poetry would open up fantastic, artificial universes to rival that of God. "New worlds shall spring from these," as the angels put it in their first revelations to Dee, the meta incognita of the vulgar tongue so spectacularly breached in Sidney's own *Arcadia*, the *Faerie Queene* of Spenser, and the plays of Marlowe and Shakespeare. And it is in Spenser's *Faerie Queene* that an homage to the "unknown God" of the Areopagus can be glimpsed. He sits in a room in the House of Temperance

> *. . . whose walls*
> *Were painted faire with memorable guests,*
> *Of famous Wizards, and with picturals*
> *Of Magistrates, of courts, of tribunals,*
> *Of commonwealths, of states, of policy,*
> *Of laws, of judgements, and of decretals;*
> *All arts, all science, all Philosophy,*
> *And all that in the world was aye thought wittily.*
> *Of those that room was full, and them among*
> *There sat a man of ripe and perfect age,*
> *Who did them meditate all his life long,*
> *That through continual practise and usage,*
> *He now was grown right wise, and wondrous sage.*
> *Great pleasure had those stranger knights, to see*
> *His goodly reason, and grave personage,*
> *That his disciples both desir'd to be.*[4]

Was the man of ripe and perfect age Dee? Were the stranger knights Dyer and Sidney, his disciples Spenser and Harvey? And what would they make of what was happening now, on the day of Sidney's wedding, of this man who had grown so "wondrous sage," together with Kelley and their wives and children, standing on the banks of the Thames on a summer's afternoon, passing from waterside to a waiting barge crates of books, trunks of clothes, and a case containing the newly completed table of practice and the set of magic seals wrapped in red silk? There is a clue in the same poem, following a verse marveling at the discoveries in the New World. These places, Spenser pointed out, had existed

. . . when no man did them know;
Yet have from wisest ages hidden been:
And later times things more unknown shall show.
Why then should witless man so much misween
That nothing is, but that which he hath seen?
What if within the Moon's faire shining sphere?
What if in every other star unseen
Of other worlds he happily should hear?
He wonder would much more: yet such to some appear.[5]

Beyond the New World there may be yet another, whose existence is no more dependent on its discovery by man than were the Amazon, Peru, and "fruitfullest *Virginia*." Spenser called it the "fairy land."

* * *

DEE'S JOURNEY BEGAN on 21 September 1583: St. Matthew's Day, as he noted in his diary. By 3 P.M., their belongings were stowed and they had set off down the Thames toward London. The serpentine curve of the river as it approaches Hammersmith provided Dee with a last chance for a lingering view of his beloved house, the place where the queen had posed before his magical mirror, where members of the court, travelers, and adventurers had stopped for advice, where he had performed his experiments, read his books, where his mother had died and his three children been born (the youngest, Roland, just nine months before), the place where he had built up his reputation and great collection, and which he had now commended to the custody of Jane's brother, Nicholas Fromonds.

Laski met them on the river and they waited for nightfall. Under the cover of dark, "in the dead of the night" as Dee put it, they and Laski loaded their goods onto "wherries" and sailed through London, past the leaded windows of the palaces and castles lining the shore, through the narrow arches of London Bridge, beneath the dangling floors of the houses perched along its sides, past the Tower and Traitor's Gate toward Greenwich, where they stopped to "refresh" themselves at the house of a friend of Dee's, one "Goodman Fern," a local potter.

This clandestine departure then involved a transfer to yet another vessel, a "great tilt-boat" (a large rowing boat with an awning) that Dee had hired with a "Mr Stanley." The presence of the Stanley name adds to the sense of intrigue. The Stanleys, based in Lancashire, were a notoriously factious dynasty linked to a number of Catholic plots and rebellions. Could this be one of their number? Was "Mr Stanley" Sir William Stanley, a mercenary who defected to the Catholic cause in the Low Countries in 1587? Or Ferdinando Stanley, Lord Strange, heir to Henry Stanley, the fourth earl of Derby, the great theatrical patron whose troupe premiered the works of Marlowe and Shakespeare, and who wittingly or unwittingly became embroiled in Catholic plots that would reach as far as Dee's destination, Bohemia? These were the two men who awarded Dee the living at Leadenham, so he evidently knew them, and they evidently thought highly of him. Or was it the son of the late Lord Mounteagle, himself a Stanley, whose mysterious books Kelley had tried to recover? The "Mr" gives little clue; Dee, like many Elizabethans, was lax with his use of titles.

Whoever it was, the motive for slipping away from the country in this covert manner was and remains as opaque as the muddy river waters that slipped along the sides of the great tilt-boat as it carried its cargo out to sea. Some have suggested Dee's reasons for leaving were financial: he and Kelley were basically drawn by the prospect of a good wage and a secure living as part of Laski's household in Poland. But Dee knew some time before he started planning his departure that Laski was insolvent.[6]

On a number of occasions Dee hinted that he was embarking on a private mission on behalf of the queen, suggesting that he may have been, perhaps in combination with Kelley, acting as a spy, or more accurately an "intelligencer," detailed to use his position as part of Laski's entourage to gather sensitive foreign information.[7]

On other occasions he claimed to have been driven out by the hostility of certain "nobles"—perhaps referring to Cecil, or to Henry Howard, earl of Northampton, whose *Defensative against the Poyson of supposed Prophecies* revived suspicions that he was dabbling with demons.[8] As far back as 1577, he had complained that

the slanders leveled against him meant he was no longer counted "a good subject, or a commendable (nay scarce a tolerable) Christian" in his own country, which meant that all his achievements, his "acts and travails," had become marginalized.[9]

As the sun rose over the North Sea, the tilt-boat approached two ships moored seven or eight miles beyond Gravesend, at the mouth of the Thames. Dee, Kelley, their families, and Laski boarded the larger, a Danish "double fly-boat," a fast-sailing coastal vessel. Dee's and Laski's servants, two horses, and the luggage were loaded into the smaller, a Flemish "boyer." As soon as the passengers and cargo were aboard, they immediately set sail for the Low Countries, borne by a light wind.

At midnight, a storm blew up, which drove the ships back toward the English shore. Dee's ship dropped anchor in an attempt to keep a safe distance out to sea, but the anchor dragged, forcing the sailors to cut the cable, hoist sail, and attempt to make their way to the nearest harbor at Queenborough, at the mouth of the Thames estuary.

They finally reached the harbor the following morning, and the passengers disembarked on two dinghies that came alongside. The mast of the dinghy carrying Dee and Kelley became entangled with the ship's ropes, and as powerful winds and currents pulled it out to sea, it began to lean over and take on water. Kelley desperately started bailing with a "great gauntlet" while the crew attempted to free the mast. In the midst of the commotion, the boatman lost one of his oars, which quickly floated beyond reach. Eventually the dinghy was freed and floated to a "crooked creek," where they moored. The boatman jumped out, and offered to carry the passengers to the shore, but as he lifted Dee out they both fell, leaving Dee "foul arrayed in the water and ooze."

They spent the rest of the week holed up in lodgings, waiting for the delivery of a new anchor from London, leaving Dee plenty of time to contemplate the implications of such a farcical start to their mission. On Wednesday, 25 September, he consulted the angel Michael. "Let the winds open their mouths, and let the raging waters open their deep and powerful currents into all parts of your

vessels," Kelley reported Michael as saying, "yet they shall not prevail, because I shall give you my overwhelming power."

The following day, they returned to their ships. They spent the night at anchor, and sailed the following morning. They had reached the coast of Holland by 28 September, but neither the ship's master nor the pilot could recognize the terrain, so they decided to sail back out to sea "with great fear and danger." They landed at Brielle in Holland the following the day, and, after spending a night in Rotterdam, sailed farther up the coast to Amsterdam, and then through the Zuider Zee to Enkhuizen, where Dee's servant Edmund Hilton was sent ahead to Denmark with some of the luggage, possibly including the huge caskets containing the 800 or so books Dee had packed.[10]

The passengers proceeded by boat to Harlingen, on the opposite side of the Zuider Zee, and by boats up to Dokkum and toward Emden, now in Germany. Emden was a port at the end of the Ems River estuary. It had strong connections with England through the cloth trade, and had been chosen by Dee and his companions as the departure point for their coming inland journey through northern Germany and toward Laski's domains in Poland. They arrived in their boats at 6 P.M. on 17 October, only to find the town's gates locked, forcing them to spend the night back on board, though Laski managed to find lodgings on the opposite side of the estuary. The following day, they entered the town. It was not a particularly prosperous place, with an "old rotten church at the town end."[11] They found lodgings, Laski at the White Swan on the waterside, Dee, Kelley, and their families at the Three Golden Keys, neighboring the "English house," a meeting place for English merchants.

At 8 A.M. on Sunday, 20 October, Dee and his companions set off for Bremen. They left Laski behind with the earl of Emden, apparently trying to extract some money.[12]

Without stopping for rest (perhaps to reduce their traveling costs), they rode through Oldenburg and "a very simple village" called Oppen and arrived in Bremen on Tuesday, 22 October, where they finally allowed themselves some respite from the road, staying at an old widow's house at the sign of the Crown. With Laski now in atten-

dance, they departed on 2 November, riding for Osterholz, where they looked round a "great nunnery," reaching Harburg on the banks of the River Elbe two days later. The following morning they loaded their wagon onto a ferry and crossed the river for Hamburg.

There was time only for a brief stay in the city before they were off again. Dee's family and servants had gone ahead toward Trittau, a village four miles up the road, where they were all to meet up and continue with their journey. Dee arrived to find no sign of them, "to my great grief."[13] Night fell, and an anxious Dee sent out messengers for news. They were all finally reunited at midnight.

And so their slow, perilous progress continued, through Lübeck, Rostock, Stettin (or Szczecin), over the Polish border, where they spent Christmas, southeast to Poznań, where Dee found some time to tour the cathedral and admire the library and the "beautifully carved" monuments to Polish kings in the crypt. At the end of January, freezing weather was hampering their progress. At Konin they had to cross a wooden bridge over the River Warta, which was about to collapse after some of its rickety supports had been swept away by pack ice. They then had to hire twenty-five men to clear a two-mile stretch of road to enable their coaches to pass, before finding themselves marooned outside Vinew, which was surrounded by floods.

On 3 February 1584, after traveling nearly continuously for over four months, by ship, boat, coach, horse, and foot, having endured storms, blizzards, separations, though miraculously no serious injuries or illnesses, they arrived in Łask, Laski's hometown. This, Dee assumed, was to be their destination, at least for the time being, and he summoned the angels to tell him what he should do next.

The actions had, in fact, continued throughout their journey, though in a necessarily punctuated fashion. Many of them were about the land they had left behind, which seemed to become more threatening and hostile as it became more distant. In October 1583, while they were at Dokkum, the angel Gabriel himself had appeared, and warned that "In England they condemn thy doings, and say, Thou art a Renegade. For they say, Thou hast despised thy Prince."[14] On 1 November 1583, while they were in Bremen, Kelley had a vision of Vincent Seve, Laski's brother-in-law, in London

walking from Charing Cross down Whitehall toward Westminster Palace, where horses could be seen grazing in the gardens, and crowds of people gathered at the entrance to the abbey. Seve was grandly dressed in a "great ruff," and talking to a group of men on horseback armed with rapiers. No sooner had this "shew" appeared than it was "vanished away," leaving the impression that Seve was up to something.

A few days later, a spirit told Dee that Jane's brother Nicholas Fromonds, who had been left in charge of Dee's house and library, had been imprisoned, and was at that moment under cross-examination. His interrogators were telling him that Dee "hast hid divers secret things" in the house and they demanded that Fromonds reveal their location. There was also a threat that Dee's "house may be burnt for a remembrance of thee [i.e., Dee] too."[15] The truth of these angelic reports is hard to verify, but Fromonds certainly faced threats and incursions while at Mortlake.

After their arrival in Lasko, a new spirit called Nalvage appeared, with the face of a child and hair like down. Dee had been suffering from a severe fever for the past few days, and asked Nalvage for medical advice. Nalvage responded with a terrifying vision. Six or seven people wielding torches crouched like apes on the roof of a house—it must have been the cottage at Mortlake. "They are like shadows," Nalvage said. "They start to thrust their torches into the sides of the house, which begins to blaze.

"Now your wife runneth out, and seemeth to leap over the gallery rail, and to lie as dead. And now come you out of the door, and the children stand in the way toward the church. And you come by the . . . door; and kneel, and knock your hand on the earth. They take up your wife; her head waggleth this way and that way. The stone house quivereth and quaketh, and all the roof of the house falleth into the house. Your wife is dead, all her face is battered. The right side of her face, her teeth and all is battered. She is bare-legged, she hath a white petticoat on."

Dee asked what this meant, whereupon a "wench" appeared, dressed in white and sitting on a bench. She was Madimi, the girl who first endorsed Laski's role in Dee's spiritual mission. She now

told Dee she had been in England, "at your house where they are all well." "The Queen said she was sorry that she had lost her philosopher," she added. "But the Lord Treasurer answered: He will come home shortly, a-begging to you." His study and its secrets were safe, Madimi reassured. The queen had commanded it to be "sealed up."[16]

Intermingled with these unsettling revelations were the all-important angelic tables, the "Cabala of Nature," as Nalvage called it. They now came faster than ever, Dee's fingers racing across the notebook paper as he struggled to scratch down the spewing stream of divine data. After each session, he would spend further hours on his own, trying to incorporate what he had been told with the information he had already received, drawing together the results in the finished books of revelations that he would later hide away in the secret drawer of his cedar chest. This was the promised language of Adam and of Eden, which would reveal the keys to the cosmic code, delivered in a stammer back in England, but here flowing like vespers from a distant chapel. "It is so terrible, I tremble to gather it," he wrote after one particularly intense session.[17]

* * *

ON 19 MARCH 1584, Dee, recovering from his attack of feverish "ague," set off for Kraków with his family, but without Kelley. The city, 100 miles south of Łask, was, Madimi had declared, a "place sanctified."

In the sixteenth century, Kraków was the capital of Poland, its status proclaimed by the "Wawel," the imposing hilltop fortification that loomed over the surrounding countryside. The Wawel was the kingdom's spiritual as well as temporal nucleus of power, containing within its walls the Renaissance palace that acted as the chief residence of the country's monarchs, and a cathedral, their Romanesque mausoleum.

Beneath the Wawel bustled a thriving city. Years of religious tolerance and civic autonomy had fostered a vibrant mercantile and intellectual climate. The city's university was one of the finest in Europe, a center of natural philosophy, once home to Nicolas Copernicus and now boasting an important collection of scientific instruments.

The travelers arrived on 23 March, and spent the following week at a boardinghouse next to a church in the suburbs, while Dee looked for lodgings in the city. He eventually found a house at an annual rent of 80 guilders in St. Stephen's Street, just a short walk from the spacious market square and the university's Collegium Maius, its main college.

Kelley followed on 6 April—the Friday of Easter Week, as Dee noted, calculated according to the new Gregorian calendar, which the Poles used (in England, Easter was still set to the old Julian date of 19 April). Now reunited, the two immediately resumed their actions in a room set aside in Dee's modest lodgings, the passing traffic of Kraków's busy citizens quite unaware of the strange business being conducted behind closed doors by these foreign visitors—at least for the time being.

The angel Nalvage reappeared; his childlike appearance was now explained by his acquiring the "physiognomy" of the English boy-king Edward VI. He began to deliver further tables, instructing Dee to write down a series of word squares. But as Kelley delivered the angelic formulas, he seemed to be interrupted by another voice, heard not through his external senses, through which he claimed to behold the visions of the angels, but internally, through the "imagination." The experience evidently unsettled him, and later in the same action he confessed to feeling "very angry."[18]

A few days later, his mood worsened. He once more told Dee he doubted the actions. He said he "would no more sit to receive ABC" and left the room. Over the following week Dee continued to work in his "upper study" at transcribing and interpreting the tables. On the morning of Thursday, 19 April, he heard Kelley on the stairs and invited him to come and look at the work he had done. He showed Kelley the books and "how I had some understanding of those holy words their significations." Kelley was not reassured. He told Dee he had confessed his doubts in a letter to Laski, and wanted to return to England.[19]

Laski himself arrived in Kraków the following Wednesday, staying in a "little wooden lodging" in the gardens of St. Stanislaw Church, south of the Wawel. If he had received a letter from Kelley,

he clearly had not taken it seriously, and the actions continued. However, so did Kelley's volatile mood. Some days he was happy, telling the spirits he was content with his "friend here, Master Dee" and "very well persuaded of these actions."[20] Other days he would be in a "great storm," or lock himself in his study and refuse to come out. He even produced evidence to show that some of the information imparted by the spirits had been copied from books in Dee's own collection. This was not the first time Kelley had tried to discredit his own visions. However, as before, his admission was not couched as a confession of actual fraud, rather as proof of spiritual mischief, and Dee dismissed it.

During one session, Dee received very clear instructions on the binding of one of the books of tables he had compiled from the actions. It was to contain forty-eight pages, he was told, eight by seven inches in size, and be covered in leather tooled with silver. "What shall I do with the book after I have bound it?" Dee asked the spirit. "I will answer for him," Kelley interjected. "Burn it."[21]

As moods deteriorated inside Dee's study in St. Stephen's Street, so did the political situation outside. On 7 May, Dee watched sixty coaches wind their way around the Wawel and into the city. The enormous train was an escort for a "closed" (windowless) carriage covered with a red cloth carrying the rebel Samuel Zborowski. Zborowski had been arrested by the chancellor Jan Zamoyski on the orders of the Polish king Stephen Báthory on charges of treason. He had led a faction of Polish nobles sympathetic toward Báthory's enemy Rudolf II, the Holy Roman Emperor, whose dominions stretched across Germany and Bohemia, up to the borders of Poland. Zborowski was a popular figure in Poland, and his arrest sent a frisson of rebellion through the city that rattled the doors of Dee's home, startling him from his spiritual actions.

Laski was widely believed to be a supporter of Zborowski, and Dee became worried that this put him and his family in danger.[22] In St. Stephen's Street, he interrupted at least one action because he thought he heard footsteps in the chamber adjoining the study, noting that the door at the bottom of the stairs had been left open.[23] He had every reason to be concerned. The spirits themselves were now

openly hostile toward the Polish king, accusing him of being in league with the Ottoman Empire. "Go to the Emperor," Nalvage told Dee, meaning Rudolf, who had set up his court at Prague, which was 300 miles to the west.[24]

But Dee could not afford to go to Prague. Laski's fortunes, which had always been precarious, now deteriorated further. He was in a "low estate from high," in other words, out of favor with the king. He had run out of money, and taken refuge in the Franciscan monastery, where he was frequently visited by Kelley. "Go to the Emperor," the spirits were insistent, but Dee could not see how.

On 13 July 1584, Dee's fifty-seventh birthday, Gabriel announced that Dee now had the keys of God's "storehouses . . . wherein you shall find (if you enter wisely, humbly and patiently) Treasures more worth than the frames of the heavens. . . . Now examine your Books, confer one place with another, and learn to be perfect for the practice and entrance." In other words, the raw material for the "Book of Enoch," as the holy writ was now called, had finally been delivered, and it was up to Dee to generate the sacred text.

The following day, Dee's son Roland fell gravely ill, and by 1 P.M. that afternoon seemed "ready to give up the ghost . . . his eyes set and sunk into his head." Roland recovered, but to Dee it could only be interpreted as a warning, one that was reinforced the following evening. While he was sitting in his chamber, he saw flashes of fire dancing around his chamber that cast no light. "Who commanded thee to be gone?" a spirit angrily asked Dee through Kelley on 23 July, finding them both still in Krakow. "I take the commandment to have been from God," Dee replied. "Thou hast broken the Commandment of God," the spirit replied.

On 31 July, the angelic fury erupted once more. "Were you not commanded to go after ten days?" the spirit said, fire spewing from its mouth. "I have brought madness into the house of the unjust," it added. Dee noted that Kelley had been stricken by this madness, but was now recovered. He had managed to scrape together the money to get himself and Kelley to Prague, if not his family. The problem was Laski, who was supposed to finance the whole trip.

He had apparently not even managed to make provision for himself. Should they go without him?

"Thus sayeth the Lord, if you tarry, it is because I am, which am strength and triumph against mine enemies, and so against the enemies of those that put their trust in me," replied the spirit, unhelpfully.

"Lord, show us the light of thy countenance, and be not wrathful," Dee beseeched.

"Move me not, for I am gone," the spirit replied.

And so, in a day's time, was Dee.

PART EIGHT

CAESAR'S COURT

✠

At the far end of the earth is Bohemia
A fair and exotic dominion
Full of deep and mysterious rivers.

KONSTANTIN BIEBL,
Protinožci

XXIII

PRAGUE gave the world Kafka and the robot.[1] Both are icons of mechanized modernity, but both had their origins in the city that Dee and Kelley now journeyed toward. The capital of the Kingdom of Bohemia pulsated with mad machines, capricious powers, and hidden influences, where a skeleton standing nonchalantly next to the town hall's astrological clock marked time with the yank of a rope and the turn of an hourglass, where Rabbi Loew was said to be at work in the Jewish Ghetto building the Golem, a figure of clay that he would bring to life by placing a tablet inscribed with the name of God in its mouth, where Rudolf II, the great-grandson by two lines of descent of the Spanish queen Joan the Mad, sat in demented isolation in his castle on the hill, the haughty and impenetrable Hrad, while around him visitors and ambassadors circulated in maddening labyrinths of courtly ritual.

Prague had become a focus of power since Rudolf moved his court there from Vienna in 1583, the year before Dee was commanded to gain an audience with this remote, melancholy emperor or "Caesar," as the spirits dubbed him, harking back to the pagan Roman emperors whose authority he was supposed to have inherited. He was the joint leader of the now all-powerful Hapsburg dynasty, which divided most of Continental Europe between its two branches: in the west Philip, king of Spain, champion of Catholicism, and onetime husband of Queen Mary of England, with dominions that now stretched across the Atlantic to the New World, and in the east Rudolf, Holy Roman Emperor and ruler of Austria, Germany, Hungary, and Bohemia.

Rudolf was the product of the loveless marriage between Emperor Maximilian and Maximilian's cousin Maria of Spain. He

had spent his teenage years in the Spanish royal household, and was cultivated by his stern uncle Philip II in Catholic discipline and Castilian manners. He grew up into a thoughtful, somber, cautious prince, with an unusually good command of the languages, if not the peoples, of his dominions, including Czech.

When his father died in 1576, he inherited a realm made up of a patchwork of principalities and palatines so loosely knit as to threaten continual disintegration.[2] It was also riddled with religious dissent, thanks to the policy of theological lenience fostered by his father, the ecumenical emperor Maximilian II, whose free-thinking attitude Dee celebrated by dedicating to him the *Monas Hieroglyphica*.

Rudolf had climbed the steep hill leading up to Prague's castle or Hrad to remain aloof from the chaotic dominion he had inherited. Through the lofty windows of his recently modernized palace, all the chaos and confusion was reduced to a distant uniformity. Yet it was through these very same windows in 1618 that the rebellious spirits now stirring below would throw out—literally—the Catholic governors appointed over them by Rudolf's successor, this famous "defenestration" initiating the holocaust of the Thirty Years' War, the "first total European war."[3]

Perched on the edge of this precipice, Rudolf became increasingly enclosed and inscrutable, a man of few words, in Philip Sidney's estimation, "sullen of disposition, very secret and resolute, nothing the manner his father had in winning men in his behaviour."[4] He retreated from practical matters, and instead started to dabble in more cerebral ones—science, art, collecting, spiritualism, Hermeticism, and alchemy.

* * *

ON 1 AUGUST 1584 Dee left Krakow with his servant Edmund Hilton, Kelley, and Kelley's brother Thomas. Joanna Kelley, Jane Dee, and the children had been left behind in the house on St. Stephen's Street. The date of departure was significant for Dee. This, the spirits had promised, was when the first book of revelations would be delivered to Dee—assuming they were using the

new calendar, 1 August falling in another ten days by the old reckoning. Either way, Dee's arrival in Prague coincided with a momentous point in his spiritual mission.

It took eight days by coach to complete the 300-mile journey, following the course of the Vistula River, skirting the foothills of the Carpathian Mountains, through the rolling landscape of Moravia, from Kraków to Prague. They entered a city that was in some respects similar to Kraków, its streets falling under the shadow of a hill topped by a castle and cathedral, the indomitable Hrad. The heart of the city lay not on the hill, but on the other side of the sluggish Vltava River. There, in the medieval streets of the Old Town, Prague's maverick, mysterious character could be seen seeping out through architectural details—petrified bells, rams, skeletons and stars, odd dioramas, and mysterious allegories in stone or *sgraffito*, a form of wall painting peculiar to Bohemia. Celetná Street, the main thoroughfare to the Old Town Square, and the serpentine alleys and dark passages that disappear into the city's interior, were once lined with taverns named after mysterious creatures and strange objects—the Unicorn, the Stone Table, the Blue Star, the Vulture, the Spider, suggesting that visitors were entering not just a foreign city, but a fabulous other world.

During Rudolf's reign, this sense of unreality intensified, as a host of "charlatans, knaves and blowhards," as one bewitched visitor put it, were drawn to the city's gates by the promise of rich pickings and lax regulation. In came people like the Greek Mamugna of Famagosta, who passed himself off as the son of an Italian martyr and paraded the city streets pulled by a pair of black mastiffs, and Geronimo Scotta, "especially known for his diabolical legerdemain," who arrived in a train of three red carriages drawn by forty horses and ended up in the town square "selling salves, stag-horn jelly, vitriol of Mars and cassia pulp" from a wooden stall. Such characters seemed to stand on each street corner and wander every sentence of the city's literature, becoming more fantastic with each reappearance.[5] It was in this Bohemian brew that Dee and Kelley now immersed themselves.

Dee found lodgings in the home of Thaddeus Hajek, Emperor Rudolf II's physician. Hajek's house stood on a corner of Bethlehem Square in the Old Town, near the Bethlehem Chapel, where the fifteenth-century Czech martyr Jan Hus, inflamed by the teachings of John Wycliffe, preached against the corruption of the Catholic Church.[6]

Hajek had inherited the property, called the "House at the Green Mound," from his father, the alchemist Simon Bakalar.[7] Bakalar had decorated the walls with strange inscriptions and motifs, including his own name majestically rendered in Latin, *Simon Baccalaureus Pragensis*, imprinted in letters of silver and gold, surrounded by hieroglyphs, pictures of birds, fishes, flowers, fruits, leaves. Over the door was written the verse:

> *Immortal honour and equal glory are due to him*
> *By whose wit this wall is adorned with colour.*

And on the south side of the room, high up, was written:

> This art is precious, transient, delicate and rare. Our learning is a boy's game, and the toil of women. All you sons of this art, understand that none may reap the fruits of our elixir except by the introduction of the elemental stone, and if he seeks another path he will never enter nor embrace it.[8]

Dee was in his element. He was also once more in the Continental intellectual environment he had found so convivial in his younger years. His host was the foremost astronomer of Central Europe, and shared very similar interests.[9] Hajek's observations of the Nova of 1552 were among the most accurate made, and he kept detailed records on the passage of the comet of 1577. He investigated the use of clocks to measure celestial positions, published a series of astrological ephemerides, drew up a report on alternative calendars following the introduction of the Gregorian system, and wrote on metoposcopy, the study of assessing a person's character and for-

tune from their face. He was also a Protestant, a follower of Jan Hus, belonging to the moderate "Utraquist" faction.

Dee could not have hoped for a warmer welcome. He and Hajek had probably corresponded since the discovery of the nova, and Hajek gave his guest generous access to both his home and his network of imperial contacts. It is unclear what Hajek knew of Dee's mission, but he evidently allowed Dee and Kelley the privacy they needed to continue their work in his father's old study.

Their first Prague action took place on 15 August, and began with an extraordinary series of alchemical visions: a furnace with an opening the size of four or five city gates belching a "marvellous smoke," a seething lake of black pitch, from which emerged a creature with seven heads and the body of a lion, a great hammer with a seal embedded in its striking surface. Madimi appeared, "bigger than she was." No longer was she the skittish girl or humble "wench" Kelley had described before. She was in apocalyptic mood: "Woe be to women great with child, for they shall bring forth monsters. Woe be unto the Kings of the Earth, for they shall be beaten into Mortar. Woe be to such as paint themselves." The list went on and on. "Woe be unto false preachers, yea seven woes be unto them, for they are the teeth of the Beast. . . . Woe unto the Virgins of the Earth, for they shall disdain their virginity, and become concubines for Satan. Woe to the merchants of the earth . . . they are become the spies of the earth, and the dainty meat of Kings. . . . Woe to the books of the earth, for they are corrupted."

Worse woe was to come. Satan was in a great rage, and set upon overthrowing Dee. "He seeketh the destruction of thy household, the life of thy children," Madimi warned. "Yea, he tempteth thy wife with despair, and to be violent unto herself." To prevent such terrible happenings, Dee was instructed to bring his family to Prague, and write immediately to Rudolf, "saying that the Angel of the Lord hath appeared unto thee and rebuketh him for his sins."[10]

Dee was left in a state of turmoil by these terrifying revelations. Over the coming days, he asked the spirits repeatedly about the welfare of his family, and agonized over how he could deliver to

Rudolf, the all-powerful emperor in whose domain he was now so vulnerably placed, the angelic revelation and reprimand required.

On 20 August, following another plea for help with drafting the letter to Rudolf, Uriel appeared. The angel was in as doleful a mood as Madimi had been, and chastised the failures of those who considered themselves wise, those who "dig into Nature with dull mattocks" in a vain attempt to understand it. "You have received this Doctrine in chambers and in secret places. But it shall stand in the great City, and upon 7 hills and shall establish herself as truth." In other words the doctrine delivered to Dee shall one day be accepted even in Rome, the home of the Catholic Church.

The words echoed scriptures that Dee had been pondering, which he had copied into the opening pages of the notebook recording the Prague actions. In his first letter to the Corinthians, St. Paul had appealed to fractious followers to unite. "Is Christ divided?" Paul had demanded to know. "Where is the wise man? Where is the scribe? Where is the debater of his age? Has not God made foolish the wisdom of the world?"[11]

After much agonizing, Dee finally completed a letter for Rudolf, and was apparently rewarded on 21 August with news from Krakow that his wife and children were well. His letter to the emperor was couched using the conventional obsequies: "To the serene and potent Prince and Lord, Rudolf by the grace of God, Emperor of the Romans ever august, and of Germany, Hungary, Bohemia, &c." Dee offered to present himself "at the feet of your Caesarean Majesty abjectly to kiss them, extremely happy if in anything I shall be able to be pleasing and useful to so great an Emperor of a Christian republic."

He made no mention of the angels, nor of Rudolf's need for reformation. Instead, he pointed out that he had known Rudolf's predecessors: his grandfathers Charles V and Ferdinand I, meeting the first "when I was young" at the court in Brussels, and the second in Pressburg, Hungary. "And I began to take a particular delight in the most clement Emperor Maximilian, the father of your Caesarean Majesty," Dee noted, a man "worthy of immortal glory"—perhaps, Dee implied, for his religious tolerance.

Dee also mentioned the *Monas Hieroglyphica*, which was dedicated to Maximilian, pointing out that "in the protracted performance of this work, my mind had a presentiment of the House of Austria," that is, that the Hapsburgs would produce one "in whom, for the benefit of the Christian polity, the best and greatest thing would, or might, become actual"—a veiled suggestion of expectations that Rudolf would preside over the reunification of the church. "Therefore," Dee concluded, "to your Caesarean Majesty, the fourth of the Roman emperors from the noble family of Austrian princes who were flourishing in my lifetime, here am I, also the fourth letter of each of the three alphabets"—Greek, Roman, and Hebrew.

Dee chose an unlikely, indeed potentially dangerous intermediary to deliver this fateful epistle: Don Guillén de San Clemente, the Spanish ambassador. San Clemente was a powerful figure in Rudolf's court, representing the emperor's uncle, King Philip II of Spain, the custodian of Catholicism and scourge of Elizabethan England. San Clemente had every reason to distrust Dee. A Dutchman dining at his table had leaned over to whisper a word or two into the ambassador's ear about Dee's reputation as a conjurer and a "bankrupt alchemist." Dee might also have been a spy, sent by Walsingham to foment trouble in the Hapsburg heartland.

Despite this, San Clemente developed a real and abiding fondness for Dee. He invited the philosopher to his residence on several occasions, and became godfather to Dee's child Michael, born in Prague the following year. Dee even showed San Clemente the crystal used to summon the angels, and two of his notebooks recording the actions, which San Clemente approvingly perused, commenting that he was descended from one who would appreciate the true meaning of this strange Cabala, the great Spanish mystic and poet Ramon Lull.

On 24 August, St. Bartholemew's Day, Dee sent Emericus Sontag, a secretary of Laski's assigned to work for Dee, to the ambassador with the precious missive. Three days later, several letters arrived: one from the elusive Laski, another from Dee's wife, Jane, and another from her brother Nicholas Fromonds, bringing news

from England of how Adrian Gilbert, Charles Sledd, and the bookseller Andreas Fremonsheim had "used me very ill in divers sorts"—Dee's first direct indication of the damage being done to his home and library in his absence. After sunset, another letter arrived. It was from San Clemente: he had delivered the letter to Rudolf, and was promised a response in three or four days.

Ten days later, the response came, written by one of Rudolf's secretaries:

> To the noble and most excellent master—master most deserving of respect: The Emperor has just signified to the Spanish Ambassador that he will summon your Lordship to him at 2 of the clock, when he desires to hear you. If your Lordship is able to come at the aforesaid hour, you will be admitted at once to the Noble Octavius Spinola, who is his Imperial Majesty's Stall-Master and Chamberlain. He will introduce your Lordship to his Majesty. For the rest, I commend myself to your Lordship with the utmost possible devotion.

The timing was terrible. The previous evening, Kelley had got drunk and threatened to cut off the head of Alexander, one of Laski's guards. Alexander had responded by drawing his sword and threatening to slice Kelley into pieces. By the following morning the two had sobered up, and Dee tried to stage a reconciliation. But Kelley blew into a rage and "in his doublet and hose, without a cap or hat on his head," chased Alexander into the street, where he hurled stones at the soldier and challenged him to a fight. "Nolo, Domine Kelleie. Nolo!" the retreating Alexander had cried. The scene had not gone unnoticed by the city watchmen, who warned Dee "to have a care of the peace keeping"—all this within a few hours of Dee's appointment with the emperor.

Dee, with his secretary Emericus, rushed across the Charles Bridge and up the steep, winding road leading to the gate of the castle. He was ushered into the "Ritter Stove" or guardroom at the gate. There was evidently some confusion as to who he was, and Dee and Emericus were told to wait. After a while Dee asked Emericus to go and find out the time. As Emericus wandered around the

courtyard outside the palace, looking for a clock, he was spotted through a window by the emperor's chamberlain Octavius Spinola.

Spinola came down to ask Emericus his business, and was told that Dee was waiting in the guardroom, whereupon Spinola came to offer his greetings. By now it was 3 P.M., as Dee noted, an hour after the time appointed for his audience, an hour to think about the coming ordeal. Spinola returned to the emperor's chamber to announce the philosopher's arrival, and came back to fetch Dee.

Gently taking a fold of Dee's gown, Spinola led the way through the labyrinthine courts and passages of the palace toward the inner sanctum where its solitary sovereign lurked, as Dee summoned all his courage to deliver to Caesar himself a message he knew his host would not want to hear.[12]

* * *

NEXT TO THE moat surrounding the palace, an African lion was imprisoned in a den, its impotent roars echoing across the city.[13] It belonged to an assortment of exotic creatures, fantastic art, and strange objects that Rudolf had accumulated since his arrival in Prague. The collection was spread throughout the palace, and comprised endless cabinets of curiosities. There was a six-foot narwhal bone, the dried remains of a dragon, samples of "bezoar," the strangely formed gastric calculuses of antelopes, the toxic roots of the mandrake plant that had miraculously grown into homunculus shapes, an agate basin in which the veins of the stone formed the word "Christ," dissected frogs, hippopotamus's teeth, samples of *terrae sigillate* or medicinal earth, an amulet filled with a plague remedy made of toads, virginal menstrual blood, white arsenic, orpiment, dittany, roots, pearls, coral, and Eastern emeralds.[14]

As well as these works of nature and science, there were equally wonderful works of art. Rudolf was a generous patron of painters and craftsmen. This was where Arcimboldo, the Leonardo of the Rudolfine court,[15] designed miraculous hydraulic machines and musical instruments, dabbled with codes, and painted the emperor's face as a collection of fruit, where Bartholomew Spranger, Rudolf's court painter, worked on his erotic couplings of bearded old men

and voluptuous maidens, where Dürer's meticulous studies of dead birds hung alongside Brueghel's exquisite rural vistas, where nests of delicately engraved "glyptics" or gemstones glittered alongside collections of rare coins.[16]

There was also an extensive library, rivaling even Dee's, with such precious volumes as a copy of Trithemius's *Steganographia*, Hoefnagel's *Four Elements*, with its opening image showing the grotesque hairiness of Petrus Gonzales, a man afflicted with hirsutism, and a copy of the mysterious Voynich manuscript, possibly acquired from Dee. This, rather than the lands stretching away beneath the palace's ramparts, was Rudolf's world, and Dee now found himself passing through it, as he approached the imperial quarters.

The chamberlain finally led him through a dining hall and into Rudolf's privy chamber. The emperor sat behind a table, upon which lay a wooden chest, a silver inkstand, some letters, and a copy of Dee's *Monas*. Dee craved his majesty's pardon for presuming to write to the emperor, and Rudolf replied that he was sure of Dee's affection for him. He "commended the book *Monas*" but had found it too hard for his "capacity"; and added that the Spanish ambassador had told him that Dee had something to say that he would find useful.

"So I have," said Dee, and looked around the chamber to check they were now alone, which they were.

He began by filling in the background to the declaration that was to follow, the story of his forty years spent "in sundry manners, and in divers countries, with great pain, care and cost" trying to gain "the best knowledge that man might attain unto in the world," his realization "that neither any man living, nor any book I could yet meet withal, was able to teach me those truths I desired and longed for," his decision to look elsewhere for enlightenment, to the angels, to God "by whose commandment I am now before your Majesty and have a message from him to say unto you: and that is this:"

> The Angel of the Lord hath appeared to me, and rebuketh you for your sins. If you will hear me, and believe me, you shall triumph. If you will not hear me, the Lord, the God that made heaven and

earth (under whom you breathe and have your spirit) putteth his foot against your breast, and will throw you headlong down from your seat.

Moreover, the Lord hath made this covenant with me (by oath) that he will do and perform. If you will forsake your wickedness, and turn unto him, your Seat shall be the greatest that ever was, and the Devil shall become your prisoner: which Devil I did conjecture to be the Great Turk.

This my commission is from God. I feign nothing, neither am I an hypocrite, or ambitious man, or doting or dreaming in this cause. If I speak otherwise than I have just cause, I forsake my salvation.[17]

XXIV

Two days after the audience with Rudolf, Dee announced to the spirits that he had fulfilled his mission. The angel Uriel appeared in the stone, his face covered with a black blindfold, to cover his face from those "as defile the seat of the soul, and are suffocated with drunkenness"—Kelley, in other words. "In the year 88 shall you see the sun move contrary to his course, the stars increase their light and some fall from heaven," Uriel announced, leaving Dee wondering if he meant 1588. "In the mean season will I be merciful unto Rudolf and will bring into his house such as shall be skilful unto whom I will give my spirit to work God, Silver and the Ornaments of his house. And he shall perceive that I bless him."[1]

Rudolf's response to Dee's impertinent revelation had been surprisingly humble. According to Dee, the emperor had "said he did believe me, and said that he thought I loved him unfeignedly, and said that I should not need so earnest protestations: and would not willingly have had me to kneel so often as I did." A week later, he received a letter from Spinola, the emperor's chamberlain. Dee was told that the "business" was to be entrusted to "the magnificent Master Dr Curtz."[2]

The "magnificent" Jakob Kurz von Senftenau was one of Rudolf's most trusted courtiers, soon to become imperial vice-chancellor. He was a keen botanist, the garden surrounding his house being stocked with exotic fruits and flowers, including a magnificent pear tree.[3] He was also interested in astronomy. In the coming years, Kurz would deal with Tycho Brahe just as he was now being asked to deal with John Dee.

On 15 September, Dee arranged to go to Kurz's house in the Malé náměstí, a small square in the Old Town, a short walk from

Hajek's house in Bethlehem Square. He arrived at 1 P.M., and was shown into the reception room where there was a table with two chairs. Dee was acutely sensitive to the balance of power that would prevail in the coming interview, and minutely inspected his host's actions for signs of disrespect. But Kurz was friendly, and deliberately offered Dee the position of "pre-eminence" at the head of the table.

Kurz said that he had heard of Dee's "fame" and seen his writings, and was "very glad of the opportunity now of my coming to this city," and not just for the emperor's sake. For the next six hours Dee explained to Kurz his mission, showing him excerpts from his books of actions and the crystal stone. These books now numbered eighteen (only a few of which have survived), and contained a complex description of a completely unknown language, with its own alphabet, words, rules of pronunciation, grammar, method of writing, and system of use. It was by any standards an impressive production—not, as later critics would characterize it, a "rhapsody of . . . Whimsies," but, at the very least, a magnificent folly, a labyrinthine structure spread across the landscape of Renaissance thought.

But what did Kurz make of it? In the coming days, Dee began to fear that he did not regard it as seriously as he should. Again and again, Emericus was despatched to the palace for word of Kurz having made his report to the emperor, and each time he returned breathlessly with none.

At 7 A.M. on 27 September, a servant appeared at Dr. Hajek's house and told Dee that Kurz was on his way. Kurz came on horseback at 9 A.M., and was shown into the study where Dee and Kelley performed their actions. He was invited to sit in Kelley's chair, Kelley himself having for some reason hidden in his bedroom. Dee was by now in a frenzy of anxiety and suspicion, and complained to Kurz of "envious malicious backbiters" rubbishing his name. Kurz claimed to have heard nothing of this. He had heard from the emperor, however, who wanted to see the books of actions. Presumably because of his distrust of Kurz, Dee refused, saying he could only deliver copies, which he would produce "at leisure."

Despite these sharp exchanges, the meeting ended amicably. Dee showed Kurz his *Propaedeumata Aphoristica*, and offered to lend him

a copy of a work cowritten with Federico Commandino, the mathematician and translator of Archimedes. However, Kurz's visit marked a decisive turning point in Dee's relations with Rudolf's court.

In a subsequent meeting with Kurz, Dee was more or less dismissed, being told that Rudolf considered his sins to be a matter for himself and his confessor.[4] Rudolf did say he would act as Dee's benefactor, but nothing came of the offer.

The mood in Prague became increasingly hostile. Rumors were spreading about the nature of Dee's mission, that he prophesied, as one Bohemian noble noted, "a miraculous reformation" across the Christian world that would "prove the ruin not only of the city of Constantinople but of Rome also."[5]

Early in 1585, Dee somehow intercepted a private report written by one of Rudolf's secretaries that confirmed his worst suspicions. It was a digest of a letter from Johannes Franciscus Bonomo, bishop of Vercelli. Bonomo was the first papal "nuncio" or ambassador in Bohemia for over a century, appointed by Pope Gregory XIII to reestablish the Catholic Church's influence over a region of Europe that had managed to remain stubbornly beyond its reach since the time of Jan Hus. The instrument for this project was Rudolf himself, whose personal commitment to Catholicism it was Bonomo's job to translate into political action.

Bonomo's letter had been sent to the emperor in late 1584—around the same time as Dee's interview with Kurz. Bonomo had heard the rumors concerning Dee, in particular that he had summoned spirits "with the aid of certain magical characters." According to Catholic orthodoxy, "good spirits are not enchanted and moved to appear" by such means, Bonomo pointed out. Therefore Dee must be acting on behalf of evil ones. Furthermore, Dee was married "and was thus given to the cares of this life and to worldly matters"—in other words, lacking the essential purity that enabled the celibate Catholic priesthood to mediate between God and His flock.[6]

As the letter clearly demonstrates, Dee's problem was not that he was considered mad or deluded. In fact, Bonomo noted that Dee's intellectual abilities and accomplishments carried the endorsement of none other than Jakob Kurz, who described the philosopher as "ex-

tremely learned in a great number of subjects." Indeed, at around this time, Kurz was said to have personally arranged for Dee to receive a doctorate from the University of Prague and a monthly stipend of 40 florins.[7]

Dee's problem was that the nuncio had identified him as a threat to the ongoing mission to bring Prague back into the Catholic fold. He might muddle the emperor's mind, interpose his spirits between Rudolf's personal preoccupations and his imperial duties.

In 1585, Bonomo was replaced as nuncio by Germanico Malaspina, Bishop of San Severo, who was equally concerned about Dee's influence. Within weeks of his appointment, Malaspina decided he must deal with this inconvenient foreigner, and set a trap to dispose of Dee and his unruly gang of spirits once and for all.

XXV

One writer described Francesco Pucci as an "anglicised Italian pervert."[1] He was certainly unorthodox. He was born in 1543 to one of Florence's most powerful Catholic dynasties, but turned his back on a career in the church in favor of the itinerant life of a merchant and intellectual. He moved to Paris in 1571 to study theology, and there beheld one of the formative events of his life and of the Reformation: the St. Bartholomew's Day massacre, which saw the slaughter of thousands of French Protestants during one night of frenzied violence in August 1572. Pucci abandoned Catholicism and began to cultivate his own religious doctrines. He wrote a treatise entitled *Forma d'una republica catholica* calling for a universal Christian republic ruled by an enlightened, divinely inspired council.[2]

In the early 1570s, Pucci went to study at Oxford. However, he was suspected of Catholic sympathies, and was expelled after taking his M.A. He continued on his restless travels, which took him to Antwerp, Basel, a London prison, and finally to Krakow, where he embarked on a series of disputes with the Jesuits. In the summer of 1585, his eccentric orbit became entangled with that of Dee and Kelley, which, unbeknownst to his new companions, set all three on a collision course with the papal nuncio Malaspina.

Dee had by now managed to bring his entire family from Kraków to Prague, and had settled them in lodgings near the river in Salt Street, close to Hajek's house in Bethlehem Square.[3] However, soon after Jane and the children had arrived, Madimi announced that Dee and Kelley must immediately return to Kraków. This hiatus was upsetting. Jane had just given birth to another child, Michael, after a difficult pregnancy, and Dee was desperately short of money. He

presented to the spirits a plea written by Jane, in which she described how the family had been forced "to lay such things as are the ornaments of our house, and the coverings of our bodies, in pawn."[4] Despite these entreaties, the trip back to Kraków went ahead.

Dee and Kelley arrived amidst a series of whirlwinds "writhing up the dust with great vehemency on high and shooting forward still, and then mounting into the air," which Dee considered portentous.[5] The atmosphere in Kraków was also disturbed. Following the arrest and execution of Samuel Zborowski, King Stephen Báthory's relations with the Polish nobility had crumbled. His ambitious plans to merge Poland with Moscow and Transylvania to create an Eastern empire to rival Rudolf's had come to nothing, and in the following weeks he would withdraw from Kraków altogether, brooding on the ingratitude and intractability of his subjects at his country palace in Niepołomice. It was while he was there that he invited Dee and Kelley to come and perform an action in his presence, which they did, summoning spirits that condemned him as roundly as they had Rudolf.

In Kraków, Dee and Kelley began to develop connections with the Catholic Church. Kelley had shown an unexpected interest in Catholicism while they were still in Prague. On 27 March, he had asked Dee for a copy of an action delivered in England, because he wanted to show it to the Jesuits. The Society of Jesus was a leading force in the Catholic Counter-Reformation, and Dee was astonished Kelley wanted to reveal such a sensitive document. He insisted that he must ask permission of the spirits before showing "anything of theirs" to "their enemy." Kelley was furious, and tried to lock Dee in his study. Dee grabbed Kelley by the shoulders to prevent him, and called out to the rest of the household to witness the "violence offered unto me."

Passions were eventually calmed and divisions repaired. Kelley never got the document he so desperately wanted. Even the spirits he summoned denied his requests. However, in Kraków he and Dee started to attend the local Catholic church of St. Stephen's, where on 22 April Kelley "received the Communion" to Dee's "unspeakable gladness and content," and sought confession from a Jesuit

priest for "the crimes and grave errors of his entire antecedent life."[6] Dee was constantly concerned about the state of Kelley's soul, and was obviously happy to overcome misgivings he had about the Jesuits' political role if exposure to their religious devotions helped improve his skryer's spiritual health. It is an indicator of his devoutness and religious tolerance that he considered any form of holy communion to be better than no holy communion at all.

During this sparsely documented and confusing period the first sighting of Francesco Pucci flits into view, in connection with some astrological work Dee was apparently commissioned to perform on behalf of a Florentine client.[7] Within a month, Pucci had somehow managed to gain Dee's trust, and had followed the philosopher back to Prague. There, on 6 August, he was allowed to witness a spiritual conference, a privilege granted to very few. It proved to be an important action, as Uriel used it to give his angelic assessment of the Reformation.

Dee did not regard the angels as infallible. The only protection he had from being deceived was that the messages they delivered came to him through a stone that he believed to have been blessed by God, and contained important insights to the way the world worked that had eluded him through conventional study. Thus, he must have taken Uriel's assessment of the role of the church very seriously.

Uriel's pronouncements at first had a distinctly Catholic tinge. The scriptures, the angel said, must be understood "by Ordinance and spiritual tradition." This clearly meant that the church was an important intermediary between God and humanity. The will of God was communicated "unto his Church taught by his apostles nourished by his Holy Ghost, delivered unto the World and by Peter brought to Rome by him, there taught by his successors." But the church did not have a monopoly on divine truth. "Partakers of the heavenly visions and celestial comforts"—people like Dee—had a role too.

Furthermore, Uriel agreed that the Pope may be capable of evil, but argued that those who claimed him to be an Antichrist "rise up amongst yourselves." This, of course, was a reference to Protes-

tants, and Uriel's attitude toward them was less clear. "Luther hath his reward. Calvin his reward. The rest, all that have erred, and wilfully run astray," he said. This would suggest that Luther and Calvin, the founders of the Reformation, did not fall into the same category as other nonconformist theologians. However, it is unclear what "reward" Luther and Calvin had received.

Whatever was to be made of Uriel's statement, it was certainly heretical. Thus Dee had every reason to keep out of the way of the Catholic authorities, which with each day were increasing their influence over Rudolf's court. The nuncio Malaspina had made it clear for some time that he was interested in Dee's activities. As soon as Dee and Kelley returned from Kraków, he had bombarded them with flattering invitations. He "desired passionately to enjoy some friendly conversations," Dee's "fame" having "so much and for such a long time been resounding round his ears."[8] Dee procrastinated. He did not dare refuse, but he had heard "bad reports" that the nuncio "was preparing violence and laying an ambush for me." He was also "aware of the very great controversies obtaining between our Princes." In late 1585, Robert Dudley, the earl of Leicester, had left England with an expeditionary force bound for the Netherlands, where he was to help the Dutch fight forces sent by Rudolf's uncle, Philip II of Spain. England had formally allied herself to a Protestant coalition against Catholic Spain.

By the spring of 1586, Dee was back in Prague, where the pressure on him to meet the Catholic authorities intensified sharply. On 20 March, the "Most Reverend Lord Germanicus Malaspina became very severe," sending a "great nobleman" to summon Dee. The reason for the change of mood was that Malaspina had been recalled to Rome, and no doubt wanted to have something to report to the Pope. But still Dee did not respond. Then, two days later, another intermediary appeared on Malaspina's behalf: Francesco Pucci.

Pucci had apparently met Malaspina only a few days before. But his decision to act as the nuncio's emissary, even if apparently in the interest of his friends, must have come as a shock to Dee. In the face of such pressure, he relented. At 6 A.M. on 27 March, Dee sent Pucci to the nuncio's residence to say he would come that morning. The

nuncio immediately sent a carriage to pick him up, but Dee would not take it, presumably fearing a kidnap plot. He arrived with Kelley at Malaspina's residence at 7 A.M. The greetings were cordial, and they were shown into a room where four chairs awaited them, one each for Dee and Kelley, one for Malaspina. The fourth, it soon emerged, was for Pucci.

The nuncio began with an eloquent address clearly aimed at luring Dee into an indiscreet admission. "Who does not see how much the condition of the Christian religion is in distress and danger?" he asked, half-rhetorically. If the king of Spain were to die, he doubted that "Rome and the Apostolic See" would even survive—a sentiment that clearly, and perhaps to Dee alarmingly, echoed the opinion of some of the spiritual messengers. This much was obvious, but, despite "diligent enquiry," despite the efforts of the Pope and the emperor, the authorities had failed to find a way of bringing "succour to the Christian religion in its so mournful condition." So, what to do? The nuncio professed he had not a clue. "Therefore, if you, gentlemen, with whom (by a singular favour of God) blessed angels often are present, and to whom God himself reveals His mysteries, if you have received any counsel, or if you can think of any help to be employed against those evils affecting us all, I beg you to disclose them to me; I shall indeed gladly and with the greatest attention listen to you."

Dee would not be drawn by such silky words. He may have been happy to berate an emperor, but he knew better than to challenge the Catholic Church. "It is indeed true that iniquity still prevails, and that that chaste Bride of God, who has suffered great violence, is compelled to withdraw almost into solitude," he said. "Yet it is not in our hands to give counsel or to suggest remedies against such great evils and so prodigious a calamity." He admitted that "very great and very many mysteries and counsels of God are known to us of which all human talents conjoined could not invent or expect," but was pledged to keep them to himself. "We lead a monastic life, and it is with the greatest reluctance that we let such manifest evidence of our inward joy be known."

Dee ended with "a few more civilities" and a patriotic statement of loyalty to his queen. The nuncio seemed satisfied with the reply, and expressed his gladness that they had at last had an opportunity to meet. Dee had apparently escaped the trap.

Then Kelley intervened.

> It seems to me [Kelley said] that, if one looks for a counsel or remedy that might bring about a reformation in the whole Church, the following will be good and obvious. While there are some shepherds and ministers of the Christian flock who, in their faith and in their works, excel all others, there are also those who seem devoid of the true faith and idle in their good works. Their life is so odious to the people and sets so pernicious an example that by their own bad life they cause and promote more destruction in the Church of God than they could ever repair by their most elaborate, most long, and most frequent discourses. And for that reason their words do not carry the necessary conviction and are wanting in profitable authority.
>
> May, therefore, the doctors, shepherds, and prelates mend their ways; may they teach and live Christ by their word as well as by their conduct. For thus (in my opinion) a great and conspicuous reformation of the Christian religion would be brought about most speedily.

The words were worthy of Luther himself. However, the nuncio remained calm, quietly accepting them as "concordant with the Christian and Apostolic doctrine." Malaspina then signaled that the meeting was at an end, and thanked Dee and Kelley for coming. "I shall call on you at your house where (I hope) we may then have a longer conversation on such matters," he added, as they rose to leave.

Dee, who had an effective network of informants, later discovered that the nuncio's true feelings were very different from the "honey-sweet and humble words" he had uttered at the meeting. Kelley's speech had "so filled that Most Reverend Lord with inward fury" that, "if it had not been for certain respects," he would have resorted to the popular Prague tactic of having Kelley "thrown out of the

window" then and there. However, Dee's own diplomacy had evidently left the nuncio unable to take immediate action, which would have required the endorsement of the emperor.

Nevertheless, they were still vulnerable. A month later, during Lent, Kelley went on a strict fast. He was preparing to visit a Jesuit priest, to whom he wanted to make confession. This was yet another swerve in Kelley's twisting spiritual journey, and when he announced his intentions, it must have left Dee completely perplexed.

However, at this stage, the relationship between the philosopher and skryer was at its closest and most affectionate. For the first time, Dee referred to Kelley in his records as "Edward." Where before he had seen Kelley as the mere instrument of spiritual communication, he now embraced him as an equal partner in their enterprise. He therefore accepted Kelley's sudden conversion to Catholicism at face value, as "a humble act of contrition."

The confessor took a different view, at least according to Kelley's account of the encounter to Dee. The priest demanded that Kelley admit "of a certain very great crime which he had not yet confessed." Despite Kelley's protests that he had confessed to everything in Kraków, and there received absolution, the priest persisted: Kelley had communicated with spirits, which must be wicked, as "it was not probable or credible that we should have any intercourse with good angels."

Kelley objected, pointing out that the Scriptures themselves provided the test of whether or not the spirits were sent by God. "By this you know the Spirit of God," says John in his first letter, "every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God. This is the spirit of the antichrist."[9]

The impetuous Kelley then mentioned that there were "copious volumes" recording the angelic revelations. The priest immediately demanded that they be handed over for inspection by himself, the nuncio, and the rector of the Jesuits. Kelley refused, saying they were private, "kept in the custody of my friend, the Doctor." The priest then suggested a "fraud and stratagem" to get them, which Kelley rejected. The priest also wanted to know where Dee and

Kelley were getting their money from. The question was a revealing and pertinent one. Dee and Kelley had recently enjoyed a dramatic improvement in their material circumstances. They had moved into a new and much grander residence, the old fortified medieval palace overlooking the Cattle Market in Prague New Town owned by the imperial physician and pharmacist Johann Kopp van Raumenthal. It is now called the "Faust House" in recognition of its historic links with alchemists and mystics.[10] How had they come by such wealth? "Divine favour," was Kelley's answer, which apparently did not convince the priest.

Eventually, Kelley became "so heated in his zeal" that he challenged the priest to a sort of spiritual duel: they would both go to some "convenient and secret place" and "each after his own manner, invoke Almighty God, the Creator of heaven and earth." Whoever was guilty would be struck down by heavenly fire. The father refused the offer. Dee was furious with the priest, shocked to find "so poisonous an egg" ready to hatch at the center of the Christian world. His fury increased when he heard that, on returning to the Jesuit's College to see his confessor once more, Kelley was blocked by Francesco Pucci. Pucci soon after apologized for intervening, and Kelley forgave him, but Dee was by now convinced that the Italian was traitorous.

The spirits apparently agreed, because following Easter they staged, apparently for Pucci's benefit, a theatrical effect every bit as compelling as the mechanical dung beetle engineered to ascend into the heavens in Dee's production of Aristophanes's "Peace."

* * *

DEE RELATES THE story without comment, apparently accepting what in hindsight appears to be an elaborate and ingenious charade mounted by Kelley to persuade Pucci that the incriminating books of mysteries demanded by the Catholic authorities had been destroyed.

It began at 8 A.M. on 10 April, when Dee was in his study, a "small heated room, truly elegant and commodious," at the top of a tower, preparing for an action. He was joined by Kelley, who settled himself before a "new and very fine" table, and Pucci, who sat on a bench that ran along a wall.

A spirit appeared that launched a scathing attack on human hubris. "You are ignorant. You cannot read," it said, referring to the Book of Nature that it had been the mission of the angels to restore through Dee. "You all have become gods and mighty giants, and you are full of the spirit of your father, the devil." "Arise then," the spirit instructed Dee. "Place before me the books and all that which you have received from me, and then you will learn what else I shall tell you and how, by one look. I shall destroy the eyes of your adversaries at the very time when they think they see most sharply."

Dee went downstairs and fetched a large, white box filled with the volumes that he had so meticulously written over the past four years. The spirit then commanded him to destroy them, having first removed the record of that day's action. Dee did as he was told, ripping apart one by one each of the twenty-eight volumes, destroying "all the things which, from the first hour of our conjunction until the present hour, had been revealed and shown to us by God's faithful." By his own hand, he destroyed the book of the forty-eight angelic keys, written entirely in the angelic language, a "most clear interpretation" on the use of the language written in English, one containing the "wisdom and science" first revealed to Enoch, and a very short book, but the most precious of all, containing "the Mystery of Mysteries and the Holy of Holies," which alone "contained the profoundest mysteries of God Himself and of the Almighty Divine Trinity that any creature will ever live to know." The spirit next instructed Dee to fetch the powder and book that Kelley had discovered at Northwick Hill, and that were now reverently contained in a bag made of "black fustian" cloth and secured like a purse by metal clasps. This command was so unexpected that Kelley was "overcome with helpless amazement." "Oh Lord," Kelley protested, "I did not receive these from Thee."

After much persuasion by Dee and Pucci, Kelley reluctantly surrendered the bag, which was placed on the table next to the twenty-eight volumes. The spirit then commanded Kelley to place the volumes in the bag.

"Now you, Kelly, will rise and you will remove the stones from the mouth of that furnace, and where those stones now are you will

place this," said the spirit. There were four or five fire-bricks placed in the opening of the fire used to heat the room. Kelley removed them, and placed the bag in the furnace.

"Rise, Pucci, join him, and see to it that he puts them into the very fire," said the spirit. "You will not withdraw until the fire entirely penetrates them." Dee fell to his knees and prayed as he watched the "holocaust" of his precious papers. As they were consumed, Kelley stared into the fiery furnace and saw the shape of a man walking among the flames. He seemed to be plucking the pages out of the fire.

The spirit now commanded Dee to throw in any remaining unbound papers, which he gathered together and handed to Kelley and Pucci. The spirit's final instruction was to remove the crystal stone from the table of practice, and suspend the table on the wall "where there is a chapel of the enemies," in other words, on the wall adjoining the chapel of the Jesuit college.[11] There it would hang as a "token and memorial" to the spiritual mission that now had apparently been brought to a peremptory end.

Nearly three weeks later, at 1:30 P.M. on 29 April, Kelley was looking out of a window in the gallery next to his chamber, and saw a man pruning trees in the vineyard, whom Kelley assumed to be the gardener. The man walked over to the house and, without revealing his face, called up to Kelley, telling him to tell his "learned master" Dee to come into the garden. The man then walked over to a rock next to some cherry trees, and there "seemed to mount up in a great pillar of fire."[12]

Kelley told his wife to go down to the garden and see if there was anyone there, but she returned saying she could find no one. Kelley reported what he had seen to Dee, fearing that he was being disturbed by a wicked spirit. They both went into the garden, walking to the banqueting hall in the grounds, and along a cliff-side to a bank next to a pile of vine stakes and an almond tree. Dee and Kelley sat there together for a quarter of an hour, looking for a further sign of the spirit's presence. Then Dee noticed something white, like a sheet of paper, tossing to and fro in the wind. He went over to find out what it was and found beneath the tree three books. They

were three of his books of mysteries, the Book of Enoch, the forty-eight Angelic Keys, and the "Liber Scientiæ Terrestris Auxilii et Victoriæ."[13]

The gardener whom Kelley had seen earlier now reappeared, and led Kelley off into the vines. Dee stayed under the almond tree, and awaited Kelley's return. Kelley eventually reappeared carrying the material that had apparently been destroyed in the furnace. It had been found, he told Dee, in the mouth of the furnace.

The following day, Dee and Kelley resumed their actions. A spirit confirmed that these were to continue, but not with Pucci, who was "defiled." "For behold, you are yet in the wilderness," the spirit warned. "Therefore be silent."

* * *

THE SPIRITUAL WARNING came too late. On the very day that Dee had recovered his books, Filippo Sega, successor to Malaspina as papal nuncio in Prague, wrote to the Pope warning that Dee had managed to infiltrate the imperial court, where he was spreading a "new superstition."

There may also have been growing suspicions in court that Dee was acting as a spy. On 6 May, Dee had departed on a trip to Leipzig, where he expected to meet up with his servant Edmund Hilton, who was evidently acting as a courier, carrying letters between Dee and the English court. Dee arrived on 11 May, and made contact with an English merchant, Laurence Overton, who had the previous year sought refuge in Dee's house in Prague while suffering from an illness, and been nursed back to health by Jane. Overton said that Hilton had not yet arrived, and was not expected for another sixteen days. Dee decided he could not wait, and left a letter to be given to Hilton when he turned up. It was addressed to Sir Francis Walsingham, the queen's secretary of state and chief spymaster. "I am forced to be brief," he wrote. "That which England suspected was also here." He does not specify what was suspected, but it was connected with Dee having been for the past two years "pried and peered into" by imperial spies. Dee also asked Walsingham to send Thomas Digges, Dee's former pupil and close

friend, "in her Majesty's behalf," to perform "some piece of good service." Again, Dee offered no specifics.

The following month, Walsingham received another report from Germany, this time written by the financier and traveler Sir Horatio Palavicino, which said: "The bearer will tell you verbally about Doctor Dee and 'Kele' [Kelley]."[14]

By 24 May, Dee was back in Prague, where he received a warning that the nuncio had submitted to the emperor a portfolio of evidence charging Dee with necromancy and "other prohibited arts."[15] The accusations that had dogged him since his days at Cambridge had now reached across Europe to Prague. On 28 May, Dee wrote to Rudolf, pleading his innocence. His pleas had no effect. The following day, a clerk arrived from the court with a decree signed by Rudolf himself banishing Dee, his family, and Kelley from the empire. They had just six days to get out.

PART NINE

RAVISH'D BY MAGIC

✣

In flesh at first the guilt committed was;
Therefore in flesh it must be satisfied:
Nor spirit nor angel, though they man surpass,
Could make amends to God for man's misguide,
But only man himself, who self did slide.

EDMUND SPENSER,
Hymn of Heavenly Love

XXVI

TRAILS of unusually thick smoke were often to be seen rising from the chimneys of Třeboň Castle. Lying amid the tranquil fishponds and lush meadowlands of southern Bohemia, almost equidistant between the imperial power centers of Prague and Vienna, the quiet town of Třeboň was an ideal location for the undisturbed practice of alchemy. And on 14 September 1586, it became a new home for Dee.

The previous four months had been tough for Dee and his family. He, Kelley, Kelley's wife, Joanna, Jane, and Dee's four children, including the infant Michael, had been packed together with all their possessions into two coaches and forced to leave Bohemia without anywhere to go. They had endured accommodation that was "sordid and cramped," as well as dangerous.[1] They had to cover hundreds of miles in search of a new home. And they had been pestered by Pucci, who had followed them as far as Erfurt in Germany, where he had tried to persuade them to return to Prague. He claimed that it was the emperor, rather than the nuncio, who was responsible for their banishment—an assertion Dee knew to be contradicted by other sources. Pucci even suggested that they should all go to Rome to present their case there, claiming that they were sure of a sympathetic hearing.

Dee was having none of it. He had developed an uncharacteristically intense personal dislike for Pucci, not just for "his blabbing of our secrets," but because of "household behaviour, not acceptable to our wives and family."[2] He did not specify exactly what this behavior was, but it was the reason the Italian would be later branded a "pervert." Dee refused to have anything to do with Pucci's pleas, and sent him back to Prague empty-handed.

The exiles finally found a convivial temporary home in Hesse-Kassel, a German principality run by the eccentric Calvinist Count Moritz, the province's "Landgrave" or ruler. Moritz had a passionate interest in astrology and alchemy.[3] Kassel, the capital of the province, had become an intellectual center to rival Rudolf's Prague, and Dee was welcomed there almost as a trophy to add to Moritz's impressive collection of philosophical friends.

However, Dee was determined to go back to Bohemia, and in August received news that the emperor had given permission for their return. It had been secured by the fabulously wealthy Vilem Rozmberk, the ruler of the lands surrounding Třeboň. Vilem was Bohemia's most powerful noble.[4] He had held the crown at Rudolf's coronation in 1575, and received the Order of the Golden Fleece, the Hapsburgs' highest honor for chivalry. He was a Catholic, but like so many in Bohemia, was relaxed in his views. "Festina Lente" was his motto, make haste slowly.[5]

Dee's first recorded meeting with Rozmberk had taken place in Prague just days after the nuncio petitioned the emperor for the philosopher's banishment. It was May Day, and a carriage had been sent to deliver Dee to the beautiful terraced gardens Vilem had recently completed along the slopes beneath the imperial palace.

Among the spring blooms and budding saplings, they sowed "good seeds for the service of God," discussing Vilem's past and future, his "loose life" and his marriage prospects. The Rozmberk line was faced with extinction. Vilem had married three times, and failed to produce an heir. He now had an eye on Polyxena, the daughter of the Bohemian chancellor, Vratislav von Pernstein, and was wondering whether he would have any more success with her. The failure of Europe's princes to produce heirs was a continuing source of anxiety, and also taken as a further sign of the great cosmic disturbance signaled by the nova of 1572. Elizabeth remained unmarried, as did Rudolf, though the latter had fathered several illegitimate children. Even Philip II, who had passed through four marriages, producing two heirs, had been found wanting: his first son, Don Carlos of Austria, had turned mad and against his father; the second, Philip, had rejected his royal obligations. It was as if the

divine right was being withdrawn, and Rozmberk was clearly interested in seeing if Dee could somehow summon spiritual intervention to halt this relentless process of dynastic entropy.

It was Rozmberk's yearning to reproduce, as much as the promise of unlimited wealth, that drew him to becoming one of Bohemia's most generous patrons of alchemical research, rivaling even the emperor Rudolf. Murals on the walls of his sumptuous castle at Český Krumlov, his principal town, explored the theme of fertility using alchemical as well as astrological and biblical symbolism. Indeed, the entire city became a virtual shrine to the art of transmutation. Its houses were covered with occult symbols, and the magnificent round tower overlooking the city was painted in vivid colors thought to have alchemical significance.[6]

To pursue his interest, Vilem financed no fewer than six laboratories scattered around his domains. The one at Třeboň, about twenty-five miles northeast of Český Krumlov, was now to be made available to Dee and Kelley.

* * *

ACCORDING TO LEGEND, the German philosopher Cornelius Agrippa, the author of *De occulta philosophia*, would pay merchants with gold coins that shone remarkably bright, but which invariably turned into slate or stone within twenty-four hours. Stories like these are linked with many Renaissance philosophers: Ramon Lull, Trithemius, Paracelsus, and Dee himself.[7] Alchemy was a peculiar preoccupation of sixteenth-century Europe. Most monarchs and many nobles financed alchemical experiments. The puzzling feature of this trend was that it continued even though such experiments invariably failed or were revealed to be fraudulent. Renaissance metallurgists had reliable methods for testing or "assaying" for gold by the process of "cupellation," which involved melting the sample in a "cupel" or dish, and then blasting it with hot air, which would oxidize impurities, including other metals such as lead, copper, or tin.[8]

One possible reason for the popularity of alchemy was that it tapped into a "silver rush" that had been released by the discovery of a number of mines in Bohemia and Poland, many of which were

to be found on the extensive Rozmberk estates. Metallurgy, which had proved very effective at extracting precious metals from the dark ores being lifted from the earth, was regarded as a form of alchemy, and the yields of the one seemed to confirm the fundamental soundness of the other.

Another reason for irrepressible alchemical optimism was that success depended on the right spiritual as well as chemical conditions. Laboratories were often positioned next to chapels or "oratories," one to prepare the chemicals to be experimented upon, the other to prepare the experimenter himself. If the experiment failed, then it was easy to claim that it was the alchemist, rather than alchemical principles, that was at fault. Hope sprang eternal that just as soon as practitioners became pure, then lead would be transformed into gold, the dead into the living, and—this being the focus of Rozmberk's interest—the sterile into the fertile.

Kelley's interest in alchemy was probably more pecuniary than procreative. Nevertheless, he may have been drawn by the art's "vitalistic," often sexual imagery, the depiction of alchemical processes as a union of feminine and masculine principles for the production of a "child." Dee himself uses the symbolism of the fertilized egg in his alchemical allusions in the *Monas*.[9] Kelley believed Joanna, the wife he had so reluctantly taken, to be barren, and this became a growing preoccupation during his time at Třeboň. Perhaps as well as the prospect of riches, it was the prospect of children that encouraged him to join Dee in the pursuit of the Philosopher's Stone.

They began experimenting soon after their arrival at Rozmberk's castle, using the mysterious red "powder" Kelley had found buried at Northwick Hill, which he had committed to the furnace and miraculously recovered in Prague. These were not the first experiments of this sort that Dee had undertaken. There are several earlier references to alchemical secrets and activities in his diaries and other writings, and the *Monas* suggests that his interest in the subject was more than merely academic as far back as the early 1570s. However, the work he undertook at Třeboň marks the beginning of a systematic attempt to explore the field under spiritual guidance.

The actions had for some time touched on alchemical themes, particularly in Prague, where Kelley beheld furnaces with doors made of crystal, rivers of quicksilver, streams of colored water, giants with legs made of gold and lead, miners digging up lodestones and alabaster.[10] The spirits had also commanded Dee to tell both Rudolf and Stephen Báthory that he had discovered the Philosopher's Stone, promising him that he would soon do so.

In Třeboň, they now had the time and resources to start work on fulfilling the spirits' promise. Over the coming two years, Dee would fill his diaries with innumerable coded jottings about his experiments using combinations of salts and rare earths suspended in water, horse manure, and menstrual blood.[11] Rozmberk ordered his engineers to construct a laboratory in one of the gate houses of Třeboň castle specifically for Dee and Kelley. Dee also toured other Rozmberk alchemical facilities, such as the laboratory in Reichenstein, Silesia.[12]

On 19 December 1587, three months after their arrival at Třeboň, Kelley revealed how advanced their alchemical work had already become. Two brothers unknown to Dee, called Edward and Francis Garland, had just arrived from England. They had come to tell Dee that Fyodor Ivanovich, Ivan the Terrible's successor, was offering him the post of philosopher to the Muscovy court at a magnificent annual salary of £2,000 supplemented with a further 1,000 roubles from the imperial Lord Protector. As before, Dee was not drawn by the offer.[13]

In any case, if it was riches he wanted, Kelley himself suddenly seemed to have even greater wealth at his disposal. For the benefit of the Garland brothers, Kelley, drawing on the same skills that made him such an effective skryer, put on the first of many demonstrations of his newly acquired alchemical powers. He produced a speck no larger than a grain of sand of the "Philosopher's Stone." Presumably it was a sample of the red powder.[14] He placed the sample into one and a quarter ounces of the mercury held in a crucible. Thereupon almost one ounce of the "best gold" was produced. This was divided up between the Garlands, Dee, and Kelley, with the crucible given to Edward as a souvenir.

Such impressive demonstrations inevitably set tongues wagging. Rumors spread through Třeboň that Kelley and Dee were dealing with devils, some of them evidently spread by jealous members of Rozmberk's household. Jakub Krčín was Rozmberk's powerful estates manager, responsible for building farms, breweries, and laboratories. During Dee and Kelley's time in Třeboň he had also built a dam one and a half miles long and over 150 yards thick, which had created an enormous artificial lake around the south side of the town. Dee and Kelley were taken on a tour around the lake in July 1588, and when the drunken driver tried to turn their coach around on the dam's narrow causeway, the coach toppled and the entire party fell into the water.[15] Krčín took a strong dislike to the "privileged scoundrels" Dee and Kelley, and refused to attend a marriage supper at Třeboň's town hall because they would be there.[16]

News of Kelley's powers also spread farther afield, soon reaching the English court, which buzzed with reports of the miraculous transmutation of coins, pewter dishes, flagons, even bedpans, of games of quoits played with silver ingots, of his possession of a magic powder so powerful one ounce could yield 272,330 ounces of gold.[17] Such rumors produced an unexpected frisson in the Lord Treasurer William Cecil, who in coming years would do everything in his power to lure Kelley back to England.

Dee featured in none of these stories—indeed, he claimed no more ability to transmute base metal than to summon spirits. He was now cast in the role of helper rather than adept, the sorcerer's apprentice rather than the sorcerer. At 9 P.M. one February evening in 1588, Dee records in his diary receiving a summons from Kelley to "his laboratory over the gate: to see how he distilled sericon," an order that clearly showed that by this stage the philosopher had become little more than a spectator.[18]

While alchemical tales worked their magic abroad, in Třeboň Kelley underwent an appropriately miraculous transformation of his finances. Within a month of Dee and Kelley's appearance in Třeboň, Francesco Pucci had turned up. Dee and Kelley, who were now convinced he was acting as a spy, decided to try and buy him off. Pucci refused their offers, so Dee called upon him to come to

the court house in Třeboň and publicly proclaim before witnesses, including Lord Rozmberk himself, that he had no claim over them. There two large bags of money were placed before him, out of which 800 florins were counted. Pucci found the sight of such glittering bounty irresistible, although, as he heaved the heavy bags off the counting table, he stipulated that it was "received in the name of God and from us as servants of God." It was not, however, the last they were to see of Pucci.

* * *

DURING THE OPENING months of 1587, Kelley made regular visits to Prague on his own. On 18 January, he returned from a trip with more evidence of his newfound wealth: a fabulous gold necklace of Rozmberk's, sparkling with jewels valued at 300 ducats, which he presented to Dee's wife, Jane. The gallant gesture was a significant one, as it anticipated a new theme that began to insinuate itself into the continuing but now sporadic spiritual actions.

On 21 January, Kelley left Třeboň once again for Prague, and then for Poland. While away, he wrote to Dee, ending the letter, "I commend me unto Mrs Dee a thousand times, and unto your little babes: wishing myself rather amongst you than elsewhere." Dee happened to be riding to the nearby town of Newhouse[19] when the letter arrived, and Jane sent a messenger to take it to him, together with a covering note:

> Sweetheart, I commend me unto you, hoping in God that you are in good health, as I and my children with all my household am here, I praise God for it. I have none other matter to write unto you, at this time.

This short, affectionate note is one of Jane's very rare appearances in the pages of his spiritual actions, and the only one that hints at the affection she felt for her husband. She surfaces elsewhere usually in connection with illness or arguments. Dee variously describes her as impatient, testy, fretting, and angry. She was also a stern mother, on one occasion boxing her daughter Katherine's ears so violently the girl suffered a profuse nose bleed lasting more than an hour.[20]

However, Dee was obviously devoted to and dependent upon Jane. His reports of her outbursts are those of an anxious or bewildered partner rather than a carping or critical husband. He "sank into low spirits" when she was angry with him.[21] He fretfully noted any sickness or worry that afflicted her.[22]

But the challenges of living with a spirited wife were as nothing compared with the difficulties of living with an obsessive philosopher. Through the unflattering prism of Dee's diaries and notebooks, a domestic life is portrayed that is totally determined by the demands of her husband's work. His entire spiritual enterprise, as well as his intellectual and consulting work, was conducted at whichever location Dee currently called home. It was her onerous task to create a hospitable setting for the reception of Dee's angelic as well as noble visitors, a place where spirits could be received in an atmosphere of sanctified peace and privacy while guests were entertained in lavish style. But the demands upon her went further still.

Paracelsus, the alchemist and pioneering physician who strongly influenced Dee's work, wrote: "In the heavens you can see man, each part for itself; for man is made of heaven. And the matter out of which man was created also shows the pattern after which he was formed."[23] And the same applied to woman, even more so. Menstruation in particular seemed to mark a close link between the female and lunar cycles. It was in this spirit that Dee kept a detailed, coded record of Jane's periods, carefully logging in the margins of his astrological tables when they occurred. He would even observe how heavy they were, whether or not the "show" was "small" or "abundant." He also noted when they had sex, using a symbol combining the astrological signs for Venus and Mercury, giving not only a date, but a time.[24]

One of the earliest references to a spiritual visitation in Dee's diaries was a dream of Jane's, which she told to Dee. An angel had come to her, touched her, and said, "Mistress Dee, you are conceived of child: whose name must be Zacharias: be of good cheer, he shall do well as this doth."[25] According to the Bible, Zacharias (or Zecharia) was the husband of Elizabeth, who was barren but became pregnant with John the Baptist following a visit by the

angel Gabriel.[26] Dee clearly considered the dream significant, and also sensitive, as he recorded it in his diary in coded form.

In the coming years, Jane would make a number of appearances in the actions. On one occasion, Gabriel apparently re-created a version of her dream about Zacharias. He appeared and announced that Jane was pregnant, which indeed she was. He also explained the reasons why she was having difficulties with the pregnancy. When she had been "a milky substance" in the womb, he said, her mother had contracted a disease, which meant she had developed a "second vessel" or vagina "so thin, and tied short, that it is not able to keep in or retain the simile and quiddity of her own substantial being and seed."[27]

It was the angel Madimi who, within six months of Dee's arrival in Třeboň, would draw Jane into the angelic conferences in a way that even Dee had never anticipated, and in the process help bring the entire spiritual mission to a ruinous end.

XXVII

JESUS said, "if any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."[1] Jesus' disdain for domestic life is the reason why Catholic priests are celibate, and presumably why on 4 April 1587 at Třeboň an angel that appeared before Dee and Kelley felt obliged to curse those who love their families above God. "Woe be unto you that so do: and woe be unto the generations that shall follow you." Dee would have been familiar with this doctrine, but the reason why it emerged so forcefully now would only gradually become apparent.

"Be obedient," the spirit commanded. "Be full of humility, and abandon pride. Bow thine ears unto the poor. Be often sorry for thy days misspent. Be strong in me." There was a pause. Then the spirits said to Dee: "Thy wife is even at the door of sickness: But behold, I am even he, that is the Lord of Health." Then the spirit turned its attention to Kelley. "As unto thee, barrenness dwelleth with thee, because thou didst neglect me." This is the first reference in Dee's records to Kelley's failure to have children.

Since the beginning of Lent, which that year had begun on 11 February, Kelley had prayed each day "to be made free," to be released of his skrying duties. "O foolish man," said the spirit, recognizing the reason to be Kelley's newfound wealth and status. "By how much the heavens excel the earth, by so much doth the gift that is given thee from above excel all earthly treasure.

"Thou art made free," the spirit continues, "and the power which is given thee of seeing shall be diminished in thee, and shall dwell upon the first-begotten son of him that sitteth by thee." In other

words, Dee's seven-year-old son Arthur was to take over from Kelley as Dee's skryer, to complete the spiritual mission of receiving the holy books. In fourteen days, they were all to return, when Kelley was to hand over the magic powder and cease practicing. "Behold, thou art a stumbling-block unto many," the spirit added.

Over the coming days, Dee did his best to prepare his son. He asked Kelley for help, but it was refused. So Dee tried to train the child himself, making him recite prayers and stare into the stone set upon the table of practice. The idea of using a child as a skryer was not particularly unusual. It was a task best performed by a receptive sensibility, by a malleable mind unburdened by the limitations of rationality. That is why Kelley, with his juvenile tantrums and uncontrollable passions, seemed such a convincing candidate.

Arthur, however, proved less capable. Over the coming weeks, Dee subjected the poor boy to a punishing schedule of three sessions a day. Arthur tried valiantly to do his father's bidding, but saw very little, and for hours on end nothing at all. To Dee's immense relief, on 17 April, the day before the two-week deadline appointed by the spirit, Kelley turned up "by extraordinary good fortune—or perhaps by divine will," and resumed his position before the stone.

With Arthur still present, Kelley beheld a message written as if on the side of a distant globe that "turneth so swiftly that I cannot well read it." The message read: *All sins committed in me are forgiven. He who goes mad on my account, let him be wise. He who commits adultery because of me, let him be blessed for eternity and receive the heavenly prize*. The following day, the meaning of this disturbing phrase became clearer. Once again, Arthur was in attendance. Madimi appeared, at first with the other angels, then on her own. She parted her cloak, to reveal that she was naked beneath, "and showeth her shame." Dee told her to go.

"In the name of God, why find you fault with me?" Madimi asked.

"Because your yesterday's doings and words are provocations to sin, and unmeet for any godly creature to use," Dee replied.

At some point during these erotically charged proceedings, poor

Arthur fainted, perhaps because he had been fasting in preparation for the action, perhaps because, as Madimi suggested, he had been "touched" by her.

There followed a vision of four heads upon a pillar: the heads of Dee and Kelley and their wives, Jane and Joanna. Madimi produced a half moon brought from the heavens, bearing an inscription: *Nothing is unlawful which is lawful unto God.* She went into an orchard, where she cut off the branches of one tree, and grafted them together.

Dee interpreted this performance to mean that the four of them were to be united "after the Christian and godly sense." But Kelley offered a different interpretation, one he claimed so utterly to abhor he could have nothing more to do with the spirits. They were, he told Dee, to share their wives. Dee did not understand. Share in what sense? In the sense of "carnal use (contrary to the law of the commandment) or of spiritual love and charitable care and unity of minds, for the service of God advancing"?

A vision that Kelley then beheld in the stone settled the matter: "Upon a scroll, like the edge of a carpet, is written: 'I speak of both.'"

"The one is expressly against the commandment of God: neither can I by any means consent to like of that doctrine," Dee cried. "Assist me, O Christ. Assist me, O Jesu. Assist me, O Holy Spirit."

Another inscription appeared, another holy writ:

> If I told a man to go and strangle his brother, and he did not do it, he would be the son of sin and death. For all things are possible and permitted to the godly. Nor are sexual organs more hateful to them than the faces of every mortal. Thus it will be: the illegitimate will be joined with the true son. And the east will be united with the west, and the south with the north.

The action was over, leaving Dee in a state of "great amazement and grief." He could not believe that angels he had always assumed to be good could propound "so unpure a doctrine."

* * *

KELLEY NEVER SO much as hinted that his visions were fabricated. But he repeatedly cast doubt on their veracity. He often told Dee

that they were produced by devils rather than angels, and even suggested that they might be evidence of Satanic possession.

During the first months of their actions together, there are clear signs that Dee, too, entertained suspicions, not as to whether or not the spirits were from God, but whether or not Kelley saw spirits at all. However, such suspicions were somehow dispelled. Dee became and remained utterly convinced that Kelley was really seeing something. This was partly because Kelley's performance was so convincing. His very body seemed to be a medium for spiritual communication. Before and during his visions, he often reported physical sensations—of pangs, heart palpitations, "a great stirring and moving" of the brains, things running in his head, his belly being "full of fire." Some encounters even left marks, such as the occasion when Dee discovered "two circles as broad as groats very red" imprinted on Kelley's arms where a demon had "nipped" him.[2]

To modern eyes, these symptoms would be quickly recognized as having psychotic or neurological causes, but such conditions were unknown in Dee's time. There was no concept of an internal subconscious agency or even of a nervous system that could spontaneously misbehave in this fashion. Such symptoms were the product of celestial as well as physical forces at play in a sensitive instrument.

Ultimately, however, Dee's faith in the actions rested not on the quality of Kelley's performance, but on the visions themselves. The material he had received may have sometimes been incomprehensible, but it was, for him, too compelling, too philosophically sophisticated, too intricate and elaborate to be invented. It fitted perfectly the patterns he witnessed through his work and his life: the novas and comets, the ecclesiastical schisms and bloody wars, the acclamations and denunciations, the ancient texts and new worlds, the arrests, the burnings, the loss of friends and the making of enemies, the spying, the ciphers, the secrets. The world was on the brink. Such an outpouring of spiritual activity was inevitable.

But not this. This idea of sharing wives did not fit at all.

"Your own reason riseth up against my wisdom," Madimi had told Dee. "Behold, you are become free. Do that which most pleaseth

you." He had become free. Throughout his career, Dee had struggled to reconcile reason with wisdom, understanding with faith. The angels had apparently provided him with the means of reconciling the two. His faith had delivered the message, his understanding would enable him to make sense of it.

Many years later the kind old crone of Mortlake, Goodwife Faldo, would hail Dee a great peacemaker. But he could make no peace here. He must choose. "Your own reason riseth up against my wisdom. Do that which most pleaseth you." It was a test of his faith. Dee had to decide whether it was a divine instruction, which his faith must lead him to believe, or an elaborate deception, as his reason might otherwise conclude.

In undertaking the actions, Dee had "offered my soul as a pawn," as he put it—sold it, in other words, for the gift of divine knowledge. But who was the pawnbroker? God, or Kelley? Angels or demons? Was he a prophet being primed to deliver a divine message, or a philosopher whose selfish yearning for knowledge was driving him to pawn not just himself but his own wife to the devil? Was he Enoch, the patriarch? Or was he Faust—whose story was this very year popularized by the publication of Johann Spies's book *The History of Dr Faustus, the Notorious Magician and Master of the Black Art*?

Dee knew of the strong feelings his wife aroused in Kelley. Was the entire episode an invention of Kelley's, a means of escaping the actions and his skrying duties—or, worse, of fulfilling his wanton lust for Jane? "Assist me, O Christ! Assist me!" But no such assistance was or could be given. Dee was alone, and must decide for himself. "Behold you are free." A lifetime was focused on this decision, like a beam of light projected into a darkened room.

At dinner that evening with Jane and Joanna, Dee mentioned as casually as he could the "great grief" of that day's actions, "the common and indifferent using of matrimonial acts amongst any couple of us four." The women thought it strange, and hoped it would prove to have an innocent explanation.

After dinner, Kelley retired to the laboratory, and spent four

hours alone there. A glass retort bubbled away, distilling wine. The purified alcohol was needed to fuel lamps, experiments, and, no doubt, Kelley. The distillation of one spirit seemed to produce another. A creature called Ben a cubit high emerged from the alcoholic fumes and hovered above the still. Ben claimed to be the angel who had led Kelley to the powder. He prophesied the destruction of Elizabeth and England, and an invasion by "one of the house of Austria made mighty by the King of Spain his death"—Rudolf. Furthermore, Francis Garland, who had been sent with his brother Edward to inform Dee of the Russian tsar's invitation, was a spy acting for William Cecil. Ben also accused Dee of doing "evil" in requiring "proof or testimony now that this last Action was from God Almighty." Dee should be "led prisoner to Rome" for his lack of faith.

At two in the morning, Kelley emerged from the laboratory and told Dee what he had seen. Dee was skeptical, finding "much halting and untruth" in the report. Dee then went to bed. He found Jane awake, wanting to know what had happened.

"Jane," said Dee, "I see that there is no other remedy, but as hath been said of our cross-matching, so it must needs be done."

Jane trembled and wept for quarter of an hour. Dee tried to pacify her, "and so, in the fear of God, and in believing of his admonishment, did persuade her." She resolved "to be content for God's sake and his secret purposes." Later that night, presumably after many hours spent staring at the ceiling, pondering on what her husband had said, she told him she would do as commanded, but only "in one chamber," so that she could be close to Dee. "I trust," she added, "though I give myself thus to be used, that God will turn me into a stone before he would suffer me, in my obedience, to receive any shame, or inconvenience."

Later that night they made love.

Two days later, Dee produced a covenant, solemnizing the pact, which he wrote out in his book containing the notes of the actions.

> We four . . . do most humbly and heartily thank thee, O Almighty God (our Creator, Redeemer and Sanctifier) for all thy mercies and

> benefits hitherto received, in our persons, and in them that appertain unto us: And at this present, do faithfully and sincerely confess, and acknowledge, that thy profound wisdom in this most new and strange doctrine (among Christians) propounded, commended, and enjoined unto us four only, is above human reason.

Kelley added a disclaimer, saying that he had "often and sundry times" warned Dee to beware of the spirits, and declaring that he would "from this day forward meddle no more" with spirits.[3]

Two days later, Kelley did meddle. A creature appeared in the stone, surrounded by fire, a man "with flaxen hair hanging down upon him," "naked unto his paps" and splattered with blood. "Your unity and knitting together is the end and consummation of the beginning of my harvest," he said. "For I will not dally with you, but I will be mighty in deed amongst you. And lo, I will shortly open your eyes, and you shall see; and I will say, ARISE, and you shall go out. What I am, I am."

After the creature had gone, Kelley reported feeling "that his body had in it like a fiery heat, even from his breast down unto all his parts, his privities and thighs."

On 3 May, Dee drew up a new covenant, which he, Kelley, Jane, and Joanna all signed. Three days later, as an insurance against demonic contamination, he went with Kelley before the table of practice, which was set up in the castle chapel, and "read over the covenant (verbatim) before the Divine Majesty and his holy angels."

Madimi appeared. "Are you ready?" she asked.

"We are ready," Dee replied.

"It is decided. Make haste. Let everything be in common among you."

On 20 May, there were still difficulties with the covenant.

"Behold, I have prepared a banquet for you," said a spirit, "and have brought you even unto the doors; but because you smell not the feast you disdain to enter." The spirit then addressed Dee. "He that pawneth his soul for me loseth it not, and he that dieth for me, dieth to eternal life. For I will lead you into the way of knowl-

edge and understanding: and judgement and wisdom shall be upon you, and shall be restored unto you: and you shall grow every day wise and mighty in me."

The following day, Dee wrote two words in his diary: "Pactum factum," pact fulfilled.

XXVIII

Two days after the "cross-matching" was consummated, Kelley once more knelt before the table of practice and summoned the spirits. A horseman appeared, and there followed an exchange, recorded by Dee in his notebook, but scored out:

"Kelly, was thy brother's wife obedient and humble to thee?" the horseman asked.

"She was," Kelley replied.

"Dee, was thy brother's wife obedient unto thee?"

"She was obedient," Dee replied.

The horseman rode off into a "great field," and Madimi appeared. She was suspicious of Dee's answer.

"Dee, dost thou lie or say truth, in saying she was obedient?" she demanded to know.

"I counted her obedient for that she did whereof she thought her obedience to consist; for that she did not come after as I thought she would, she might seem in some part disobedient; but if it offended not God, it offended not me, and I beseech God it did not offend him," Dee replied.

This admission released the most explicit vision Kelley had yet delivered, a fantasy frothing with lust. It featured a Golden Woman, the "daughter of Fortitude" who had been "ravished every hour from my youth."

> Few or none that are earthly have embraced me, for I am shadowed with the circle of the sun, and covered with the morning clouds. My feet are swifter than the winds, and my hands are sweeter than the morning dew. I am deflowered, and yet a virgin. Happy is he that embraceth me: for in the night season I am sweet, and in the

> day full of pleasure. My company is a harmony of many cymbals. I am a harlot for such as ravish me, and a virgin with such as know me not. . . . I will open my garments and stand naked before you, that your love may be more inflamed toward me.

The Golden Woman departed through the same endless green field as the horseman and Madimi.[1] This was the last recorded spiritual action Dee was to conduct with Kelley.[2] However, a moment that should in every sense have been climactic failed to produce a culminating confrontation or moment of truth. It just slowly dribbled away, leaving nothing but a stain.

Over the coming months, a rift formed between the Kelleys and the Dees. The peacemaker Dee wrote "charitable letters" to both Kelley and Joanna in an effort to normalize relations, but apparently to no avail. The situation could not have improved when Jane gave birth to a boy on 28 February 1588, forty weeks almost to the day after the pact had been consummated. He was christened Theodorus Trebonianus Dee, "gift of God at Třeboň." At no point does Dee allude to the paternity of the child.

There was a form of reconciliation with Joanna on the anniversary of the pact, but the following day Dee makes a mysterious entry in his diary referring to "threats" involving Joanna, and a dagger symbol next to the diary entry.[3]

On 20 July, Edward Dyer, Dee's friend and the godfather of his oldest child, Arthur, arrived at Třeboň. Dyer approached offering the warm embraces of Elizabeth's court, but walked straight past Dee into the arms of Kelley. England was agog with reports of the skryer's alchemical skills, and William Cecil, Lord Burghley himself wanted Kelley to come back home and work his magic there. Dee had apparently been forgotten.

By now, Třeboň was crowded with English visitors: Joanna Kelley's brother, Edmund Cooper; the mysterious Francis Garland, identified by the spirits as Cecil's spy; one Thomas Southwell, who claimed to have been given a lump of the Philosopher's Stone; John Basset, hired as Arthur's grammar teacher, who turned out to be working under an assumed name. They buzzed around Kelley like

bees around a bloom, probing for a taste of the tinctures and elixirs promised by his colorful demonstrations.

Dee was offered glimpses of Kelley's skills, and apparently believed in them. "I saw the divine water, by the demonstration of the magnificent master and my incomparable friend Mr Ed. Kelly," he proudly wrote one day. "Hope confirmed. Donum Dei, et Domini E.K.," he wrote on another.[4]

One moment Dee and his "incomparable friend" were thus in conjunction, but the next in opposition. "Great friendship offered for money, and two ounces of the thing [the Philosopher's Stone]," Dee noted in his diary in December of 1588, casting a different interpretation of their amity. This was written in Greek characters, so Kelley could not read it.[5]

The following month, Kelley showed Dee a letter from Lord Rozmberk. It showed that Dee was now estranged from his noble patron. "Mr Kelly did before my wife confess, that my Lord's desire was that I should not have come hither, from the very beginning of our coming."[6] Dee was now expected to leave Třeboň as soon as he could.

In mid-February, Dee wrote a terse entry recording that Kelley had gone to Prague. Dee would never see him again.

* * *

KELLEY RODE OUT of Třeboň and into Bohemian history.

Within the year, he had been made a baron of Bohemia, and was claiming ancestry with the "knightly kin and house called Imaymi in the county of Conaghaku in the kingdom of Ireland." He also acquired extensive estates, including a castle, nine villages, and two houses in Prague.[7] Unaware or unconcerned that Kelley was the conduit for the angelic remonstrations delivered by Dee, Rudolf himself now sought Kelley's services. He wrote personally to Rozmberk to ask if Kelley could supervise some alchemical experiments the emperor was undertaking at his own laboratories.[8]

Meanwhile, reports continued to filter back to England of Kelley's prodigious progress. Lord Willoughby, ambassador to Prague and himself a patron of alchemy, reputedly brought back a bedpan

to present to Elizabeth, with a section that Kelley had transmuted into gold. He also claimed to have seen Kelley make gold rings out of pieces of wire, one of which was valued at £4,000, which he gave to one of his servants.

Cecil redoubled his efforts to lure Kelley back. Spies were instructed to report on him, letters were despatched commanding, then imploring that he return.[9] "Sir" Edward's responses were candid. On 24 July 1590, he observed to Cecil that "being in security, and that in a country full of peace and liberty, seized in lands of inheritance yielding £1,500 yearly, incorporated to the kingdom in the second order, of some expectation and use more than vulgar of his Majesty's privy council . . . , Chief Regent in and over all the Lands and Affairs of the Prince Rosenberg: I can not see how I might easily and honestly depart, much less to steal away." Quite so. The following month, he wrote again, spelling out the message in case Cecil had failed to comprehend it: "I am not so mad to run away from my present honour and lands. . . . To deal plainly, I find myself well at ease. And can well content myself with my present state and will not remove but upon greater reasons than I yet find."[10]

Cecil was not put off by such impertinent rebuffs. He repeatedly ordered Edward Dyer back to Prague to retrieve the unruly adept. At first, Dyer found the atmosphere in Rudolf's court too hostile to stay. "I used all my best means, to have gotten some medicine to have satisfied her Majesty by her own blissful sight: but Sir Edward feared to consent thereto," he reported. Kelley was apparently frightened of kindling jealousy in the court "whereof he being now of the Emperor's privy council he hath more regard than in time passed."[11] However, during a second attempt he managed to secure a foothold in Kelley's laboratory, where he saw for himself some of the work under way.

The experience left Dyer utterly convinced of Kelley's abilities. Back in England, he tried to persuade the Archbishop of Canterbury himself of Kelley's powers. "I do assure your grace, that . . . I am an eye-witness thereof; and if I had not seen it, I should not have believed it. I saw Master Kelley put of the base metal in a crucible; and after it

was set a little upon the fire, and a very small quantity of medicine put in, and stirred with a stick of wood, it came forth in great projection, perfect gold; to the touch, to the hammer, to the test."[12]

Cecil was by now beginning to get impatient. "I have cause to thank you, and so I do very heartily for your good, kind letters sent to me by our countryman, Mr Roydon, who makes such good report of you (as does every other man that has had a conversation with you)," he wrote in May 1591. Matthew Roydon was a poet and a friend of Christopher Marlowe whose name was linked with Lord Strange and the so-called "School of Night," a circle of free-thinking writers and philosophers named after a reference in Shakespeare's *Love's Labour's Lost*.[13] "Yet I have the same mingled with some grief," Cecil continued, "that none of them can give me any good assurance of your return hither; the thing most earnestly desired of all well disposed to the Queen's Majesty." There followed a detailed report on Cecil's gout, which some have interpreted as a coded reference to Kelley's alchemical "medicine," since Cecil studiously avoided any direct references to transmutation for fear of his letters being intercepted.[14]

Cecil also wrote to Dyer. Rumors had apparently reached Prague that Sir Christopher Hatton, the Lord Chancellor, had "uttered divers reproachful speeches even before her Majesty" regarding Kelley. Cecil was at pains to point out that Hatton had been "notably wronged." But doubts were beginning to surface about Kelley's powers, and Cecil started to put pressure on Dyer to deliver. If Dyer could not get Kelley to return, Cecil warned, "I must certainly think that he cannot perform that which you conceive of him, but that by some cunning or, as they say, legerdemain, both you and all others have been deceived."[15] In fact, Kelley was unable to return, not because he could not "perform," but because he had been arrested.

On the morning of 30 April, a unit of guards gathered at the gates of Prague castle, ordered by the emperor himself to go to Kelley's house "with commandment to bring him up bound, the cause concealed." Because of Kelley's status, the captain and lieutenant of the castle, Prague's provost and the Bohemian secretary of state were

called upon to supervise the arrest, and at noon the entire detachment marched down the steep cobbled streets leading from the castle to Kelley's house.

When they arrived, they found he was not there. He had apparently been tipped off and made his escape. "The officers finding not the principal, seized on the accessories; bound his servants, and led them up to prison in sight of the whole town: sealed up the doors of every chamber," as an account filed by an English traveler put it.[16] Among those "accessories" was Dyer himself.

Rudolf was furious at the news of Kelley's escape, and, cursing "in the Dutch manner," ordered a search. Kelley was finally tracked down to an inn at Sobeslav, en route to Rozmberk's estates in southern Bohemia. According to another English report, the guards found him asleep in his bedchamber, and cut his doublet open with a knife. They told him that "they were by the Emperor's commandment to carry him back again, dead or alive, which they cared not." He was taken to the imposing hilltop castle at Krivoklát, where he was imprisoned in a cell with "no air, but that which comes through a hole, through which he was fed food bit by bit."[17]

The reason for Kelley's arrest was the cause of endless speculation. Sir Horatio Palavicino, one of Cecil's most reliable "intelligencers," put it down to Kelley's transmutations being revealed as fraudulent. Other theories were more colorful: that he had fallen out with a rival alchemist, who accused him of trying to poison the emperor; that he owed 32,000 dollars (thalers) to two merchants from Cologne for jewels; that a bogus alchemist executed by the duke of Bavaria had confessed to being in league with Kelley.[18]

Queen Elizabeth asked for Dyer to be released, but made no application on Kelley's behalf. Nevertheless, interest in his fate remained intense and reports continued to flow in from passing travelers, spies, and diplomats. Some of the most detailed appear in letters written by Christopher Parkins, another English expatriate in Prague who Kelley had once falsely accused of conspiring to kill Elizabeth. The forgiving Parkins, "setting aside all passion," wrote a sober analysis of Kelley's state, noting that there were already signs of his rehabilitation.[19]

In the autumn of 1593, the irrepressible Kelley was released, apparently none the worse for wear, being "fat and merry," as another correspondent noted.[20] Cecil once again despatched couriers to make contact, sending William Hall, a mysterious figure whose name some have speculated was an alias for William Shakespeare.[21] Two years later, English merchants and intelligencers were still filing reports, one from Seth Cocks to Cecil's son, Sir Robert Cecil, Walsingham's successor: "I am now within these two days to depart hence and mean to pass by Prague, because I will see Sir Edward Kelley, who they say enjoys his former favour with the Emperor."[22]

He was now reported to be back with the Rozmberks, fighting in an army raised by Vilem's brother Petr Vok against the Turks. However, Kelley's wandering star fell again. On 1 November 1596 he had a fight with the assistant of another alchemist, Kryštof Želinsky ze Sebuzína, who held an influential position at court, and once more "suffered chains and imprisonment," as he put it.[23] This time he was confined to the castle at Most, an imposing fortress that lies near the modern Czech border with Germany.

At this point Kelley melted back into the realm of myth from whence he came. According to one legend, he drugged his guards using opium smuggled to him by his wife, Joanna, or his brother, Thomas, tried to make his escape by climbing from his cell window using knotted sheets, but fell and broke his legs; according to another he faked his own suicide. In coming years, his very existence was in question: on 25 November 1595, Dee heard that he had been "slain," but there were reports that he was still active in 1597. Some said that he had resumed practicing as an alchemist in Russia; others claimed to see his ghost wandering southern Germany.[24]

The last reported sighting of Edward Kelley was in 1598 by the Czech physician and alchemist Matthias Borbonius, but, like the spirits he so successfully conjured up, he would continue to haunt the occult world for centuries to come.[25]

PART TEN

THE LONG JOURNEY

✝

Stand still you ever-moving spheres of heaven,
That time may cease, and midnight ever come.

CHRISTOPHER MARLOWE,
The Tragicall History of Dr. Faustus

XXIX

On 15 December 1589, after six years, thousands of miles, some triumphs, several disasters, a few accolades, and numerous humiliations, Dee walked back into his cottage at Mortlake to find it in ruins.[1]

The journey home had been an eventful one. The decision to leave Třeboň was made on 3 February 1589, and the following day he handed over "the powder, the books, the glass and the bone" to Rozmberk, who in return gave Dee "discharge in writing of his own hand: subscribed and sealed." The glass was the magic mirror Dee had been given by his old friend William Pickering, and before which the queen herself had once posed. Rozmberk presented it to Rudolf to add to his collection.

On 11 March, Dee and his family finally set off. They departed Třeboň in style, their train comprising three purpose-built coaches drawn by twelve young Hungarian horses, three outriders, and three "wains" or wagons. During the journey across Germany, they also acquired an escort of twenty-four soldiers and six "harquebusiers and musquettiers" (soldiers bearing guns and muskets) from the earl of Oldenburg's garrison to provide protection from marauding gangs.[2]

They passed through Nuremberg and Frankfurt, arriving at the north German port of Bremen on 9 April, where Dee put the saddle horses out to pasture, and sent the twelve coach horses to the landgrave of Hesse-Kassel, who had provided him with a home during his months of exile from Bohemia.[3] He and his family spent the next seven months in hired lodgings in Bremen, meeting a procession of travelers, hearing snippets of news, and writing letters both to England and Bohemia.

Some old troubles returned to haunt Dee. Money, briefly in such lavish supply, began to run short. He had arguments with Jane and his landlord, and was repeatedly warned to leave. He also had nightmares, the most vivid on 12 August, when in the early morning he had a "terrible dream that Mr Kelly would by force bereave me of my books."

On 26 November, he left Bremen for Stade, on the estuary of the Elbe. There he briefly met Edward Dyer, who was on one of his many missions to persuade Kelley to return to England. Dee sailed for England on the *Vineyard* on 29 November. The crossing now involved a date shift of ten days, as England was still using the old Julian calendar. His ship reached the Thames estuary on 22 November, "old style."

He disembarked near Stratford, then a small village to the east of London, where his "brother," Justice Richard Young, lived. He needed help with regaining possession of his house at Mortlake. He evidently had difficulties, as he spent over two weeks in negotiations. He could only peer through the windows of his old home as he passed by it on 9 December, on his way to Richmond Palace for an audience with the queen. He came to a settlement the following day, when it was agreed he could go back as a tenant of Jane's brother, Nicholas Fromonds. Five days later, he finally walked in through his front door.

The house had been ransacked. The reading room, once the humming center of his intellectual empire, was stripped of all its furniture and reading equipment. Most of his scientific instruments had been taken, such as the ten-foot-long "radius astronomicus" used in his astronomical observations, a sea compass, his "excellent watch-clock made by one Dibbley," a "great bladder" containing a "brownish gum" that had been prepared in Dee's own laboratory using multiple distillations, and, perhaps most devastating of all, the celestial and terrestrial globes given to him by his friend Gerard Mercator, upon which Dee had so carefully marked his own discoveries.[4]

In the "appendix," all that remained of his irreplaceable collection of title deeds and official papers were the storage boxes, pulled from the case or "great frame" that had once held them, still bearing

the chalk labels describing the papers they no longer contained. In the laboratories, the ingredients and glassware he had collected from across Europe, the "purposely made vessels" of clay, metal, glass, and "mixed stuff" he had brought back in "one great cart laden" from the Duchy of Lorraine, all gone. Only a few, worthless, "spoiled and broken" jars remained.

As for the library, Dee estimated that 500 volumes had been taken, including four books that alone he estimated to be worth £533.[5]

Several theories have been advanced for the ransacking of Dee's library. For years, the accepted story was that a "London mob" had gathered in Mortlake and stormed the property following his departure for the Continent with Laski. This explained the mud found on the pages of several surviving manuscripts, which must have been stained when they were trodden beneath stampeding feet.[6]

In fact, at least some of the culprits of the "spoilation" of the library were known to Dee, and one in particular was identified by Dee himself in a series of annotations he added in 1589 to the library catalog he had drawn up just before his departure in 1583: John Davies, the privateer who had visited Mortlake with Adrian Gilbert. In a copy of Sebastian Muenster's *Cosmographia*, Dee wrote, "Jo. Davis took [this book] by violence out of my house after my going." It was not the only work he had taken. He had helped himself to manuscripts on perspective, commentaries on the Psalms, anything he could lay his hands on—around seventy volumes in all, according to Dee's own estimate.

Davies was the only thief to be positively identified by Dee, but he was not alone. Hundreds of other books and articles went missing. Some of the scientific equipment was later found by a local man called Thomas Jack, such as a fragment of Dee's "magnes stone" (a sample of magnetized iron ore or lodestone).

Perhaps it was Jack who recovered the missing "great sea cumpas" that turned up three years after Dee's return, delivered to Mortlake in the middle of the night with its needle missing.[7] It had come from the home of one Nicholas Saunder, who it turns out had many more of Dee's possessions. In their survey of Dee's library

catalog published in 1990, the bibliographers Julian Roberts and Andrew G. Watson showed that many of the works taken from Dee's library subsequently resurfaced with Dee's signature incriminatingly bleached out and replaced or written over by Saunder's. "The presumption must be, therefore, that if Saunder was not a thief he was at least a receiver on a massive scale," Roberts and Watson concluded.[8]

In short, Dee's house had been ransacked not by an ignorant peasant mob, but by pupils and associates. Their motives remain unclear. They may have seized the books to settle outstanding debts, or to discover the secrets they contained, or to hide them from others. However, they did not simply remove valuables; some they vandalized, such as the quadrant Dee had used to compile a book of star positions in 1554, which he found scattered across the floor, "with hammers smit to pieces."[9]

* * *

DEE WAS NOW sixty-two years old. The England to which he had returned was very different than the one he had left. The court was unrecognizable. Many of Dee's old friends were gone. Robert Dudley, the earl of Leicester and Elizabeth's onetime favorite, was dead. Soon to follow were Sir Christopher Hatton and Francis Walsingham. "Good Sir Francis," as Dee dubbed him, passed away at 11 P.M. on 6 April 1590, his agonizing death throes luridly reported by the Catholics his regime had so effectively repressed, one noting that urine erupted from his mouth and nose as his body suffered its final spasms.[10]

There was also a distinct change of mood toward astrologers. The conjunction of Saturn and Jupiter in 1583, inaugurating the era of the Fiery Trigon, was supposed to mark the onset of a period of cataclysmic disaster, culminating in the *annus horribilis* of 1588. The year turned out to be one of the most successful in English history. Catholic plots against the queen had been quelled, Sir Walter Raleigh had founded the first English colony in the New World, at Roanoke Island, and, of course, the great Spanish Armada had been defeated.

A flurry of pamphlets, plays, and books began to appear ridiculing astrological prophecies. "An astronomer," thunders the charac-

ter Raffe in John Lyly's play *Gallathea*, "of all occupations that's the worst. . . . He told me a long tale of Octogessimus octavus [i.e., 1588], and the meeting of the Conjunctions & Planets, and in the mean-time he fell backward himself into a pond."[11]

Dee soon found that he, too, was toppling in the mire. When rumors of strange, demonic happenings spread across London during an outbreak of plague in the early 1590s, he was identified as the cause.[12] He was also said to have foreseen an assassination attempt against Elizabeth by the queen's Portuguese doctor, Roderigo Lopez, in 1593.[13]

In 1592, a pamphlet published in Antwerp by Catholic exiles started to circulate London's streets, which appeared to make a direct attack on Dee. It was called *An Advertisement written to a Secretary of My L. Treasurer*, and was aimed at discrediting Sir Walter Raleigh. Raleigh was at this time in the midst of a vicious power struggle with the ambitious and ruthless Robert Devereux, earl of Essex, and it was no doubt Essex's partisans who were spreading the rumors the pamphlet promulgated.

It accused Raleigh of setting up a "school of atheism" at Durham House, his sumptuous riverside residence—the school later dubbed the "School of Night." The pamphlet went on to complain "of the conjuror that is master . . . and of the diligence used to get the young gentlemen to this school, wherein both Moses and our Saviour, the Old and the New Testament, are jested at, and scholars are taught among other things to spell God backward."[14] The pamphlet does not identify the "conjuror" by name, and it is usually assumed to be Thomas Hariot, a philosopher and alchemist who worked for Henry Percy, the "Wizard Earl" of Northumberland, whose name was also associated with the "school." However, Dee is a contender too. One of the unidentified authors of the tract was the exiled Sir Francis Englefeld, the man who arrested Dee for "lewd and vain practises of calculing and conjuring" during Queen Mary's reign.[15] Dee certainly seemed to consider himself to be the pamphlet's target, as he indicated in a petition he presented to King James I in 1604.[16]

Dee had a number of links with Raleigh's infamous "school."[17]

Many of its members, such as Christopher Marlowe, would have been known to him. He was closely associated with Raleigh, who took Dee's place in the "Fellowship of New Navigations Atlanticall and Septentionall" that set off to colonize America in the mid-1580s. Dee dined at Raleigh's London home, Durham House, which was the supposed venue of his ungodly academy.[18] He knew Hariot as well, describing him as his "friend," and the two were in contact during this period, exchanging books.[19]

In the spring of 1590, Jane gave birth to a daughter, their fifth child. She was christened Madimia at Mortlake Church on 5 March. Dee managed to persuade an impressive selection of nobles to become her godparents, including Sir Francis Walsingham's widow. However, none of them would have appreciated the significance of their infant goddaughter's name, with the possible exception of one: Sir George Carey. Carey was the son of Henry, Lord Hunsdon, the Lord Chamberlain and the patron of Hunsdon's Men, a theatrical troupe that performed at Newington Butts and later the Cross Keys Inn in the City. Following his father's death in 1596, Sir George took over the troupe, when it became known as the Lord Chamberlain's men, set up shop in the Globe, and began to perform the plays of its chief dramatist, William Shakespeare.

Carey was also a prominent member of Raleigh's irreligious "school." In 1594, George Chapman published *The Shadow of Night*, in which he reminisced about the times his friend "my good Mat . . . reported unto me that most ingenious Derby, deep-searching Northumberland and skill-embracing heir of Hunsdon had most profitably entertained learning in themselves, to the vital warmth of freezing science, & to the admirable lustre of their true nobility."[20]

Ingenious Derby was Lord Strange, deep-searching Northumberland Henry Percy, and the skill-embracing heir of Hunsdon Sir George Carey. And "my good Mat" was Matthew Roydon, a poet, friend of Christopher Marlowe, and author of a moving elegy to Sir Philip Sidney, "A Friend's Passion of his Astrophel." He was also the courier who brought Kelley's letters from Prague to William Cecil in 1591.[21]

Dee had connections with this magic circle, though whether from inside or without remains unclear. But he was certainly interested in stoking the "vital warmth of freezing science," despite the damage it might do to his reputation. With his livelihood at Mortlake destroyed, he came up with an audacious plan to start anew by setting up a sort of secret academy of his own, a real "School of Night."

* * *

ON 19 JUNE 1591, Dee went to Greenwich to lobby for the job of mastership of St. John's Cross, an almshouse near the famous school in Winchester. The position was already occupied by "the worshipfull Mr. Doctor Bennet," but there were some vacant bishoprics, and Dee felt sure Bennet would eagerly accept any that were offered to him. This idea revived an aspiration that had been thwarted for twenty years, since the queen first promised him the position.

Dee had ambitious plans for St. John's Cross. He wanted to set up a kind of research institute, complete with laboratories and printing presses, overseen by "mechanical servants" (technicians), that would offer a secure place "for our learned men to be entertained and lodged." It would be a place where thinkers who elsewhere might be accused of atheism and necromancy would find themselves "in such a solitary and commodious place, they may dwell in freedom, security, and quietness, under her Majesty's unviolable protection."[22] He also noted that, being in Winchester, it was good for schools, and also the glass factories of Sussex, where he could better "oversee the workmen and workmanship, for better matter and shape of glass works and instruments-making."

Dee was desperate for his plan to be accepted. It represented his only hope of rehabilitation. His finances were now critical. As well as the damage done to Mortlake, he had returned to discover that the living of Long Leadenham had been seized during his absence by John Robinson, Archdeacon of Bedford, depriving him of his only regular source of income.[23] He had issued petitions in an attempt to recover it along with the rectorship of Upton, taken from him during Queen Mary's reign, but his attempts had come to

nothing. "Utterly put out of hope for recovering the two parsonages by the L. Archb. and the L. Treasurer," he despondently noted in his diary on 21 January 1591.

The issue of the mastership of St. John's Cross was handed over to Cecil and, while he issued ever more urgent pleas to Kelley to return to England, the Lord Treasurer ruminated at his leisure on Dee's application. He finally produced a vague response in December, a "gentle answer" that the queen was mindful to give him one of the posts that would be freed up by an imminent round of new bishoprics.[24]

As Dee was left to dangle on this thread of reassurance, beneath him the chasm of debt continued to deepen. He had to pawn his plate to pay his bills, raising £20, £14 of which went straight to Thomas Hudson for wood and corn, £4 to Goodman Bedell for "billet, bales and loose faggot," 8 shillings to Goodwife Welder for one month's nursing. He was also propped up by donations from friends and patrons: £20 and a hogshead of claret from the adventurers Richard and Thomas Cavendish; £10 from the alchemist Thomas Smith; £5 in "rials and angels," gold coins, from the Archbishop of Canterbury. The queen herself called by to promise him a princely 100 angels, half of which he received within two days, the other half apparently not at all. He also appears to have resumed his career as a freelance astrologer and adviser. On 1 February 1594, for example, he received "two little double gilt bowls" from a John Ask, whose horoscope he had cast.[25] He carefully weighed them, presumably to calculate their value. On 5 April 1592 he was consulted by Lady Russell, who had been "robbed a little after midnight of pearls, diamonds." "One John Smyth is suspected," Dee wrote, "a young man of 30 years old, very ingenious in many handiworks, melancholic, auburn-haired."

Dee's financial problems were accompanied by a string of domestic disasters. His son Roland fell into the Thames, his infant daughter Madimia dropped out of bed and hurt her forehead, and Arthur, while playing at the home of Dee's neighbor Sir William Herbert, knocked himself out by the "wanton" throwing of a brickbat straight up in the air "and not well avoiding the fall of it

again."[26] When they were not having accidents, the children were suffering illnesses: Theodore with "tertian ague" and a bloodshot eye, Arthur with "quotidian gentle ague," which was treated with a bloodletting, Madimia with some unspecified sickliness.[27] Jane, too, suffered, having a miscarriage after being ill for three days, aborting a fetus "nearly as big as an egg," Dee noted.[28]

Dee was strong and healthy for a man in his sixties. He continued to make frequent trips to London and the royal palaces, and welcomed guests to his house on an almost daily basis. His diary also shows that he and Jane regularly had sex. However, he was not immune from occasional aches and pains, suffering from cramps in his calves, "veins or arteries" and rectum, and from kidney stones. A Dr. Giffard treated the stones with enemas, leaving Dee "eased of my grief." He got further relief from the news, received two days after his sixty-fifth birthday, that a certain Mr. Carter of Yorkshire had managed to reach the ripe old age of eighty.

But mingled with such reassurances were insistent reminders of mortality. One of the saddest concerned Dee's melancholic nurse, Anne Frank. She had, he noted in his diary in the summer of 1590, "long been tempted by a wicked spirit: but this day it was evident, how she was possessed of him." Dee attempted to rid her of her demons by performing some sort of exorcising ritual. There was a respite lasting two days before she once more suffered a "great affliction of mind." The following day she had recovered a little, being "well comforted," and the day after that Dee "anointed (in the name of Jesus) Ann Frank her breast, with the holy oil."

Any relief she enjoyed was short-lived. The following week, she asked to be anointed again. Dee "very devoutly" prepared himself with prayers, and tried another application of the holy ointment. "The wicked one did resist a while," he noted. A month later, Anne tried to drown herself in the well, "but by divine providence I came to take her up before she was utterly overcome of the water, shortly after sunset." Dee set one of his maids to watch over her, but three days later, Anne slipped away from her bedchamber and downstairs to the hall in the adjoining "hovel" that Dee had rented. There, behind a door, she slit her own throat. "Lord have pity on us," Dee wrote.[29]

By 1592, Dee began to receive indications that the Lord might indeed have pity on him and his family. On 6 August, he rode to Nonsuch, Elizabeth's dreamy Surrey palace built as a hunting lodge and guest house by her father. The mastership of St. John's Cross was now a good prospect. He might even get compensation for the damage done to his house while he was away, which he estimated to be well over £1,000.

The cause of this newfound hope was Anne, countess of Warwick. She was one of Elizabeth's closest ladies-in-waiting, and had been using her influence to lobby hard on Dee's behalf. The countess was married to Ambrose Dudley, one of the sons of the duke of Northumberland, whom Dee had served in his youth, and it was perhaps this connection that made her such an eager champion of Dee's cause. She may also have known Jane when she served at court.

Dee arrived at Nonsuch to find promising news. The countess had sent word through a Mr. Ferdinando that the queen was favorably disposed toward his application for the mastership of St. John's Cross. Dee also saw the Archbishop of Canterbury there, who confirmed the queen's enthusiasm.

Over the following days, these promising augurs were reinforced by a sudden and apparently spontaneous display of ingratiation by William Cecil. The veteran Lord Treasurer, who had on so many occasions rebuffed Dee, now overburdened the philosopher with hospitality, inviting him to dinner on two nights in succession and sending him a haunch of venison as a gift. There are a number of possible reasons for Cecil's attentiveness, none of them designed to further Dee's interests. Cecil was by now in frequent correspondence with Edward Kelley in Bohemia, and perhaps wanted Dee to use his influence to persuade the alchemist to return home. Another possible reason is suggested by the presence at the dinner table of Cecil's son, Sir Robert Cecil. Sir Robert had replaced Sir Francis Walsingham as Elizabeth's chief spymaster, and would later use his intelligence network to unravel the Gunpowder Plot. There was one particular scheme that Sir Robert was working on that may well have arisen as a topic of dinner conversation, a plot to test the loyalty of Lord Strange.

Strange, whose father had put forward Dee for the rectorship of Long Leadenham in 1558, was from that clutch of nobles celebrated by George Chapman for adding "vital warmth to freezing science." He was part of the Stanley dynasty, long suspected of harboring Catholic sympathies. Strange was also believed to have connections with a number of English papists exiled in Prague, among whose number was one Richard Hesketh, an amateur alchemist and merchant who had moved there in 1590. Sir Robert Cecil had devised a plan to plant a letter calling for Catholic insurrection on one of these exiles for delivery to Strange at his stronghold in Lancashire. If Strange failed to report the letter to the authorities, it would prove that he was a traitor. The unfortunate Hesketh was chosen to be the courier.

The plot was hatched when Hesketh returned to England in 1593. En route to Lancashire, he stopped at the White Lion Inn at Islington, north of London. There he was given a letter addressed to Strange, which he was led to believe contained news concerning his English confederates. Hesketh duly delivered the incriminating missive. Strange handed the letter over to the queen, saving his own skin but condemning that of the unfortunate messenger. On 29 November 1593, Hesketh was hanged, drawn, and quartered at St. Albans.

There is no evidence that Dee was involved in this subterfuge, but it is possible that while he dined with Sir Robert, he was being pumped for information about Prague. He knew of Hesketh, having noted his nativity.[30] Dee had left Bohemia by the time Hesketh arrived there, but there is plenty of evidence to link Kelley with the Catholic cell to which Hesketh belonged. For example, a Jesuit priest in Prague, Thomas Stephenson, wrote a letter to Hesketh that, in the space of a few sentences, mentioned not only the overthrow of Elizabeth, but the current well-being and whereabouts of a "Sir Edward," "Mr Thomas," "Mr Hammon," and "Mr Leigh." It seems certain that "Sir Edward" was Kelley, and possible that the others were Kelley's brother Thomas, John Hammond, a "gentleman" hired by Dee while in Třeboň, and Henry Leigh, who had carried letters between Kelley and Burghley, and who may have

been the "Sir Harry Lee" whose brother Dee reported meeting, and who once offered Kelley an annuity of £40 a year to skry.

One further piece of suggestive evidence links Dee with the conspiracy. The agent lurking in the shadows at Islington, who slipped the fateful note into Hesketh's hand via one of the inn's boys, was a "Mr Hickman." One of Dee's first skryers was Bartholomew Hickman. Hickman had government connections, he and his uncle Richard having originally come to Mortlake on the recommendation of Sir Christopher Hatton, the late Lord Chancellor.[31] In fact, Dee had dealings with the whole Hickman clan, not just Bart and uncle Richard, but Bart's brothers William and Ambrose, his daughter Joan, and an unnamed nephew. Bartholomew Hickman reentered Dee's life at precisely this time.[32]

Dee was also a friend of Thomas Webb, one of the agents used by Cecil to report on Kelley's activities in Prague. At the end of 1593, soon after Hesketh's execution, Webb was arrested and sent to the Marshalsea Prison in Southwark for "coining," the same charge brought against Kelley and used by the government as a handy judicial instrument for controlling unruly or unreliable agents. Dee went to visit Webb at Marshalsea, and would go back again when Webb thought he was about to be condemned.[33]

Whatever Dee's role in these machinations, it did not win him any permanent support either from Cecil or his son Sir Robert. The Lord Treasurer continued to fret about the absence of Kelley, and dreamed of being enriched by his alchemical art. He soon lost interest in Dee.

On 9 November 1592, Dee heard that the countess of Warwick had managed to persuade the queen to appoint commissioners to investigate his case for reparations and the mastership of St. John's Cross. She chose Sir Thomas Gorge and Sir John Wolley, her Latin secretary and an old acquaintance of Dee's. They came to Mortlake on 28 November, and Dee laid before them a detailed survey of his writings, his services to the queen and to the nation, and the losses he had suffered, which he calculated to amount to £1,510. A week later, he heard that Sir Thomas Gorge had succeeded in securing for

him "speedily" a royal grant of 100 marks. This was welcome, but only temporary relief.

Dee lobbied for St. John's Cross with growing desperation. He went with his wife and all seven of his children to Isleworth to petition the queen. He asked old family friends, such as Lady Scudamore, to apply pressure. Jane even intercepted the queen as she was walking from her private garden at Somerset House up the Strand, and passed her a petition, which Elizabeth apparently accepted "and kept upon her cushion."[34]

In May 1594, Dee finally heard that Sir John Wolley had "moved my suit to her majesty." She had apparently "granted [it] after a sort, but referred all to the [Archbishop] of Canterbury"—an unpromising development, as exactly the same had happened to his ill-fated proposals for calendar reform.[35] A month later, he went to see the archbishop, John Whitgift, at Croydon. Elizabeth had total faith in Whitgift, and Dee had no hope of securing the job without the archbishop's support.

Whitgift said that the previous Sunday he had been with the queen and Lord Treasurer at Theobalds, Cecil's lavish country seat in Hertfordshire, and they had discussed Dee's case. It seems Cecil had decided to continue with the policy of prevarication. No action was to be taken. The indecision was final.

Dee could take no more. "I take myself confounded for all suing or hoping for anything that was," he wrote after returning home from Croydon. "And so, adieu to the Court and courting, till God direct me otherwise."

XXX

On 17 July 1607, Dee walked over to the cedar-wood chest where he kept his books of mysteries and magical paraphernalia. He unlocked it, and took out the stone he had used with Edward Kelley, his "jewel," newly set in gold. He set it before the man who thirty years before had acted as one of his first skryers and had since returned to become his last, Bartholomew Hickman.

Dee was now seventy-nine years old. He had spent the last decade in Manchester, where Archbishop Whitgift had finally determined he should go, as warden of the fractious fellows of the Collegiate Chapter there. It was virtual exile, placing him far outside the orbit of the queen and her court.

Of the eight children Jane had borne, only three now survived. Michael, born on 22 February 1585 in Prague, had died on 13 July 1594 aged nine years. Dee recorded the boy's last words as "O Lord, have mercy upon me." Theodore, the gift from God born in Třeboň, had given up the ghost in the spring of 1601. Margaret, his youngest, born 14 August 1595, and Madimia seem to have been victims of a plague that passed through Manchester in March 1605. The same disease had also taken his wife, Jane. After twenty-seven years of marriage, she had gone and he was now alone.

It is hard to know what feelings Dee and Jane had for each other in their final years together. The nature of their relationship is so rarely glimpsed, and then very unromantically through Dee's private diary. In a note he made in January 1601, he wrote next to the usual symbol for sex the word "voluntaria" appended to the astrological sign for Venus. The Venus symbol clearly refers to Jane. The meaning of "voluntaria" is less obvious. It could mean that Jane had been "willing." But in what sense? That she had been unwilling

before? Or that on this occasion she was more willing than usual? The use of Latin indicates the reference may relate to some spiritual instruction. Following the cross-matching episode, Dee recorded, again in Latin, sexual encounters with Jane as being conducted with "necessary conditions" or "circumstances."[1] Perhaps this meant that such conditions and circumstances no longer applied, that an act in some manner controlled by the angels could once more be undertaken free of restraint.

Two weeks after their voluntary congress, Dee refers to a "reconciliation" between all the members of his family, "and I did declare to my wife, Kath. my daughter, Arthur and Roland, how things were mistaken."[2] Perhaps in these weeks, the bitter aftermath of the cross-matching episode had finally been resolved, and the man Jane had once so touchingly addressed as her sweetheart had been readmitted to her affections.

Now Jane had gone, and so had most of his children, many of his friends, and Queen Elizabeth, who died in 1603, to be replaced by the more austere Scottish King James. Dee decided to leave Manchester, and return to London, to seek out once again the consoling company of the angels.

On his return, he had conducted several actions with Hickman, one at Mortlake, another at the sign of the Three Kings in Covent Garden, another at the home of a mistress Goodman. The apparitions were pallid shadows compared with the blazing visions conjured up by Kelley. Only one angel appeared to Hickman, Raphael, with advice on the treatment of Dee's kidney stones and piles.

Perhaps it was in a desperate attempt to recapture some of the old magic that Dee now produced the stone he had used with Kelley. But as the crystal sparkled before them, it was Raphael again. "I have now, here, in this pearl entered possession," the angel announced, "to serve thee at all times." Raphael also promised Dee that the "key" to the divine revelations left in his keeping and taken from him in the furnace in Prague would once more be restored, so that he would finally achieve "the perfect understanding of the hid knowledge and secrecy of God." "And that dust which thou hast in keeping shall be turned to the right use, from whence it was," Raphael added,

referring to a sample of Kelley's magic powder that Dee had kept (apparently without Kelley's permission, as he had been required to hand over the powder in his possession before leaving Třeboň).

"Thou shalt take a long journey in hand," promised Raphael. "And when thou art at thy journey's end amongst such friends beyond the seas as thou knowest, God shall and will raise thee as faithful friends."

Dee prepared for the journey by secreting his books of mysteries away in his locked chest, and burying them in the fields surrounding Mortlake. One day, they would be discovered. One day, they would be understood.

His last days were possibly spent at the home of John Pontois, a new friend who he had appointed his executor. Pontois lived in Bishopsgate Street in London, just a few steps from the bustling lanes of Tower Ward where Dee had been born.[3] According to one report, in the final two weeks of his life, as he lay dying in his bed, his daughter Katherine "conveyed away his books unknown to him . . . which when he came to understanding, it broke his heart."[4] In his final years, he had been dreaming of those books, of being surrounded by them, many newly printed and filled with "strange arguments."[5]

It is not known exactly when he died. The date usually given is December 1608. However, in his diary, a picture of a skull is scribbled in the margin next to 26 March 1609, and the note "Jno Δ." Dee used the triangle, the Greek letter delta, as his personal insignia. Perhaps this is the day he departed on his long and last journey, dutifully noted in Dee's customary manner by John Pontois.

He was buried at Mortlake Church, "middest of the chancel, a little towards the south side," recalled Goodwife Faldo, the woman who would warmly remember the "welbeloved & respected" Dee so many decades later.[6] There was a gravestone, but it is long gone, as is his "cottage." Part of the site is now covered with a small plot of grass and a bench overlooking the River Thames.

Thus Dr. John Dee passed through the curtain of existence and into the company of angels. "Now is there a veil drawn before all," as Kelley once put it at the close of an action, "and all things appear far beautifuller than ever they did."

EPILOGUE

One day in 1642, Robert Jones, a confectioner living at the sign of the Plough in London's Lombard Street, decided to go with his wife, Susannah, to Addle Street, a lane running up from Castle Baynard, the great Norman fort on the banks of the Thames.[1] The street was lined with joiners' shops, and Mr. and Mrs. Jones were out to buy some "household stuff." Their eyes alighted on an item that particularly took their fancy: a "Chest of Cedar wood, about a yard & a half long." The lock and hinges were of such "extraordinary neat work," the chest "invited them to buy it."

They discovered from the shopkeeper that the chest had come from the household of Thomas Woodall, a royal surgeon.[2] Woodall had apparently inherited it from his father, also a surgeon. No doubt impressed by the provenance, Mr. and Mrs. Jones bought the chest and took it back to their home on Lombard Street, where it was to remain, undisturbed, for twenty years.

In 1662, Mr. and Mrs. Jones decided to move the chest to a different position in the room. When they lifted it, they heard a rattle "toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so." Mr. Jones decided to investigate further. In the base of the box, he discovered a "small crevice" or slit. He stuck a knife into it, and a hidden drawer popped out. Inside he found a collection of books, papers, and a small casket containing a necklace of beads made of olive stones, from which dangled a wooden cross.

The Joneses leafed through the books and papers so secretively and devoutly stored for all those years, but could make no sense of them. They had Latin titles such as *48 Claves Angelicae* (The 48 angelic keys), and contained prose written in gibberish, word squares, hieroglyphs, and tables. Mr. and Mrs. Jones put the pile to one side.

Their maid came upon the papers, and thought them particularly suitable for the lining of pie tins and "other like uses." She had worked her way through about half the pile before her employers noticed what she was doing. They put the surviving documents back in the chest, and then forgot about them once more.

Mr. Jones died in 1664. Two years later, the Great Fire of London broke out. As panic spread through the surrounding streets, Widow Jones gathered together as many possessions as she could carry and took them to safe lodgings at Moorfields, to the north of the City wall. The chest was too heavy to move, and was left to be consumed along with her home. However, as the flames started to lick Lombard Street, Mrs. Jones decided to remove the mysterious papers from the chest and take them with her.

Soon after, Mrs. Jones remarried. Her new husband was Thomas Wale, a warder at the Tower of London. She showed him the papers, and, though he could make no more sense of them than she, he recognized their potential value. He knew of a man with an interest in such works, a lawyer and collector called Elias Ashmole.

Ashmole was an expert in astrology, alchemy, and other occult matters. He was also one of the most important antiquarians of the seventeenth century, his collection forming the basis of the magnificent Ashmolean Museum in Oxford. On 20 August 1672, while he was with his friend the astrologer William Lilly at Lilly's country house in Hersham, Surrey, his servant Samuel Story turned up with a parcel containing the papers preserved by Wale's new wife. Wale wondered if Ashmole would be prepared to swap them for a volume on the Order of the Garter.

When Ashmole unwrapped the parcel, he immediately knew his answer. He rushed up to London to meet Mr. Wale, where he heard the story of the papers' discovery. It confirmed his hopes. John Woodall, father of the surgeon Thomas and former owner of the chest, had been the last known custodian of the collection of Dr. John Dee.[3] The books hidden in the chest were Dee's books of mysteries.

Ashmole was fascinated by Dee, intending at one point to write a life of the philosopher. It was he who had visited Goodwife Faldo,

and extracted her fond reminiscences of Mortlake's "welbeloved & respected" magus.

Over the coming months, he poured over Dee's strange manuscripts, in the hope of revealing their secrets.

> This night I began to consider of the 12 Names of God, being the first in the Book[4] & found them in the middle lines of each of the 4 great Squares in the first Table on either side about the black Cross. When I was in bed I conceived the Characters of divine Imposition in the Liber Scientiae Auxilij & Victoriae Terrestris, (which formerly I had found extracted from out ye second Table placed at the beginning of the Book) by taking the Letters in the Squares about the black Cross of the first Table, (which the several Characters traced out) might be a word, which next morning I found to be so.[5]

Despite the occasional nocturnal glimmer of understanding, he made little headway.

* * *

ASHMOLE'S WERE NOT the only manuscripts of Dee's to surface. Some time in the 1610s or 1620s, another antiquarian and collector, Sir Robert Cotton, decided to excavate the fields around Dee's house, where he found a stash of documents. They were badly damaged by damp, but still legible.

They moldered away for years before Sir Robert's son, Sir Thomas Cotton, gave them to the scholar Meric Casaubon, urging him to copy them before they disintegrated.[6] Meric did as he was asked, and discovered that they contained detailed transcripts of Dee's spiritual conversations, including every sensational detail concerning Dee's audience with Rudolf, and the "cross-matching" agreement with Kelley. After consulting the bishop of Armagh on the theological implications of releasing such apparently diabolical dialogues, Casaubon decided to publish the papers. They appeared in 1659 under the title *A True and Faithful Relation of What Passed for Many Years Between Dr John Dee and Some Spirits.*

The *True and Faithful Relation* brought Dee's spiritual activities to public notice for the first time, and set the seal on his reputation.

"What is here presented unto thee (Christian Reader)," Casaubon's preface began, was a book "that might be deemed and termed *A Work of Darkness.*"[7]

Casaubon believed that Dee had been deluded rather than evil, and justified the publication of these mystical actions on the grounds that they would act as a warning against "presumptuous unlawfull wishes and desires" being entertained by other philosophers. Dee's delusion did not lie in his belief in the spirits' existence. No learned man, in Casaubon's opinion, "can entertain such an opinion (simply and seriously) that there be no Divels or Spirits." Dee's "only (but great and dreadful) error" was that he "mistook false lying spirits for Angels of Light, the Divel of Hell (as we commonly term him) for the God of Heaven."

Subsequent opinion was less sympathetic. In his burlesque poem *Hudibras*, the poet and satirist Samuel Butler wrote:

> *Kelly did all his feats upon*
> *The Devil's looking-glass, a stone,*
> *Where playing with him at bo-peep*
> *He solved all problems ne'er so deep.*[8]

Thomas Smith, author of the first biography of Dee, published in 1707, considered his subject insane, while the historian Anthony á Wood found himself "overwhelm'd with melancholy" when contemplating Dee's spiritual adventures.

From there, it was further downhill. In the eighteenth century Dee was dismissed as "extremely credulous, extravagantly vain," in the nineteenth as "weak and wrongheaded . . . all but an idiot withal," in France he was accused of *fourberie*, trickery, in Germany of being a "Dummkopf."[9]

Such a Dummkopf deserved no place in history, and Dee would subsequently be erased from the annals of Elizabethan policy, geography, mathematics, astronomy, just about every one of the innumerable fields that he influenced. The message contained in the surviving books of mysteries given to Ashmole, if they contained one, remained undisclosed.

The one place where Dee's reputation thrived was in the world of modern mysticism. He has been credited with being a founder of the Rosicrucian movement, a secret brotherhood claiming to possess esoteric wisdom handed down from ancient time. In the nineteenth century he was declared to be an English Nostradamus, the prophet of an earthquake that would destroy London in 1842, and a devastating plague expected in 1899.[10] He was adopted by the Victorian "Hermetic Order of the Golden Dawn," hailed as the originator of "Enochian magic," brought back to life by Gustav Meyrink in his novel *The Angel from the West Window* and commemorated by Aleister Crowley, who considered himself to be, among many strange things, the reincarnation of Kelley.

"'Tis magic, magic that hath ravish'd me," cried Marlowe's Faust at the moment he submits to the forces of the occult. And so it had Dr. Dee's reputation.

In more recent years, various researchers have attempted to rescue Dee from the hands of the hard-headed rationalists and muddle-headed mystics. The most influential has been eminent historian Dame Frances Yates, who argued that Dee was the true Renaissance man. Yates showed that Renaissance thinking, far from being overcome with rationalism, was suffused with magic, and Dee embodied this better than any other English thinker. "John Dee has to the full the dignity, the sense of operational power, of the Renaissance magus," she proclaimed. "And he is a very clear example of how the will to operate, stimulated by Renaissance magic, could pass into, and stimulate, the will to operate in genuine applied science."[11] In other words, natural magic as practiced by Dee did not forestall the coming scientific revolution, but enabled it. It is certainly true that most of the figures now associated with the foundation of modern science had interests similar to Dee. Copernicus cited the mystic prophet Hermes Trismegistus to justify his heliocentric universe, Tycho Brahe wrote treatises on the astrological significance of his astronomical discoveries, Johann Kepler devised his theory of elliptical orbits in an effort to confirm Pythagorean notions of cosmic harmony, and Isaac Newton tried to discover the secret of the Philosopher's Stone.

Others have emphasized Dee's more practical, political side. William Sherman criticized the portrayal of Dee as a "Merlin at the Tudor court" and offered instead a less picturesque but perhaps more realistic image of him as "the first English think-tank . . . a retailer of special (often secret) knowledge, an 'intelligencer' in the broadest sense."[12]

But even the most matter-of-fact assessment of Dee cannot completely dispel the aura of mystery. An understanding of Tudor political discourse, even of Renaissance magic, may shed light on Dee's work, his intellectual legacy, his philosophical milieu, but it makes no sense of his eager embrace of Kelley's astonishing phantasmagoria. Many Renaissance thinkers dabbled in magic, some even conjured up spirits, but none other than Dee claimed to summon the divine secrets of the universe from angels and archangels.

Was, then, Dee a dupe? On 8 May 1583, Kelley had a vision of a beautiful palace out of which came a "tall well favoured man, very richly apparelled with a brave hat and a feather on his head," followed by "a great number, all like courtiers." The man said: "How pitiful a thing is it, when the wise are deluded." Was that a teasing reference to Dee?

There is plenty of evidence that Dee had to some extent fallen under Kelley's spell. His unruly, retrograde skryer obviously had a way of captivating his clients, particularly men like Dyer, Cecil, Rozmberk, and Rudolf, and Dee was by no means immune. However, Dee's faith in Kelley cannot be solely ascribed to the skryer's charms. The sophistication of the Enochian language, the huge cast of spiritual characters, the flamboyant personalities, the sheer quantity of material, all conjured up from a stone, apparently without recourse to prompts or prewritten scripts, were compelling.

It was not just the intensity of Kelley's visions that made them so bewitching. It was the way they fitted into the context in which they were delivered. There was the local setting: the room, the ritual, the light, the magical apparatus, the intense aura of piety produced by Dee's rituals, prayers, and supplications. And there was a global context, to which Dee could rightly claim to be, at least in England, uniquely sensitive. His collection of books and scientific

instruments, his contacts with Europe's most powerful monarchs and courts, his philosophical, geographical, political and mystical works, his imprisonment, his religious struggles, his involvement with ciphers and spies, all of these meant that he could see as well as anyone, perhaps better, that the world was in a state of transformation, and the angels captured this perfectly.

"Behold, these things shall God bring to pass by his hands whose mind he hath now newly set on fire," the spirit Medicina Dei had said. "The corners and straights of the earth shall be measured to the depth: and strange shall be the wonders that are creeping in to new worlds. Time shall be altered, with the difference of day and night. All things have grown almost to their fullness."[13] Dee had seen with his own eyes the world spill off the edge of the map, and the universe burst out of its shell. And as the cosmos had spread into infinity, so he had seen his, everyone's position in it correspondingly reduced. For the first time in more than a thousand years, anyone with the learning to see (and there were still very few) beheld a universe that no longer revolved around the world, and a world that no longer revolved around humans.

Dee's magical journey with Kelley can be seen as a response to this traumatic demotion. Magic was the way that people could be reconnected with an alienated cosmos. It was the hidden mechanism by which God operated in the world, the invisible force that joined the spiritual realm to the material one. It was the continuum between life and death, the penumbra of human existence, the "strange participation," to use Dee's phrase, in which the body and spirit, the natural and the artificial, the real and the imagined were engaged.[14]

Dee had hoped that science, and in particular mathematics, would reveal the mechanism of this strange participation. Math would, he thought, correct the cosmic misalignment, restore the divine order. His proposals for calendar reform, synchronizing human time with divine "radix" of time, the birth of Christ, were a practical example of this.

"O comfortable allurement, O ravishing persuasion," he wrote in his preface to Euclid, "to deal with a Science, whose Subject is so

Ancient, so pure, so excellent, so surmounting all creatures, so used of the Almighty and incomprehensible wisdom of the Creator, in the distinct creation of all creatures: in all their distinct parts, properties, natures, and virtues, by order, and most absolute number, brought, from Nothing to the Formality of their being and state."[15]

But, as Dee himself came to realize, not even the "ravishing persuasion" of mathematics was equal to the task. As he told Emperor Rudolf, he had spent forty years "with great pain, care and cost" trying to discover the secrets of the universe, and mankind's position within it. "And I found (at length) that neither any man living, nor any book I could yet meet withal, was able to teach me those truths I desired and longed for."

There was only one other way to turn, to God himself. Through his angels, he would guide us back to the universe we were leaving behind. This was Dee's hope, and Kelley's promise. Together, they would navigate a northwest passage to universal truth before, with the onset of the modern, mechanistic age his own work helped to inaugurate, unity would become irrecoverable, and the magic would go out of the world forever.

"If mankind had to choose between a universe that ignored him and one that noticed him to do him harm," warned the great scholar of Elizabethan literature, E. M. W. Tillyard, "it might well choose the second. Our own age need not begin congratulating itself on its freedom from superstition till it defeats a more dangerous temptation to despair."[16]

NOTES

CHAPTER I

1. There are two copies, one in the BL MS Sloane 1782, f31, another in the Bod MS Ashmole 1788, f137; what follows is based on the latter, which was probably copied by Elias Ashmole.
2. Bod MS Laud Misc. 674, f74^{r}; see "Horoscopes and History," North.
3. *The History of London in Maps*, Barker and Jackson, p. 12.
4. Bod MS Ashmole 174 ff439–45.
5. John Dee did not acknowledge any brothers or sisters, though it is possible that he had a brother. Francis Dee, Bishop of Peterborough, was the son of either a brother or a cousin of John's. See *John Dee*, Calder, chapter 3, note 5.
6. According to John Aubrey, Dee's grandson described Roland as being a "vintner," see *Brief Lives*, Aubrey, p. 210 and note, but this was probably a reference to Dee's son, also called Roland. According to Aubrey, Ashmole recorded under which "sign," i.e., trading name, Roland traded, but the information is sadly illegible. A census document or "Book of Assessment" drawn up by the civic authorities identifies Roland Dee was a resident of the Tower Ward in 1548. See *CSP*, Domestic, *1547–1580*, p. 621. Roland served an apprenticeship under William Strathorne and gained admittance to the Company of Mercers in 1536. See *Register: List of Mercers 1347 to 1914*, Mercers' Company, Mercers Hall, London; *Survey of London*, Stow, p. 152.
7. *Survey of London*, Stow, p. 157.
8. St. Dunstan's was destroyed in the Second World War. There is a view of it in the Agas map, showing the spire and churchyard. See *The A to Z of Elizabethan London*, Prockter and Taylor, p. 25.
9. All the mercers' buildings were destroyed in the Great Fire, rebuilt, and destroyed again in the Second World War.
10. A century and a half later, the first Astronomer Royal, John Flamsteed, would establish the Royal Observatory at the top of Greenwich

Hill and overlooking the palace, casting a horoscope to mark the moment that one of the world's most prestigious scientific institutions was founded.

11. See pedigree drawn up by Dee, BL MS Harleian 5835 f4–6. Sewer has sometimes been mistaken for "server."
12. Catherine had been previously married to Henry's brother, Prince Arthur, and according to Lev. 20:21, it was "unclean" for a man to "take his brother's wife . . . they shall be childless." When Henry had married Catherine, she had claimed that her union with Arthur had been unconsummated, so the biblical injunction did not apply. Henry now believed that the injunction must apply, as this would explain the failure of his marriage to Catherine to produce a male heir.
13. For an account of the Felipez episode, see *Catherine of Aragon*, Mattingly, p. 185f.
14. *Encyclopaedia*, William Caxton, quoted in *The Elizabethan World Picture*, Tillyard, p. 47. Caxton's calculations were probably based on Ptolemy's *Almagest*, or Campanus of Novara's thirteenth-century edition. Ptolemy put the distance of Saturn as 19,865 times the earth's radius. The stars lay "at a distance of five myriad myriad [i.e., 10,000 myriad] and 6,946 myriad stades and a third of a myriad stades" beyond that—around 50 million miles. See *Measuring the Universe*, Ferguson, p. 41.
15. See *Diaries*, entry for 1 February 1594, in Fenton, ed., p. 264 and note.
16. Bod MS Ashmole 356, Item 5. The tract is unsigned but attributed to Dee because the style of the handwriting matches his own. It carries later annotations, possibly added by Frances Sidney, Sir Philip's widow, who acquired it after her husband's death.
17. See *John Dee*, Calder, chapter 10, section 4.
18. *Ptolemy's Tetrabiblios*, Ashmand, pp. 59 and 18. For a more contemporary account of astrological practice, which largely conforms to Ptolemy, I have also referred to *Christian Astrology*, Lilly, in particular book 1, pp. 25–93.

CHAPTER II

1. See "Erasmians and Mathematicians at Cambridge in the Early Sixteenth Century," Rose, pp. 47–55, and *A History of the University of Cambridge*, Leader, pp. 294–336.
2. *CR*, chapter 1.
3. *Brief Lives*, Aubrey, p. xxix. Quoted in "The Mistaking of 'the Mathematicks' for Magic in Tudor and Stuart England," Zetterberg, p. 85.

4. *Stars, Minds and Fate*, North, pp. 187–192; "The Harmonic Roots of Newtonian Science," Penelope Gouk, and "Newton, Matter, and Magic," John Henry, *Let Newton Be!*, Fauvel, pp. 100–125 and 126–145.
5. *Praeface*, Aii^{v}.
6. "Peace," Aristophanes, pp. 160–175.
7. Dee mentions a work entitled *Trochilica inventa mea*, written in 1558; it has not survived. *CR*, chapter 6, item 27.
8. See "The Academic Drama at Cambridge: Extracts from College Records," Moore Smith.
9. *CR*, chapter 1.
10. *Winter's Tale*, V, iii, 85–91.

CHAPTER III

1. See *Diaries*, Fenton, p. 305 and note. The folio by Ashmole entitled "A transcript of some notes Dr Dee had entered in Stoffler's Ephemerides beginning 1543 and ending 1556" is at MS Ashmole 423, f294.
2. *CR*, chapter 1.
3. Quoted in *The Civilization of Europe*, Hale, p. 282.
4. Ascham used Louvain as the benchmark to assess Cheke's achievements at Cambridge. See *The Cambridge Connection*, Hudson, p. 54.
5. Like many Flemish scholars, Frisius had adopted a Latin name. He was born in Frieseland as Reiner Gemma.
6. *History of Mathematical Sciences*, Ivor Grattan-Guinness, p. 194.
7. Museum of the History of Science at Oxford, accession no. 33–73.
8. Mercator was born Gerard de Cremer or Kremer.
9. This projection did not mean that medieval cartographers believed the world to be flat, as has sometimes been assumed.
10. For example, the Beatus and Henry of Mainz world maps. See *Medieval Maps*, Harvey, pls. 17 and 18.
11. Quoted in *John Dee*, Sherman, p. 6. See "Propaedeumata aphoristica," Dee.
12. *John Dee's Library Catalogue*, Roberts and Watson, #768.
13. Dee outlines the principles of the device in *CR*, chapter 7.
14. *John Dee*, Sherman, p. 5 and fig. 3. An annotated facsimile of the album is held at Pembroke College, Cambridge, MS 2.113.
15. *CR*, chapter 2.
16. See *Annals*, Strype, volume 2, pt. 1, p. 529.

17. For example, a copy of Petrus Ramus's *Prooemium mathematicam* contains inscription indicating that Sir William Pickering sent Dee the book from France; see *John Dee's Library Catalogue*, Roberts and Watson, p. 93.
18. *CR*, chapter 2.
19. *CR*, chapter 2.Though no independent account of Dee's lecture has survived, he seems to have had various testimonies on the event, as he mentions presenting them to the commissioners sent by the queen in 1592.
20. *John Dee's Library Catalogue*, Roberts and Watson, pp. 93 and 3.
21. *Diaries*, October 1547, Fenton, p. 305.
22. *CSP*, Spanish, volume 9, pp. 146 and 222. Quoted in *The Later Tudors*, Penry Williams, p. 42.
23. *De Caelestis Globi amplissimis commoditatibus* (1550) and *De Planetarum, Inerrantium stellarum, Nubiumque a centro terrae distantiis: & stellarum omnium veris inveniendis magnitudinibus* (1551).
24. Dee notes this in his copy of Cardano's *De supplemento almanach* (*John Dee's Library Catalogue*, Roberts and Watson, #440). A transcription of the notes appears in "Books from John Dee's Library," Prideaux, pp. 137–138.
25. Quoted in *Dictionary of National Biography*.
26. Calder, chapter 4, note 34.
27. The information about Dee's connection with Pembroke comes from his copy of Girolamo Cardano's *Libelli quinque*. See "Books from John Dee's Library," Prideaux, pp. 137–138.
28. He was the first man of nonroyal blood to bear the title of duke. See *Children of England*, Weir, p. 131.
29. In the tribute in his "Praeface" to Dudley's eldest son, also called John, Dee was clearly writing as a teacher fondly remembering a student. Discussing the use of mathematics in the military sciences, he lauded "the Noble, the Courageous, the loyal, the Courteous John, Earl of Warwick." He went on to write about how hard young John had worked to understand "feats and Arts" that would be of service to his country, an achievement that no one, other than Dee himself, "can so perfectly and truly report."
30. *Index Britanniae scriptorum*, Poole.

CHAPTER IV

1. Dee noted this in the margin of a volume, now in the Folger Shakespeare Library in Washington, which contains a number of mystical texts by authors such as Ficino. See *John Dee's Library Catalogue*, Roberts and Watson, pp. 9 and 85.
2. The wedding was on Whit Sunday, which fell on 21 May by the Julian calendar.
3. Quoted in *Children of England*, Weir, p. 153.
4. *Acts of the Privy Council*, volume 4, 1552–1554, entry for 21 August 1553. The entry reads: "A lettre to the Lieutenant of the Tower willing hym to . . . send hither Thomas Thirlande, John Tomson and Rolan Dye [Dee], to be ordered by the Lords of the Counsaill." Thirlande may have been Thomas Thurland, a canon, and John Tomson an auditor of the Royal Exchequer. Dye was the spelling of Dee used for both John and Roland in the council's records.
5. Population statistics are unreliable for this period, as there was no official census. The estimates are taken from *Population and Metropolis: The Demography of London 1580–1650*, R. Finlay, Cambridge, 1981, and "The Population of London, 1550–1700: A Review of Published Evidence," *The London Journal* 15 (1990): 111–128.
6. *Letters and Papers*, ed. Gairdner, 1903, volume 19, pt. 1, p. 371.
7. *Original Letters*, Ellis, p. 34.
8. See *Children of England*, Weir, p. 262.
9. The *Catholic Encyclopedia*, Herbermann, entry on Bonner.
10. The *Catholic Encyclopedia*, Herbermann, quotes these lines in its entry on Bonner, which tries to rehabilitate him by pointing out he was in fact reprimanded by the council for being too slow to prosecute those sent to him for examination.
11. *Acts and Monuments*, Foxe, volume 7, p. 80.
12. *Acts and Monuments*, Foxe, volume 7, p. 82.

CHAPTER V

1. For Englefeld, *CSP*, Domestic, volume 6, Addenda 1547–1565, p. 342, and his exile from England, *Annals*, Strype, volume 1, pt. 2, p. 50.
2. *Acts of the Privy Council*, volume 4, 1552–1554.
3. Dee described Christopher Cary as "my scholer" in a marginal note in his copy of *Ars demonstrativa* by the Spanish philosopher and mystic Raymond Lully.
4. *CR*, chapter 5.

5. *Brief Lives*, Aubrey, p. 167.
6. In 1574, Elizabeth's chief secretary of state William Cecil intercepted a letter that listed the names of English exiles in Spain who had been given pensions by the king of Spain. Among the names listed are Dee's old enemy Frances Englefeld and "M. Pridieux." See *Annals*, Strype, volume 1, pt. 2, pp. 53–54.
7. See *The Diary of Henry Machyn*, Machyn, entry for 4 January 1553 and notes.
8. There were several reports circulating at this time about wax effigies of the queen; another was apparently unearthed at the house of a priest in Islington, who was reputed to be a conjuror, see *Annals*, Strype, volume 2, pt. 2, p. 206.
9. Under the treaty solemnizing Mary's marriage to Philip, she remained sovereign of England.
10. *Acts and Monuments*, Foxe, volume 7, p. 126.
11. See "Necessary Advertisement," Dee.
12. *Acts of the Privy Council*, volume 4, 1552–1554.
13. *Upton*, Hurle, p. 31.

CHAPTER VI

1. *Survey of London*, Stow, p. 312. The mound, called Mount Calvery, is just south of Islington and shown on the Agas map of London.
2. *London Encyclopaedia*, p. 757.
3. *Acts and Monuments*, Foxe, volume 7, p. 605ff.
4. *Acts and Monuments*, Foxe, volume 7, p. 612.
5. *Acts and Monuments*, Foxe, volume 7, p. 613.
6. *CR*, chapter 5.
7. *Acts and Monuments*, Foxe, volume 7, p. 736.
8. Dee noted the date of Bonner's death at Marshalsea on 5 September 1569, ironically in the margin of his copy of *De Scriptoribus Anglicae*, written by the radical Protestant antiquarian and dramatist John Bale. The book survives in the library of Christ Church, Oxford (ref W.b.4.8); *John Dee's Catalogue*, Roberts and Watson, #274.
9. The book was a mathematical treatise by Andreas Alexander, which Dee had bought in 1551. *John Dee's Library Catalogue*, Roberts and Watson, p. 4.
10. On Henry's theological conservatism, see, for example, *Henry VIII*, Scarisbrick, pp. 408–409.
11. Quoted in *Elizabeth the Queen*, Weir, p. 54.
12. *Catholic Record Society*, Miscellanea, volume 7, 1911, pp. 52–53.

13. Sir Stephen Powle to Francis Walsingham, 8 April 1587, Bodleian MS Tanner 309, ff67b–68.

CHAPTER VII

1. *Cambridge Antiquarian Communications*, volume III, p. 157. Quoted in *John Dee*, Calder, chapter 5, §1.
2. BL MS Cotton Vitell. C.VII., f 310 et seq; printed in *Chetham Miscellany I*, p. 46ff. It is possible that the work appeared a year later, as New Year's Day in England was still officially 25 March. However, Dee often adopted the Continental practice of observing New Year's Day on 1 January.
3. *John Dee's Library Catalogue*, Roberts and Watson, pp. 19–20.
4. *John Dee's Library Catalogue*, Roberts and Watson, p. 6.
5. Wayne Shumaker published a translation of *Propaedeumata Aphoristica* in his *John Dee on Astronomy*, Berkeley, 1978. This volume has a useful introductory essay on Dee's mathematics and physics and his place in the scientific revolution by J. L. Heilbron. Much of what follows comes from Nicholas Clulee's discussion of Dee's natural philosophy in *John Dee's Natural Philosophy: Between Science and Religion*, p. 40ff.
6. *Religion*, Thomas, p. 341.
7. *MP*, ci^{r}. Dee observed that this phenomenon "is not by me first noted, but by one *John Baptist de Benedictis*."

CHAPTER VIII

1. *Chronicles*, Holinshed, volume 6, p. 492.
2. Arguably Henry I's daughter Matilda was the first queen regnant, but she was never crowned.
3. Quoted in *The Later Tudors*, Williams, p. 427.
4. Quoted in *Religion*, Thomas, p. 405.
5. *Troilus and Cressida*, Shakespeare, I, 3, 101–103, 109–110.
6. See *Acts and Monuments*, Foxe, volume 7, p. 642.
7. This information is contained in a private letter to Robin Cousins by the Rev. B. J. Bennett of Leadenham.
8. Quoted in *Elizabeth the Queen*, Weir, p. 31.
9. Elizabeth fashioned herself as a "prince" rather than a princess, the term then applied to the abstract idea of a monarch's role as much as a king or queen's male offspring.
10. There is no record relating to Roland Dee's death. John was admitted to the company of mercers by patrimony in 1555, which may indicate

that Roland died then or soon after. John's eldest son, Arthur, was also admitted by patrimony in 1605, when he was twenty-six, just three years before John died.

11. *Annals*, Strype, volume 1, pt. 2, p. 44.

CHAPTER IX

1. He did publish a new edition of his *Propaedeumata*, dedicated to Elizabeth.
2. See *Giordano Bruno*, Yates, p. 93. A full discussion of the Cabala is found in *Major Trends in Jewish Mysticism*, Scholem.
3. *T&FR*, Preface, p. 23.
4. The paper was entitled *Cabbalae Hebraicae compendiosa tabella*. See Dee's list of unpublished works in *CR*, #29.
5. In *Religion*, p. 69, Thomas points out that the distinction between a prayer and a spell was still unclear in Dee's time, being the subject of intense debate among sixteenth-century Protestant theologians, who argued that words had no power in themselves, but only if heard by God.
6. When Dee was in Antwerp on another occasion he asked his friend Abraham Ortelius to direct correspondence via the Birkmanns' servants in Antwerp. See "John Dee and the Secret Societies," Heisler; *Ecclesiae Londino-Batavae Archivum*, volume 1, pp. 157–160 and 787–791.
7. *Evangelium regni*, Niclaes, pp. 3–4.
8. See, for example, *John Dee's Library Catalogue*, Roberts and Watson, p. 13; "John Dee and the Secret Societies," Heisler. Hamilton wrote that Dee was "the one English scholar who may well have sympathised with Continental Familism," *The Family of Love*, Hamilton, p. 154.
9. See *Renaissance Curiosa*, Shumaker, p. 92ff. Shumaker's account of Trithemius's life is based on Klaus Arnold's biography, published in 1971.
10. *Renaissance Curiosa*, Shumaker, p. 97, Shumaker's translation.
11. One suggestion is that the Hungarian was Johannes Sambucus (János Zsámboky in Hungarian), who had connections with the publishing trade in Antwerp, but he was not a nobleman. Another possibility is Count Balthasar Batthyany, a generous patron with an interest in alchemy. I am grateful to the Hungarian Dee scholar György Endre Szônyi for his advice on this subject.
12. PRO, State Papers Domestic 12/27, no. 63. It is printed in *Notes and Queries*, ed. J. E. Bailey, series 5, volume 11, 1879, pp. 401–402 and 422–423.

13. *Europe and England in the Sixteenth Century*, Morris, p. 17.
14. *Steganographia*, Trithemius, p. 27. This example comes from "Solved," Reeds, p. 2.
15. *Renaissance Curiosa*, Shumaker, p. 95, Shumaker's translation.
16. *Steganographia*, Trithemius, p. 95.
17. For example, D. P. Walker, one of the most influential scholars on Renaissance magic, wrote, "The Third Book, which is unfinished, does not, like the other two, contain any examples of enciphered messages; one is told to say the message over the picture of a planetary angel at the moment determined by complicated astronomical calculations. It seems most unlikely that these could be disguised directions for encipherment or any kind of secret writing." *Spiritual and Demonic Magic*, Walker, p. 87. Walker heavily influenced Frances Yates, who echoed his assessment of the *Steganographia* in her *Giordano Bruno and the Hermetic Tradition*, p. 145.
18. He published his results in "Schwarzweisse Magie. Der Schlüssel zum dritten Buch der Steganographia des Trithemius," *Daphnis* 25, no. 1 (1996).
19. "Solved," Reeds, p. 14. Reeds discovered that the phrase was a pangram by typing it into an Internet search engine, which brought up a reference to a manuscript held in the library of the Benedictine Abbey in Melk, Austria, cataloged by Christine Glassner.
20. Cecil was certainly no materialist, and firmly believed in alchemy, as was shown by his repeated attempts to lure Dee's skryer, Edward Kelley, back from Bohemia when news reached England of his ability to transform base metals into gold at will.
21. *John Dee's Catalogue*, Roberts and Watson, pp. 9 and 76.
22. There is no evidence to link Dee directly with this aspect of government business, but there are some suggestive hints. One is an entry in his diary, in which he mentions a visit by a "Mr Bacon, Mr Phillips of the custom house." The former was probably Francis Bacon; the latter may have been Thomas Phillips or Phelippes, Walsingham's chief cipher expert. Alan Stewart, coauthor of a biography of Bacon and editor of Bacon's works, believes Phillips was more likely to have been Thomas's father, William, or possibly another of William's children, whose name is unknown.
23. The history of the Voynich MS, named after a collector who found it in 1912, is convoluted. A letter attached to the first page, written by the Prague scientist Johannes Marcus Marci in 1665, states that the MS was sold to Rudolf for 600 ducats, and in October 1586, when Dee is in contact with Rudolf, he records having 630 ducats, a significant

sum, particularly during a period when he was generally short of money. Also Arthur Dee reported to Sir Thomas Browne that while in Bohemia his father owned a book "containing nothing but Hieroglyphicks" (see Bod MS Ashmole 1788, ff151–152). Roberts and Watson consider the foliation to be in Dee's hand (*John Dee's Catalogue*, p. 172) but others have contested this. The volume is now in the Yale Library, ref MS Beinecke 408.

CHAPTER X

1. *MH*, pp. 115 and 117.
2. *CR*, chapter 3, section 6.
3. From the preface of *General and Rare Memorials*, Dee, ϵ.j^{v}.
4. *MH*, p. 121.
5. Dee wrote in the *Compendious Rehearsal* that "if I would disclose unto her the secretes of that booke, she would *et discere et facere*," chapter 4.
6. *A Translation of John Dee's "Monas Hieroglyphica,"* Josten, Ambix, p. 119.
7. See *John Dee*, Sherman, p. 144. Others, e.g., "John Dee," Graham Yewbrey, linked Dee's concept of cosmopolitical with his magical philosophy.
8. *CR*, chapter 3, section 6.
9. *The Praise of Dancing*, vs. 16.
10. A full account of the episode, enacted at Woodstock, is contained in *At the Court of Queen Elizabeth: The Life and Lyrics of Sir Edward Dyer*, Sargent, pp. 30–34.
11. *CR*, chapter 4; *Diaries*, 10 October 1580.
12. *Astrological Discourse*, Harvey, A3^{r}.
13. *CR*, chapter 4.
14. *CR*, chapter 4.
15. See the British Library catalogue entry for Grudius's *Constitutiones clarissimi . . . Ordinis Velleris Aurei: e Gallico in Latinum conversae*, written under the auspices of the Order of the Golden Fleece.
16. *Richard II*, III, 2.

CHAPTER XI

1. *The Environs of London*, Lysons, volume 1, p. 364.
2. There are two versions of this story. This one comes from Ashmole, the other, in which Dee is said to have demonstrated the eclipse to a

Polish prince, is in Aubrey. The dating of this event comes from Dee's diary (entry for 25 February 1598), though he does not mention Faldo. See *Elias Ashmole*, Josten, pp. 1298–1300.

3. "Mortlake Revisited," Cousins, p. 109.
4. The earliest surviving reference to Mortlake by Dee is an inscription in a copy of his *Monas Hieroglyphica*, which is dated Mortlake 18 September 1566 (Hunterian collection, Glasgow, ref R 6.15), see *John Dee's Catalogue*, Roberts and Watson, p. 10.
5. Chancery Proceedings, series 2, bundle 49, no. 44. See *Tudor Geography*, Taylor, p. 107.
6. An eight-page scrawled and incomplete catalog of his collection drawn up by Dee between 1557 and 1559 lists around 320 books and 32 manuscripts. See *John Dee's Catalogue*, Roberts and Watson, p. 8.
7. *John Dee's Catalogue*, Roberts and Watson, pp. 238–243.
8. *John Dee*, Sherman, p. 41.
9. Miniature timepieces were precious rareties in Dee's day; a tiny clock mounted in a bracelet was given by the earl of Leicester to Queen Elizabeth as a New Year's gift in 1572, believed to be the first wristwatch.
10. *Diaries*, 9 February 1581, 1 August 1583, 5 April 1592, 3 June 1583.
11. *John Dee*, Sherman, p. 128. The *Synopsis* has never been published. In chapter 6 of his book, Sherman provides the first detailed study of this important document, which has lain more or less untouched since it was presented to the government. It is now in the British Library, MS Cotton Charter XIII, art. 39. It has suffered fire damage along its upper edge.
12. *John Dee*, Sherman, p. 160.
13. For drawing up the queen's "title royal" to foreign dominions, "I have refused an hundred poundes in money offred by some subjectes of this kingdome," *CR*, chapter V, §8.
14. Quoted in *John Dee*, Calder, chapter 6, §7.
15. *Annals*, Strype, volume 2, pt. 1, p. 520.
16. *Diaries*, 11 May 1592.
17. For the influence of Paracelsus on modern medicine, see *The Greatest Benefit*, Porter, pp. 201–205. Dee's alchemical notes for 1581 are at Bod MS Rawlinson D241. See "Paracelsian Medicine in John Dee's Alchemical Diaries," Szulakowska, pp. 29–30.
18. *CR*, chapter 4, §6.
19. The letter is now in BL MS Lansdowne 19 art. 38; see also *Annals*, Strype, volume 2, pt. 1, pp. 523–525.
20. *Richard Hakluyt*, Parks, p. xi.

21. "The Conditions of Life for the Masses," Rowlands, p. 53.
22. See *Religion*, Thomas, pp. 279–280.
23. *John Dee's Library Catalogue*, Roberts and Watson, #215 and #459.
24. See *A Collection of Letters*, Halliwell, pp. 15–16.
25. *Natural Magick*, 1589 edition, book 20, volume 8, pp. 405–406. Quoted in Calder, chapter 8, note 7.
26. BL MS Lansdowne MS 19 art 38.

CHAPTER XII

1. "The Cartographic Lure of the Northwest Passage," Richard I. Ruggles, in *Meta Incognita*, Symons, p. 181.
2. *Tudor Geography*, Taylor, p. 7.
3. *Voyages and Discoveries*, Hakluyt, p. 60; *CR*, chapter 7.
4. *Voyages and Discoveries*, pp. 62–66.
5. See *Tudor Geography*, Taylor, p. 91, for the links between Dee and Chancellor. She suggests that Chancellor, "the first great English pilot," worked with Dee on astronomy while both were in the household of Sir Henry Sidney, the duke of Northumberland's son-in-law.
6. *CSP*, East Indies, volume 2, p. 56.
7. "The voyage to Guinea in the year 1554. The Captain whereof was John Lok," *Voyages and Discoveries*, Hakluyt, pp. 66–68.
8. Both have a common root, "Atlas," the name of the god who, according to Greek legend, supported the world on his shoulders. "Atlantic" was by no means the only name given to the ocean. In various late medieval maps based on Ptolemy, such as that of Henry Martellus drawn in the early sixteenth century, it is identified as "Oceanus Occidental" (Western Ocean). In earlier maps, it is not defined as a single body of water, but rather as part of the seas that surround the three continents.
9. *Discourse*, Gilbert, ¶¶.iiij^{r}.
10. "John Dee's Role in Martin Frobisher's Northwest Enterprise," William H. Sherman, in *Meta Incognita*, Symons, p. 288. I am grateful to William Sherman for drawing my attention to this volume. Dee's copy of Fernando Columbus's book (under the title *Historie del S. D. Fernando Colombo; nelle quali s'ha particolare, & vera relatione della vita, & de' fatti dell'Ammiraglio D. Christoforo Colombo*) is now at BL 615.d.7.
11. "Michael Lok's Account of the Preparation. Written 1577," document 12, in *Tudor Geography*, Taylor, pp. 269–270.

12. *CSP*, East Indies, volume 2, p. 11. Estimates of the current value of Elizabethan sums of money are very hard to make, but a guide in this instance comes from the rates of pay sailors could expect. The master of a ship of this class could expect to earn just over £12 a year; nowadays a sailor of equivalent rank could obviously expect over a thousand times as much. See *The Safeguard of the Sea*, Rodger, p. 500.
13. *Tudor Geography*, Taylor, pp. 107–108.
14. A full inventory of the navigational charts and instruments bought for the expedition drawn up by Lok survives, see "The Navigation of the Frobisher Voyages," McDermott.
15. According to an anonymous tract published at the time, the distances involved in discovering the Northwest Passage meant such a mission would be "utterly impossible or not without extreme perils of life and expense of victuals." See "Cathay and the Way Thither: The Navigation of the Frobisher Voyages," J. McDermott and D. W. Waters, in *Meta Incognita*, Symons, p. 360.
16. Quoted in *Tudor Geography*, Taylor, p. 97.
17. *Diaries*, 17 May 1580. The entry reads: "At the Muscovy House for the Cathay voyage. I was almost provoked to anger by the haughty words of W. B., in the presence of the commissioners."
18. *Tudor Geography*, Taylor, document 9 (xi), pp. 262–263.
19. "John Dee's Role in Martin Frobisher's Northwest Enterprise," William H. Sherman, in *Meta Incognita*, Symons, pp. 292–293.
20. BL MS Cotton Otho E VIIII, f49. This document, which is damaged by fire, is Lok's account of the expedition, presumably drawn up after he had debriefed the crew on the *Gabriel*'s return. The only other account of the voyage is Hall's log book, which is contained in *Principal Navigations*, Hakluyt, volume 7, pp. 204–211. The Hakluyt version, which is mainly concerned with navigational issues, does not even mention the storm or the near sinking of Hall's ship.
21. The explorers later named it the Countess of Warwick Island, and has since come to be called by its Inuit name, Kodlunarn, situated in Countess of Warwick Bay, off Baffin Island.
22. *CSP*, East Indies, volume 2, pp. 55–56.
23. *Principal Navigations*, Hakluyt, volume 7, p. 210.
24. *CSP*, East Indies, volume 2, p. 14.
25. *CSP*, East Indies, volume 2, p. 14.
26. *A True Discourse*, Best, p. 51.
27. *CSP*, East Indies, volume 2, p. 18.
28. *Correspondence of Sir Philip Sidney*, Pears, pp. 118–119.

29. *Principal Navigations*, Hakluyt, volume 7, p. 211.
30. *CSP*, East Indies, volume 2, p. 20. The issue of taking prisoners was clearly a controversial one, as the plans were subject to continual change. A week before the fleet was due to set sail, the Privy Council announced that "no disordered person" was to be taken, but amended this to allow eight or ten "prisoners and condemned persons" to be taken.
31. BL MS Sloane 2442, f23^{r}. Quoted in "John Dee's Role in Martin Frobisher's Northwest Enterprise," William H. Sherman, in *Meta Incognita*, Symons, p. 295.
32. *Principal Navigations*, Hakluyt, volume 7, p. 214.
33. *Principal Navigations*, Hakluyt, volume 7, p. 218.
34. Schutz is described as an "Almain" in *CSP*, East Indies, volume 2, p. 34.
35. *Correspondence of Sir Philip Sidney*, Pears, p. 144.
36. See "Martin Frobisher, the Spaniards and a Sixteenth-Century Northern Spy," Bernard Allaire and Donald Hogarth, in *Meta Incognita*, Symons, pp. 575–588.
37. Allaire and Hogarth suggest the pseudo-sapphire may have been well-crystallized quartz, apatite, or white feldspar, and the false ruby red garnet. See "Martin Frobisher, the Spaniards and a Sixteenth-Century Northern Spy," p. 580.
38. For estimates of royal income during the Elizabethan period, see *The Later Tudors*, Penury Williams, p. 147.
39. Samples of the black stone are still visible in an Elizabethan wall lining Vicarage Lane in Dartford, London.

CHAPTER XIII

1. This is the reason that of all Latin American countries, Brazil is the only one with a Portuguese rather than Hispanic heritage.
2. Mercator's letter to Dee is now in BL MS Cotton Vitel. C. vii, f264^{v} et seq. It has been translated and transcribed by Taylor in her paper "A letter dated 1577 from Mercator to John Dee."
3. See, for example, *Gloriana*, Roy Strong, p. 92.
4. *General and Rare Memorials*, Dee, Aiiij^{v}.
5. See *The Safeguard of the Sea*, Rodger, pp. 229 and 248.
6. *General and Rare Memorials*, Dee, Ci^{v}–C.ij^{r}.
7. A sample of it, however, is apparently published in an appendix to *A Regiment for the Sea*, Taylor.
8. BL MS Cotton Vitellus C. VII, ff26–269.

9. See *Purchas his Pilgrims*, Purchas, volume 1, pp. 93–116.
10. BL Add. MSS 59681, f21. The original of the *Brytanici Imperii Limites* has been lost, but a copy made in *c.* 1583 has recently been acquired by the British Library. William Sherman was the first Dee scholar to study this manuscript in detail. See Sherman, pp. 182–192.
11. Ortelius's map of 1570 shows Norumbega as an area south of Hudson Bay and north of Virginia. See *The Mapping of America*, Schwartz and Ehrenberg, pp. 43 and 83. The word is thought to come from the Abnaki Indian term for quiet water between two rapids.
12. See *Diaries*, 28 March 1583, pp. 58 and 62.
13. See *Raising Spirits*, Wilding, p 43.
14. *Diaries*, 16 July 1582, p. 46.
15. *A Briefe Discourse of Royall Monarchie*, Charles Merbury, 1581. Quoted in *John Dee*, Sherman, p. 150.
16. *Diaries*, 22 September and 10 October 1580. In 1582, a "Murfin" was discovered to have forged documents he used to substantiate claims that he had uncovered a plot in Ireland to overthrow the queen; it seems possible that it was the same person. See *Annals*, Strype, volume 3, pt. 1, pp. 202–207.
17. *Diaries*, 17 September 1580, Fenton, p. 10.
18. *Diaries*, 7 October 1580.
19. *Diaries*, 10 October 1580.

CHAPTER XIV

1. *Diaries*.
2. In *Diaries*, Fenton suggests he may have been the Thomas Robinson who, according to *Alumni Cantabridgiensis*, Venn, matriculated from Caius College, Cambridge, in 1581 and wrote a poem about the philosopher's stone.
3. See *Athenae Oxoniensis*, Wood, volume 1, p. 279.
4. Bodleian MS Ashmole 972, a copy of Ashmole's *Theatricum Chemicum*, p. 479.
5. See "Revising a Biography," Bassnett.
6. There is a reference to Kelley having a "walking staff" in a lengthy note Dee wrote in one of his *Liber Mysteriorum*. See *T&FR*, p. 229 and *Diaries*, p. 140. Several times Dee refers to Kelley kneeling, though perhaps it was uncomfortable for him.
7. In a record of an action undertaken with Kelley on 4 May 1582, Dee wrote that Kelley (still under the assumed name of Talbot) refused to "put off his hat," which indicates on previous occasion he had done

so, which in turn suggests that even if he wore a cowl, he did not always do so in Dee's company.

8. This description appears in a letter from Christopher Parkins to Sir Robert Cecil, son of William Cecil, PRO SP 81/7, ff140 and 143–144. The letter is quoted in "Edward Kelley," Wilding, p. 17.
9. The story appears in *Histoire de la Philosophie Hermétique*, Paris, 1742, volume 1, pp. 306–307. See "Edward Kelley," Wilding, p. 2.
10. *Ancient Funerall Monuments*, Weever, pp. 45–46. The account is quoted in *T&FR*, postscript [fifty-fifth page of unpaginated preface]. Weever's lurid account is unconfirmed by other sources; however, it seems he was knowledgeable about Kelley, as in the same book he reveals that Kelley used the alias "Talbot." No other writer would make this identification until the publication of *The Private Diaries of Dr John Dee*, ed. James Orchard Halliwell, Camden Society, 1842. The accounts of Dee's séances with Kelley in *T&FR* do not use the name Talbot.
11. See *The Shakespeare Conspiracy*, Phillips and Keatman, p. 151. There appears to be no evidence to support the link between Kelley and Langton.
12. Bod MS Ashmole 1790, ff60–61; see also *Ashmole*, Josten.
13. *Diaries*, p. 46 and note, 16 July 1582.
14. It is possible Dee had heard of Kelley working as "Talbot" for Thomas Allen, the fellow scientist whose name was coupled with Dee's in a political pamphlet, as both were suspected of "figuring and conjuring" for Robert Dudley, earl of Leicester. The link between Kelley/Talbot and Thomas Allen is mentioned in only one source, *Athenae Oxoniensis*, Wood, volume 1, p. 639. The link between Dee and Allen is in *Leicester's Commonwealth*, 1641 ed., p. 71, from the expanded tract of 1585, *Discours de la Vie Abominable . . . (de) my Lorde de Lecestre Machaveliste*. Allen and Dee certainly knew each other, as Allen was appointed receiver for the Cathay Company once Lok was declared bankrupt.
15. *Religion*, Thomas, pp. 294–295.

CHAPTER XV

1. Brahe wrote about what he saw in *De Nova Stella*, published in 1573. What follows is mainly taken from *Tycho Brahe*, Dreyer, pp. 38–69.
2. "The Influence of Thomas Digges," Johnson, pp. 390–410.
3. *Opus Majus*, Bacon, volume 2, p. 582.
4. The apparition in Cassiopeia would now be recognized as a supernova, an exploding star, an astronomical event that is still regarded as a noteworthy rarity.

5. *Brahe*, Dreyer, pp. 38–71; *The Comet of 1577*, Hellman, p. 117.
6. "For the cosmos, [as] also the sun, is . . . the cause . . . without which nothing can be or come to be," *Hermetica*, Trismegistus, p. 30. Ironically, at around the same time as Copernicanism was confirmed, the status of Trismegistus as a contemporary of Moses was refuted by Isaac Casaubon, the father of Meric, the editor of Dee's mystical diaries.
7. Quoted in "Thomas Digges, the Copernican System," Johnson and Larkey, p. 111.
8. *Ephemeris anni 1557*, Dee.
9. The treatise was called *A Perfit Description of the Caelestiall Orbes according to the most aunciente doctrine of the Pythagoreans*, and was published as an appendix to a new edition of his father's work *Prognostication euerlasting*. Digges's contribution to modern astronomy, which was undoubtedly great and has been neglected, is discussed in "The Influence of Thomas Digges," Johnson, pp. 390–410.
10. *Polimanteia*, Covell, H3^{r}. The Puritan Clovell described astrologers as having "made themselves ridiculous to the whole world" through their prognostications concerning the new star and subsequent conjunctions.
11. The John Harvey quote appears in "The Fiery Trigon," Aston, p. 170. The conjunction of Saturn and Jupiter following that of 1583 would occur in 1603 in Aries. This was the year Elizabeth died and James VI of Scotland succeeded to the English throne.
12. *Ptolemy's Tetrabiblios*, trans. Ashmand, pp. 43–52.
13. *An Astrological Discourse*, Richard Harvey, p. 8. See "The Fiery Trigon," Aston, p. 167.
14. See *Brahe*, Dreyer, pp. 193–197.
15. *De Coniunctionibus magnis insignioribus superiorum planetarum*, Cyprian Leowitz, London, 1573, L3^{r}, quoted in "The Fiery Trigon Conjunction: An Elizabethan Astrological Prediction," Aston, p. 166.
16. Translation from the Latin quoted in *Catastrophe Mundi*, Holwell, pp. 86–89.
17. *Annals*, Strype, volume 2, pt. 2, p. 152.
18. *Annals*, Strype, volume 2, pt. 2, p. 152.
19. *CR*, chapter 5, §3.
20. *The Comet of 1577*, Hellman, pp. 194–195.
21. The method they used was parallax, the subject of Dee's paper on the new star of 1572. Parallax works on the principle that the distance of a single point can be measured by noting the angle between the lines of sight of the point as seen from two separate observation points. If the object is close, the lines of sight will converge. If it is infinitely distant,

or too far away to be measured, the lines of sight will be parallel. This is what Brahe, Dee, and Digges noted with both the new star and the comet of 1577.

22. *Comets*, Genuth, p. 47.
23. *Tomas Twyne's Discourse on the Earthquake*, Twyne; *A Chronological and Historical Account of the Most Memorable Earthquakes*, Grey.
24. Quoted in *Elizabeth the Queen*, Weir, p. 222.
25. *Diaries*, 11 February 1583, p. 53. *Biothanatos* usually denotes death by suicide, "self-murder," however, in a copy of a work by Julius Firmicus Maternus, Dee added notes on the term, which is defined in the text as referring to those who die a violent death. See Roberts and Watson, #251, p. 85.
26. The *Astronomica* is bound together with a collection of Roman astrological texts, including *Matheseos libri* by the Julius Firmicus Maternus. See *John Dee's Library Catalogue*, Roberts and Watson, #251, p. 85.
27. *General and Rare Memorials*, Dee, ϵ.*iiij^{r}.

CHAPTER XVI

1. "1552 Natus Johannes davis die 3 Maij 1552 . . . per magiam eliciebatur W. Em. 1568 Maiij 22. in aedibus meis," Stöffler's *Ephemerides*, Bod MS Ashmole 423, f295.
2. BL Add MSS 36674: "Vision" dated 24 Feb. 1567, seen by "H.G." and his "skrier" John Davies. "Certaine strang visions or apparitions of memorable note. Anno 1567. Lately imparted unto mee for secrets of match importance. A notable journal of an experimental magitian."
3. *General and Rare Memorials*, Dee, Δij-E*iiij.
4. *Diaries*, p. 18.
5. See Dee's letter to Walsingham, 14 May 1586, *T&FR*, p. 423. Dee writes of God making of "*Saul* (E. K.) a *Paul.*" The reference to Kelley as E. K. and to Kelley's irreligiousness shows that Walsingham must have been familiar with Kelley's role in Dee's household.
6. "Necessary Advertisement," Dee, §6.
7. *MP*, A.iiii^{v}.
8. *Diaries*, 8 and 9 October 1581.
9. See *Mysteriorum Liber Primus*, BL MS Sloane 3188.
10. *Diaries*, pp. 21–22.
11. The other is Gabriel. Michael appears in Jude 9 and Revelations 12. An unnamed angel also appears to Daniel "like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze" to report the rising of

"Michael, the great prince" (Daniel 10:12). There are many other angels identified in the "non-canonical" parts of the Bible, such as the Apocrypha and the Pseudepigrapha.

12. There were a number of ways of spelling the angel's name, all equivalent according to cabalistic principles: Haniel = Anael = Anfiel = Aniyel = Anafiel = Onoel = Ariel = Simiel. See *A Dictionary of Angels*, Davidson, p. xv.
13. The passage in the diary is barely legible and hard to interpret, being scattered with ambiguous pronouns. Fenton has "I would so flatter his friend the learned man [Talbot] that I would bereave him [Clerkson] of him [Talbot]," see *Diaries*, p. 24.
14. *Diaries*, 9 March 1582, p. 24.
15. This entry has been crossed over, and is very hard to read. Fenton's transliteration (*Diaries*, p. 25) seems to be as accurate as is possible.
16. See *Diaries*, p. 26.

CHAPTER XVII

1. *T&FR*, p. 18.
2. *Diaries*, 18 April 1583.
3. "The Devil's Looking Glass," Hugh Tait, pp. 195–212.
4. Vita Adae et Evae, chapter 48, vs. 4; Book of Enoch, chapter 10, vs. 1, *The Apocrypha and Pseudepigrapha of the Old Testament*, Charles.
5. Genesis 5:19; Jude, vs. 14.
6. *John Dee's Natural Philosophy*, Clulee, p. 208.
7. *John Dee's Library Catalogue*, Roberts and Watson, p. 94.
8. *Diaries*, 17 January 1582. The entry reads "Libri Soyga fumig." In his edition of the diaries, Fenton was not sure how to interpret "fumig." Another Dee scholar, John Henry Jones, suggested to Fenton that it referred to fumigation.
9. At the Bodleian, MS Bodley 908, at the British Library, MS Sloane 8.
10. *Diaries*, pp. 28–29.
11. A cabalistic word made up of the initials of the Hebrew phrase, "Athah gabor leolam, Adonai," "Thou art powerful and eternal, Lord." See *An Encyclopaedia of Occultism*, Spence.

CHAPTER XVIII

1. Bod MS Ashmole 1790, f39. The list of instructions appears among a transcription of a number of actions, possibly made by Elias Ashmole.
2. BL MS Sloane 3188, f14.

3. Bod MS Ashmole 1788, f143.
4. *Giordano Bruno*, Bossy, p. 5.
5. *Diaries*, 15 June 1583, 4 April 1583.
6. *Diaries*, 6 May 1582.
7. *Diaries*, 29 May 1582. This entry, like most relating to Talbot's behavior, has been mutilated and is hard to read.

CHAPTER XIX

1. *Diaries*, 19 July 1582; the chests of books are mentioned in a diary entry dated 8 October 1581.
2. *T&FR*, p. 28.
3. *T&FR*, p. 153.
4. *T&FR*, p. 91.
5. *Diaries*, p. 51.
6. *Diaries*, 22 November 1582, p. 51.
7. *Diaries*, 24 November 1582, pp. 51–52.
8. *Diaries*, 18 April 1583, p. 69.
9. *T&FR*, 10 July 1607, p. 34.
10. *Theatrum Chemicum*, Elias Ashmole, 1:481. See MSS Smith 95.
11. *Histoire de Philosophie Hermétique*, Nicolas Lenglet du Fresnoy, Paris, 1742, volume 1, pp. 307–310. The story is reproduced in *Edward Kelley*, Waite, pp. xvii–xix. See *John Dee*, Smith, p. 47.
12. Dee identifies Raphael with Medicina Dei in a diagram showing the relationship of Anael to the angels Michael, Gabriel, Raphael, and Uriel, see MS Sloane 3188, f1.
13. Bod MS Ashmole 1789 ff1–62.
14. *MP*, biii^{v}.
15. *John Dee*, Calder, chapter 8, §8.
16. *Annals*, Strype, volume 2, pt. 1, p. 526.
17. A full discussion of Dee's calendar reform proposals can be found in "John Dee and the English Calendar," Poole. The paper forms part of his *Time's Alteration*, London, 1998.
18. *Time in History*, Whitrow, p. 119; *The Calendar*, Duncan, p. 307.
19. *CR*, chapter 4, §10.
20. *Diaries*, p. 59
21. See "John Dee and the Secret Societies," Heisler.
22. *Diaries*, p. 66.
23. *Diaries*, p. 67.
24. *T&FR*, 4 July 1583, p. 31.

25. *Diaries*, p. 98.
26. *Diaries*, 22–23 January 1582, p. 23.
27. See "Revising a Biography," Bassnett, pp. 1–8.
28. *Diaries*, 28 April 1583, p. 75.
29. See *Diaries*, p. 84.
30. *Diaries*, 8 and 9 May 1583, pp. 80 and 82.

CHAPTER XX

1. *Diaries*, 15 June 1583, p. 92.
2. See *The Family of Love*, Hamilton, pp. 32–34.
3. Quoted in *Raising Spirits*, Wilding, p. 87.
4. *Chronicles of England*, Holinshed, volume 6, p. 507.
5. *Giordano Bruno*, Yates, p. 190.
6. "Bruno at Oxford," McNulty, pp. 300–305.
7. Quoted in *Giordano Bruno*, Yates, p. 207.
8. *Giordano Bruno*, Yates, p. 26.
9. *Diaries*, 23 May 1583.
10. *Diaries*, 28 May 1583. This is the first action featured in *True and Faithful Relation*, pp. 1–3.
11. *Diaries*, 3 June 1583 (*T&FR* gives the date as Monday, 2 June).
12. *Diaries*, 5 June 1583.
13. *T&FR*, p. 6.
14. Dee described Young as "my brother" in *Diaries* (21 November 1587) and in a letter to Walsingham (17 July 1587, *CSP*, Domestic, *Elizabeth and James I, Addenda 1580–1625*), which may have meant he was a brother-in-law by one of his earlier marriages.
15. *T&FR*, pp. 9–10.

CHAPTER XXI

1. In a letter sent from Bohemia to Richard Hesketh on 9 September 1593, Abraham Faulkon wrote that Kelley, just released from prison, "did fish a pond, and gave me good store of fish home with me."
2. See *The Reckoning*, Nicholl, pp. 113 and 234ff.
3. *Diaries*, 15 June 1583, p. 93.
4. *Diaries*, 18 June 1583, p. 93; *T&FR*, pp. 18–20.
5. *T&FR*, pp. 18–20.
6. See John 20:24.
7. *Diaries*, 9 June 1583.

8. See *Raising Spirits*, Wilding, p. 119.
9. *Defensative*, Howard. See *Giordano Bruno*, Bossy, pp. 99–100.
10. The records for the actions do not survive, though Dee mentions the appearance of Laski's guardian angel, Jubanladaech. See *Diaries*, p. 100.
11. *Diaries*, p. 100.

CHAPTER XXII

1. Sidney to Hubert Languet, 11 February 1574, *The Correspondence of Sir Philip Sidney*, Pears, p. 35. The phrase Sidney used was "ignotum Deum nostrum," a pun on Dee's name. He is clearly referring to Dee, as he refers to Dee's Welsh origins and of him "brandishing" his "hieroglyphic monad."
2. *Elizabethan Critical Essays*, Smith, volume 1, p. 89. The earliest surviving entry in Dee's private diary, dated 16 January 1577, mentions a meeting between Dee, Sidney, and Dyer with Sidney's patron, Robert Dudley, the earl of Leicester. See also *At the Court of Queen Elizabeth*, Sargent, p. 59.
3. See, for example, *Philip Sidney*, Stewart, p. 224. Stewart argues that Harvey was claiming an intimacy with Sidney and Dyer's literary activities to enhance his own standing.
4. *The Faerie Queen*, Spenser, Book II, Canto IX, 53–54.
5. *The Faerie Queen*, Spenser, Book II, introduction, 3.
6. For example, in a marginal note in his record of an action of 19 June 1583, Dee notes "A. L. poverty." Laski's financial difficulties were apparently well known and widely discussed; Charles de l'Ecluse wrote to Sir Philip Sidney of the Polish prince having "reached the bottom of his purse." See *Young Philip Sidney*, Osborn.
7. For example, in his 1590 *Discourse Apologetical* to the Archbishop of Canterbury he claimed that the voyage was "undertaken by her Majesty's good favour and licence."
8. In a letter to Walsingham sent 17 July 1587 he wrote, "I trust more will be glad of our coming home than were sorry of our going abroad" (*CSP*, Domestic, *Elizabeth and James I, Addenda 1580–1625*, p. 104). Sir Stephen Powel, while visiting the landgrave of Hesse Kassel at the same time that Dee was there, was told by a member of the landgrave's council that Dee had left England on account of the "hatred of nobles" (Bodleian MS Tanner 309, ff67b, 68).
9. *General and Rare Memorials*, Dee, Δij-E*iiij.

10. Roberts and Watson suggest this, on the basis of the way Dee marked the 1583 catalog of his library, which he updated with a series of marks following his return from the Continent.
11. *T&FR*, 26 October 1583, p. 42.
12. In 1582, Lord Emden and Cecil had exchanged letters indicating they were quite close, which included a reference to a large sum of money owed to Cecil. See *Annals*, Strype, volume 3, pt. 1, pp. 207–208.
13. *Diaries*, 6 November 1583.
14. *Diaries*, 13 October 1583.
15. *Diaries*, 15 November 1583.
16. *Diaries*, 18 February 1584. It was during this period that Dee started to date his diary entries using both the old Julian and the new Gregorian calendars, and so gives the date of this action 18 February "stilo veteri" (old style) and 28 Feb. "stilo novo" (new style). All following dates are given new style, unless otherwise specified.
17. *T&FR*, 10 April 1584, p. 76.
18. *T&FR*, 10 April 1584, pp. 73–75. Kelley's more explicit explanation concerning the two types of vision he beheld is set out in the action of *T&FR*, 14 April 1584, p. 88. The angels, he told Dee, he sees "with my external eye, not within my imagination."
19. *Diaries*, 17 and 19 April 1584.
20. *T&FR*, 7 and 14 May 1584, pp. 117 and 138.
21. *Diaries*, 28 May 1584.
22. In *Raising Spirits*, Wilding quotes a letter written from Arthur Champernowne to Walsingham reporting Zoborowski's arrest and execution, and Dee's connection with Laski, which had, he added, led the philosopher to quit "a certain estate for an uncertain hope. It is to be feared that he will repent of it at leisure." See p. 172.
23. *Diaries*, 13 March 1584, 25 April 1584.
24. *Diaries*, 21 May 1584.

CHAPTER XXIII

1. The term "robot" was coined by the Czech writer Karel Čapek in his play *R.U.R.* (1920), derived from the Czech word for work.
2. The first map of Europe even to attempt to draw state boundaries was not published until 1602. See "War, Religion, and the State," Gunn, pp. 102–103.
3. *Rudolf II*, Evans, p. 3. The tactic of dispensing with oppressive officials by throwing them out of windows has a long tradition in Czech

politics, there being two prior to the defenestration of 1618, in 1419 and 1493. Jerome K. Jerome commented that "Prague could avoid half of her problems if the windows were smaller and less tempting" (see *Prague Castle*, Dudák, p. 101).

4. *The Complete Words of Philip Sidney*, Feuillerat, volume 3, pp. 109–114.
5. *Magic Prague*, Ripellino, p. 103.
6. Both Hajek's house and the original Bethlehem Chapel have been demolished. The chapel was rebuilt after the Second World War. Hajek's house was numbered 252 on the square in the land registry. The following account of its history comes from *A Basic Description of the Geography of Old Prague*, volume 1, pt. 2, section XIIa–XXX, Prague, 1915.
7. *Zaklady stareho mistopisu Prazskeho*, Teige, volume 2, XIIa–XXX.
8. See *Diaries*, pp. 134–135. The text was originally in Latin (see *T&FR*, p. 212) and has been translated with the help of Barbara Prichard and Robin Cousins.
9. *The Comet of 1577*, Hellman, p. 184ff.
10. *T&FR*, pp. 215–217.
11. 1 Cor. 1:13 and 20.
12. The account of Dee's audience with Rudolf is contained in *T&FR*, pp. 230–231.
13. *Magic Prague*, Ripellino, p. 69.
14. See *Rudolf II and Prague*, Fucikova.
15. See "Giuseppe Arcimboldo, the Habsburgs' Leonardo," Thomas DaCosta Kaufmann, in *Rudolf II*, Konečný, pp. 169–176.
16. *Rudolf II and Prague*, Fucikova, and *Rudolf II*, Vurm, p. 46.
17. *T&FR*, pp. 230–231; Fenton, pp. 142–143. The "Great Turk" was Murad III, the sultan of the Ottoman Empire.

CHAPTER XXIV

1. *T&FR*, 5 September 1584, p. 233.
2. *T&FR*, 12 September 1584, p. 237.
3. *Rudolf II*, Evans, p. 120; *Tycho Brahe*, Dreyer, p. 300.
4. *Diaries*, 6 October 1584.
5. *Circulis horologi Lunaris*, Václav Budovec, Hanau 1616, p. 245, quoted in *Rudolf II*, Evans, p. 224. Budovec was a Czech noble who had worked as Court Master at the Imperial Embassy in Constantinople and written a history of Turkey attacking the Islamic faith. He knew Dee personally. See *Rudolf II*, Vurm, p. 104.

6. "An Unknown Chapter," Josten, pp. 223–257.
7. "An Unknown Chapter," Josten. This was not the doctorate that gave Dee his title. Digges refers to Dee as being a doctor as early as 1573.

CHAPTER XXV

1. *John Dee*, Fell-Smith, p. 88.
2. *Forma*, dated 1581, is an anonymous work, and was first attributed to Pucci by the Italian historian in 1937. The attribution was confirmed by Luigi Firpo. See "Secret Societies," Eliav-Feldon, p. 141.
3. The street is now part of Betlémská or Bethlehem Street, which runs down from Bethlehem Square. It is shown in a German map of Prague by J. Jüttner dated 1811–1815 as Salz Strasse. I am indebted to Robin Cousins for this information.
4. *Diaries*, 21 March 1585.
5. *Diaries*, 12 April 1585.
6. The reference to a Jesuit confession appears in "An Unknown Chapter," Josten, p. 231.
7. Dee added a comment to an astrological note regarding the Polish wife of a Florentine that it had been sent by Pucci on 12 July 1585, the earliest date linking Pucci with Dee. See *Raising Spirits*, Wilding, pp. 296–297.
8. For the following account of Dee's encounter with Malaspina, and the burning of his books, see "An Unknown Chapter," Josten. This document, discovered by Josten among Ashmole's papers in the 1960s, appears to be a deposition written in Latin, perhaps for presentation by Dee to one of his supporters in Prague.
9. 1 John 4:1–2.
10. The evidence concerning Dee's residence during this period is indefinite. Dee identifies the vineyard as belonging to "John Carpio," probably Jan Kapr, who came from a prosperous Prague family and owned property in the Old Town. There is no known connection between Kapr and the Faust House itself. Kelley is known to have occupied the property, though only after Dee's departure from Bohemia in 1588. However, the description of the surroundings in Dee's account of the burning and recovery of the books (see below) fits well with contemporary drawings. See *Kouzelník z Londýna*, Sviták, p. 63.
11. This reinforces identifying the venue for the book burning as the Faust House. A monastical college (since rebuilt) was on the same square.
12. *T&FR*, pp. 418–419.

13. These are the books of mysteries now held by the BL MS Sloane 3189 and 3191.
14. PRO SP 81/6 f65. Quoted in *Raising Spirits*, Wilding, p. 339.
15. See *T&FR*, p. 424.

CHAPTER XXVI

1. Letter from Pucci to Dee, transcribed in *T&FR*, p. 439; Pucci refers to Dee having to tolerate lodgings that were "sordido & angusto."
2. 11 July 1586. This is part of a series of memoranda written by Dee about his relations with Pucci, see *T&FR*, p. 430.
3. See "The Alchemical World of the German Court," Moran, and *The Comet of 1577*, Hellman, p. 115.
4. According to Sviták, Vilem enjoyed the income from more than 10,000 estates scattered across Bohemia; *Kouzelník z Londýna*, Sviták, p. 110.
5. *Rudolf II*, Evans, pp. 65–67.
6. The round tower at Český Krumlov is still vividly painted, but no longer in the original colors, and the alchemical allusions have been lost.
7. See *Extraordinary Popular Delusions*, Mackay, pp. 98–256.
8. See "Transmutation: The Roots of the Dream," Karpenko, pp. 383–385.
9. See *John Dee's Conversations with Angels*, Harkness, p. 200.
10. *T&FR*, 11 February 1584 and 14 January 1585, pp. 62–65 and 355–361.
11. For example, see entries for dates between 27 December 1586 and 29 January 1587, *Diaries*, pp. 204–205, and 5 and 14 July 1587, Fenton p. 229.
12. Now Zloty Stok, on the Czech/Polish border.
13. Dee's son Arthur would take up a similar if less lavish offer, being appointed physician to the emperor of Russia in 1627, on the recommendation of Charles I.
14. Dee's record of the recovery of the burnt books does not mention the powder. However, there is a reference to "the powder" in an action dated 4 April 1587.
15. *Kouzelník z Londýna*, Sviták, p. 144.
16. *Diaries*, 24 November 1587, p. 231. Dee refers to Krčín in his diaries as "Captain Critzin."
17. These legends are scattered through the manuscript records of Ashmole, and elsewhere, for example, Bod MS Smith 95.
18. *Diaries*, 8 Feb. 1588, p. 233.
19. Now Jindrichuv Hradec, just northeast of Třeboň.

20. *Diaries*, 21 May 1589, p. 239.
21. *Diaries*, 16 September 1589.
22. For example, see *Diaries*, 3 July 1580, 15 July 1582, 31 July 1591.
23. Quoted in "Paracelsian Medicine in John Dee's Alchemical Diaries," Szulakowska, p. 28.
24. The meaning of this symbol was first recognized by Edward Fenton. See *Diaries*, page 310, for his interpretation of this and other symbols used by Dee.
25. *Diaries*, 9 December 1579.
26. Luke 1:5–32.
27. *Diaries*, 2 October 1584.

CHAPTER XXVII

1. Luke 14:26.
2. 15 April 1583.
3. *T&FR*, 22 April 1587, pp. 17–18.

CHAPTER XXVIII

1. *Diaries*, 23 May 1587.
2. Others apparently took place. For example, on 5 March 1588, Dee noted in his diary "Sacrae Actionis finis 1.9," "the sacred action finished." See *Diaries*, p. 233.
3. *Diaries*, 26 May 1588. Dee uses the Latin for threats, "Minæ."
4. *Diaries*, 24 August 1588 and 12 September 1588, p. 236.
5. *Diaries*, 7 December 1588, p. 237.
6. *Diaries*, 20 January 1589, p. 238.
7. "Bohemian Nobility," Karpenko, p. 14.
8. *Rudolf II*, Evans, p. 226.
9. Burghley to Sir Henry Palavicino: "I pray you learn what you can, how Sir Edwd. Kelley's profession may be credited," PRO SP 81/6 ff7–8, quoted in "Edward Kelley, A Life," Wilding, p. 11. For Burghley's letters to Kelley, see, for example, BL MS Landsdowne 103, item 73 f211.
10. PRO SP 81/6, ff56–57, 65.
11. PRO SP 82/3, f134.
12. *Works*, Bacon, volume 1, p. 406.
13. "O paradox! Black is the badge of hell, / The hue of dungeons, and the school of night; / And beauty's crest becomes the heavens well," IV:3:250–252. For Roydon, see *The Reckoning*, Nicholl, p. 257ff.

14. BL MS Lansdowne 103, item 72. Michael Wilding suggested that Cecil's gout might be code, see "Edward Kelley: A Life," p. 13. If it is a code word, it is suggestive that he also used it in a letter of the earl of Emden; see *Annals*, Strype, volume 3, pt. 1, p. 207. He refers to it being his "chronical distemper . . . *his familiar disease.*"
15. *Annals*, Strype, volume 3, pt. 2, pp. 617–620.
16. The account is contained in MS Lansdowne 68, item 85, ff192–195, and *Annals*, Strype, volume 3, pt. 2, 1824, pp. 621–625. The report appears in a letter sent from Frankfurt to Edward Wotton. Wilding ("Edward Kelley: A Life," p. 14) shows that the author was probably Edward's half-brother Henry.
17. Thomas Webbe to Burghley, 26 June 1591, BL MS Lansdowne 68, item 93, ff210–211; *Fugger Newsletters*, pp. 221–222.
18. All these theories were reported in the letter sent to Edward Wotton.
19. PRO SP 81/7, ff140, 143–144. See "Edward Kelley: A Life," Wilding, p. 17.
20. Abraham Faulkon to Richard Hesketh, 9 September 1593; quoted in "Edward Kelley: A Life," Wilding, p. 17.
21. See *The Shakespeare Conspiracy*, Phillips and Keatman, London, 1994.
22. PRO SP 88/1, f221.
23. *Edward Kelly*, Waite, p. 5.
24. See "John Dee and Edward Kelley," Ivan Sviták, *Kosmas*, volume 5 (1986), p. 137.
25. *Rudolf II*, Evans, p. 227.

CHAPTER XXIX

1. It was 25 December, Christmas Day, new style. On his return to England, Dee reverted to using the old-style Julian calendar.
2. *CR*, chapter 9. On 31 January 1589, Dee's servant Edmund Hilton was sent to Prague with "300 dollars" to buy "ten or twelve coach horses, and saddle horses." On 12 February, Hilton returned with "nine Hungarish horses." He acquired the remainder from elsewhere. See Fenton, p. 238.
3. Dee called Bremen "Breme."
4. Sherman believes that the "great bladder" was an Inuit gift brought back from the second of Frobisher's expeditions. See his paper "John Dee's Role in Martin Frobisher's Northwest Enterprise," in *Meta Incognita*, Symons, p. 294.

5. *CR*, chapter 7.
6. This account of the library's destruction is contained in, among other sources, *Lists of Manuscripts*, James, p. 4. The mud was more likely a result of the manuscripts having been buried.
7. *Diaries*, 30 March 1592.
8. *John Dee's Library Catalogue*, Roberts and Watson, p. 50
9. *CR*, chapter 7.
10. See *The Reckoning*, Nicholl, p. 221.
11. *Gallathea* was published in 1591, but entered into the Stationers' Register on 1 April 1585.
12. *Works*, Thomas Nashe, ed. R. B. McKerrow, volume 1, p. 367. Quoted in *At the Court of Queen Elizabeth*, Sargent, p. 106.
13. Bodleian, MS Smith 95. Lopez was examined in the Tower and executed in the autumn of 1593. See *Memoirs of the Reign of Queen Elizabeth*, Thomas Birch, London, 1754, p. 38.
14. *An Advertisement written to a Secretary of My L. Treasurer*, Antwerp, 1592, p. 18.
15. *Acts of the Privy Council*, volume 5, 1554–1556, 5 June 1555. See "John Dee as Ralegh's 'Conjuror,'" Strathmann, pp. 365–372.
16. *To the Kings most excellent Maiestie*, Dee.
17. "O paradox! Black is the badge of hell, / The hue of dungeons, and the school of night," 4:3:250–251. In the opening lines of the play, the king mentions "a little academe," but whether or not Shakespeare was alluding to Raleigh's set in the play is disputed. See "The Textual Evidence for 'The School of Night,'" Strathmann.
18. *Diaries*, 9 October 1595.
19. A copy of *De orbe novo decades octo* by Petrus Martyr and of *El viaje que hizo Antonio de Espeio en el anno de ochenta y tres*, by Antonio de Espejo in Dee's collection was given to him by Harriot, "amici mei" 24 January 1590. They are cataloged in *John Dee's Library Catalogue*, Roberts and Watson as items D1 and D8, see pp. 155–156.
20. Quoted in *The Reckoning*, Nicholl, p. 257.
21. BL MS Lansdowne 103, item 72.
22. *CR*, chapter 8.
23. Private communication between Rev. B. J. Bennett and Robin Cousins.
24. *Diaries*, 14 and 20 December 1591.
25. See *Diaries*, p. 264 and note 31. Dee spelled Cavendish "Candish."
26. *Diaries*, 5 August 1590, 22 September 1591, 27 June 1591.
27. *Diaries*, 20 and 21 February 1594, 9 January 1592.

28. *Diaries*, 11 September 1593.
29. *Diaries*, 22 July–29 August 1590.
30. See Bod MS Ashmole 423, f295. Dee notes Hesketh's birth on 24 or 25 July 1552 between one and four in the afternoon at "Ayghton in Lancashire."
31. Hatton died in 1591.
32. For the Hesketh conspiracy, see *The Reckoning*, Nicholl, pp. 248–249.
33. See *Diaries*, 24 December 1593, 26 January 1594, 10 March 1594.
34. *Diaries*, 3 June 1594, 28 October 1594, 7 December 1594.
35. *Diaries*, 21 May 1594.

CHAPTER XXX

1. For example, see *Diaries*, 19 May 1588.
2. *Diaries*, 31 January–5 February 1601.
3. See *John Dee's Library Catalogue*, Roberts and Watson, p. 60.
4. Bod MS Smith 95.
5. *Diaries*, 2 August 1589, 6 August 1597.
6. *Brief Lives*, Aubrey, p. 210.

EPILOGUE

1. It is now called Addle Hill and only exists as a cul-de-sac. It is possible that another Addle Street, in the northern part of the City, is being referred to. The first names of the Joneses are contained in BL MS Sloane 3191, where the names were jotted down in the volume entitled *Liber Scientiae Auxili et Victoria Terrestris*. The rest of this account comes from BL MS Sloane 3188, ff2^{v}–3. *Elias Ashmole*, Josten, pp. 1270–1271.
2. Woodall would become surgeon to the King's Guards, see *CSP*, Domestic, *1664–1665*, London, 1863, p. 535.
3. *John Dee's Library Catalogue*, Roberts and Watson, p. 61.
4. The "Book of Enoch," also referred to as the "Liber Logaeth" and the "Liber Mysteriorum, Sextus & Sanctus." The only surviving copy is in Edward Kelley's hand and entitled "The Book of Enoch revealed to Dr. John Dee by the Angels." See BL MS Sloane 3189.
5. Bod MS Ashmole 1790, f47. See *Elias Ashmole*, Josten, p. 1272.
6. *T&FR*, Preface, p. 44, also Bodleian MS Ashmole 1788, letter from N. Bernard, f65.
7. *T&FR*, Preface, p. 1.
8. *Hudibras*, Canto 3, II, 238–241.

9. *John Dee*, Calder, chapter 2, §3.
10. *The Life of Dr. John Dee . . . Containing an account of his studies . . . his travels . . . his various prophecies, among which may be noticed an earthquake to destroy London in the year 1842*, London, 1842; *The Predicted Plague . . . Queen Elizabeth in Richmond. Her Majesty's Book of Astrology and the Diary of her astrologer, Dr. Dee . . . By Hippocrates Junior*, London, 1899.
11. *Giordano Bruno*, Yates, p. 150.
12. *John Dee*, Sherman, p. xiii.
13. *Diaries*, 26 March 1583, p. 56.
14. *MP*, *.i^{v}.
15. *MP*, *.i^{r}.
16. *The Elizabethan World Picture*, Tillyard, p. 61.

CHRONOLOGY

13 July 1527	Birth
1535	Chelmsford Grammar School
Nov. 1542	St. John's College, Cambridge
Early 1546	Graduated BA
Dec. 1546	Elected Fellow and Under-Reader in Greek at Trinity College
1547	Produced Aristophanes' *Peace* (mechanical scarab)
June 1547	Louvain
July 1550	Lectures in Paris
Dec. 1551	Presented to Edward VI
Feb. 1552	Enters Pembroke's service
1553	Enters Northumberland's service
Aug. 1553	Roland Dee imprisoned in the Tower of London
1554	Rejected math post at Oxford
28 May 1555	Arrested for conjuring
29 Aug. 1555	Released from prison
15 Jan. 1556	Presents plans for national library to Mary
Late 1558	Wrote paper selecting date for Elizabeth's coronation
Jan. 1559	Coronation of Elizabeth
1559	Develops "Paradoxicall Compass"
1562	Returns to Low Countries
Feb. 1563	Discovers copy of *Steganographia*
Apr. 1563	Zurich, meets Conrad Gesner
Summer 1563	At Duke of Urbino's court, Italy
Sept. 1563	Attends coronation of Maximilian (1527–1576) in Pressburg/Bratislava
Summer 1564	Returns from Antwerp to London; presents *Monas Hieroglyphica* to queen
1566	First reference to living at Mortlake

Jan. 1568	Publication of *Propaedeumata Aphoristica* and presentation to the queen
Feb. 1568	Audience with queen discussing alchemical secret
Feb. 1570	Publication of "Mathematical Praeface" to English Euclid
Early 1571	Trip to Lorraine to buy laboratory equipment
Mid/late 1571	Ill; attended to by queen's physicians
Nov. 1572	Appearance of the nova in Cassiopeia
1573	Publication of book on the nova
Oct. 1574	Letter to Burleigh about treasure
1575	Second marriage
Mar. 1576	Wife dies; queen visits within hours of the event
May 1576	Departure of first Frobisher expedition
Oct. 1576	Return of Frobisher with sample of black ore
Jan. 1577	Meeting with Robert Dudley, Philip Sidney, and Edward Dyer
May 1577	Departure of second Frobisher expedition; slandered by Vincent Murphyn
Aug. 1577	Printing of *General and Rare Memorials*
Nov. 1577	Visits court at Windsor Castle
Feb. 1578	Marriage to Jane Fromonds
1578?	Consulted on wax effigy of queen
Mar. 1578	Dee attends test of Frobisher's ore
Apr. 1578	Slanders against Dee investigated
May 1578	Departure of third Frobisher expedition
June 1578	Meeting with Richard Hackluyt
Nov./Dec. 1578	Sent by Leicester and Walsingham to consult foreign doctors about Elizabeth's illness
July 1579	Birth of first son, Arthur
Aug. 1579	Reports secret visit by Elizabeth's suitor Alençon to court
Dec. 1580	Mother relinquishes ownership of Mortlake to Dee
Aug. 1580	Meeting with Sir Humphrey Gilbert
Oct. 1580	Death of mother; visit by queen and court to Mortlake
June 1581	Birth of daughter Katherine
Dec. 1581	First record of action, with Barnabas Saul
Mar. 1582	First actions with Edward "Talbot"
July 1582	Meeting with Sir George Peckham about Catholic colony in New World
Nov. 1582	Reconciliation with Talbot, now "Kelley"; received the sacred shew-stone

Feb. 1583	Consulted by queen about marriage to Alençon; submits plans for reform of the calendar
Mar. 1583	Emissary arrives from Count Laski of Poland; Kelley delivers coded treasure map
May 1583	Laski's arrival in London; first meeting with Dee at Greenwich
June 1583	Laski attends first action
Sept. 1583	Dee and household depart for Poland with Laski
Mar. 1584	Arrives in Kraków
Aug. 1584	Arrives in Prague
Sept. 1584	Audience with Emperor Rudolf
Apr. 1585	Returns to Kraków. Audience with King Stephen Báthory of Poland
Summer 1585	Dee meets Francesco Pucci
Mar. 1586	Burning of Dee's books in Prague
May 1586	Banished from Bohemia by order of Rudolf
May 1586	Letter to Sir Francis Walsingham
Aug. 1586	At court of Landgrace of Hesse in Germany
Sept. 1586	At Třeboň under patronage of Vilem Rozmberk
Dec. 1586	Invited to join court of Russian emperor
Apr. 1587	Kelley hands over skrying to Dee's son Arthur; "cross-matching"
May 1587	Last recorded action with Kelley; cross-matching pact fulfilled
Feb. 1588	Birth of Theodore Dee
July 1588	Arrival of Sir Edward Dyer in Třeboň
Nov. 1588	Letter to queen regarding Armada
Feb. 1589	Kelley leaves Třeboň
Mar. 1589	Departs Třeboň
Apr. 1589	Reaches Bremen
July 1589	Writes to Walsingham with reports about the Low Countries
Aug. 1589	Learns in letter from Walsingham of Kelley being knighted
Dec. 1589	Dees returns to Mortlake
Feb. 1590	Birth of daughter Madimia, named after an angel
Jan. 1592	Birth of daughter Frances
Aug. 1592	Dines twice with William Cecil, Lord Treasurer
Nov. 1592	Audience with queen's commissioners regarding damage to Mortlake
May 1594	Audience with queen

June 1594	Visits Archbishop of Canterbury at Croydon regarding St. John's Cross
Oct. 1595	Dined with Sir Walter Raleigh at Durham House
Nov. 1595	News of Kelley's death
Feb. 1596	Arrives in Manchester
Mar. 1598	Returns to London; stays until June 1600
Apr. 1601	Death of son Theodore
Mar. 1603	Death of Queen Elizabeth
June 1604	Petitions James to be cleared of "slander"
Spring 1605	Manchester hit by plague; death of Jane Dee and several children
Mar. 1605	More séances with the angels; Dee suffers hemorrhages
July 1607	Final angelic actions with Bartholomew Hickman
1608/9	Dies

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ABBREVIATIONS

T&FR: Dee, John, *A True and Faithful Relation*
MP: Dee, John, "Mathematicall Praeface"
CR: Dee, John, *Compendious Rehearsal*
MH: Dee, John, "A translation of John Dee's *Monas Hieroglyphica*"
CSP: *Calendar of State Papers*
Diaries: Dee, John, *The Diaries of John Dee*
Bod: Bodleian Library, University of Oxford
BL: British Library
PRO: Public Record Office, London

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ABOUT THE AUTHOR

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BENJAMIN WOOLLEY, a writer and broadcaster, has written about subjects ranging from Renaissance mathematics through Victorian calculating machines to the Space Age. His previous books include *Virtual Worlds*, an exploration of virtual reality, and *The Bride of Science*, a biography of Byron's brilliant daughter. He lives in London.